A. M. Friend Jr
Princeton
Aug 12, 1935 M.J.

MANUSCRIPT
ROOM

33445 C

2 v.

A

DESCRIPTION

OF THE

EAST,

AND

Some other COUNTRIES.

VOLUME the First.

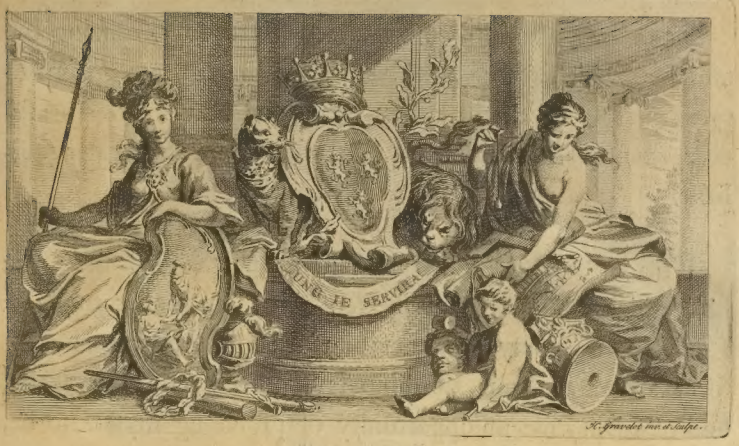
OBSERVATIONS on *EGYPT*.

By *RICHARD POCOCKE*, LL.D. F.R.S.

LONDON:

Printed for the Author, by W. BOWYER; and sold by J. and P. KNAPTON, W. INNYS, W. MEADOWS, G. HAWKINS, S. BIRT, T. LONGMAN, C. HITCH, R. DODSLEY, J. NOURSE, and J. RIVINGTON.

MDCCXLIII.



TO THE

RIGHT HONOURABLE
HENRY

Earl of PEMBROKE and MONTGOMERY;

Baron HERBERT of CAERDIFF; ROSS of KENDAL;
PARR, FITZ-HUGH, MARMION, ST. QUINTIN,
and HERBERT of SHURLAND:

Groom of the Stole to HIS MAJESTY.

MY LORD,

AS the magnificent buildings of Egypt, and antient architecture are the chief ſubject of this book, it could not be more properly addreſſed than to Your Lordſhip.

ON this account, with all its imperfections, it may meet with a more favourable reception in the world than it really deſerves.

BUT Your Lordſhip knows, it was a cuſtom among the antients, which prevails at this time in the eaſt, to preſent to great perſons of the beſt they had; and how indifferent ſoever, the good intention ſupplied the want of greater abilities.

I HAVE alſo the ſatisfaction of acknowledging the great obligations I ſhall always be ſenſible I am under to Your Lordſhip, on many accounts; and at this time particularly, for the honour Your Lordſhip is pleaſed to do this work, and of giving me an opportunity of profeſſing myſelf to be, with the utmoſt regard,

MY LORD,

Your Lordſhip's

moſt obedient and

moſt humble ſervant,

RICHARD POCOCKE.

THE

PREFACE.

THE publiſher of theſe obſervations at firſt had it only in his thoughts, to give the world the plans he had taken of the Egyptian buildings, together with ſome drawings of them, and to add an account, and deſigns of all the different orders of Egyptian architecture. He imagined even plans alone, with proper deſcriptions, not ſo defective as they might be with regard to other buildings: For, where there are no windows, and a very plain and uniform manner of architecture of doors, views, for the moſt part, would only repreſent a dead wall, and the entrances; unleſs there had been ſkill and opportunity to have drawn the hieroglyphics, which would take up the time of a long life. He has, however, given views of moſt of the different ſorts of fronts that are ſeen in the Egyptian buildings, where they are adorn'd with pillars, and indeed of ſo many, that he cannot recollect that he has omitted more than two or three, where there are any conſiderable ornaments of columns; one being near Eſne, of the ſame nature as the other that is deſign'd in that plate; another is of the famous temple of Tentyra at Amara, where he apprehended the pillars in the front were capitals ſomething approaching towards the Corinthian order, as ſome others are in Egypt, and not the head of Iſis, as within; but he could not find drawings of them, nor any thing in his notes in relation to them.

What he has done will, he hopes, give a ſufficient idea of the Egyptian manner of building; and if he had gone no further, it would have been very little more than publiſhing theſe plates; and it is but a little more at preſent, by the perſuaſion of ſome friends, to give an account of his travels, and of ſeveral accidents, that might give an inſight into the cuſtoms and manners of people ſo different from our own, in order to render the work more acceptable to the generality of readers.

When he was engaged ſo far, he thought it beſt to give as ſhort and perfect an account as he could of Egypt, and to add ſomething of the government, cuſtoms, and natural hiſtory, as the latter would alſo give a general idea of the Turkiſh polity and manners. And he hopes thoſe will excuſe what they may think trifling, who are pleaſed only with antiquities, and to ſee an account of architecture in its very firſt beginning. And ſuch as delight only in reading travels, and the hiſtory of the ſeveral little accidents that happen, may paſs over, with a tranſient view, the dry deſcription of plans, buildings, and ſtatues, which others may eſteem as the moſt valuable part of this book.

There are few things in the plates that have been ſeen before, if two or three drawings are excepted, that he either put in to fill up the plates, or becauſe he found them better in others, than he could give them himſelf. Of the firſt kind, are the proſpect of Joſeph's well at the entrance, and the head of the ſphinx, from Le Brun, (though this is with ſome alterations, as to the ornaments of the head;) and of the latter are the ſection of the great pyramid by Mallet, and the views of the convents of St. Paul and St. Anthony, from a manuſcript map. And, though the drawings of Joſeph's well, and the Mikias, have been publiſh'd before, yet he thought it proper to have them engraved, according to his own obſervations, to make this account more perfect; and he imagines, at leaſt, that they may be ſome improvement on the others.

He thought it beſt to give an account of all the buildings he ſaw in Egypt, in a regular manner, as if he had ſeen them all when he went up the Nile, in order to prevent any confuſion of things in the mind of the reader, and the better to ſettle the antient geography, by taking all the places, with their antiquities, in their natural order, although he ſaw many of them in his return. He hopes no very groſs errors, much leſs inconſiſtencies, will be found in this work; but if any ſuch ſhould have ſlipped, eſpecially with relation to ſome conjectures and calculations, that may or may not have the foundation of truth to build on, being only offer'd to the conſideration of the readers; it is to be hoped that they will impute them only to a want of due recollection of the great variety of things that have occurred in ſuch a courſe of rambling, or to his having apprehended things in a different manner,

manner, in different parts of his journal, to which he had recourſe in making theſe remarks. It muſt alſo be conſider'd that he has deſcended to ſeveral particulars, purely for the ſake of thoſe who hereafter may travel into Egypt, and has added many things on the ſame account, that might otherwiſe have been omitted; which are not all related as certain truths, but only as intimations, that may chance to give an opportunity of fixing ſeveral things, that are not yet ſufficiently clear'd up; ſuch particularly are all thoſe conjectures that are made in relation to the riſe of the Nile.

It muſt be obſerved with regard to the map of Egypt, that where canals are marked out in points, they are only where he ſuppoſes the antient canals of the Nile did formerly run.

Thoſe perſons will be much diſappointed, who expect any ornaments of ſtyle in this work; for he will be well ſatisfied if they find nothing that deſerves cenſure in that reſpect, as it was his intention to relate every thing in the plaineſt manner, according to the obſervations he could make, and the beſt of his judgment.

If thoſe, who expected to be diverted, do not find ſufficient entertainment, it is owing to his good fortune; and it would be ſtraining politeneſs to too high a pitch, to ſay that he is ſorry he did not meet with more unlucky accidents, in order to relate a greater variety of pleaſant ſtories; but he has however given an account of almoſt all the incidents that happen'd, in their natural order, without pretending to any great art or judgment in ſelecting them.

He will doubtleſs be cenſured, if fault be found with conjectures, where things are dark, or with ſupplying buildings, where they are ruin'd; but as the buildings that are ſtanding are engraved with double lines, thoſe that are ruin'd with ſingle lines, and thoſe ſuppoſed, where there remain little or no ſigns of buildings, with points, every one may ſee what is really in being, and that he offers nothing to the world with deſign to deceive: Nor does he pretend to be intirely infallible, as to his plans; and though he took great pains in meaſuring all the antient buildings, yet he is ſenſible there may be omiſſions and miſtakes, though he endeavour'd, as much as poſſible, to avoid them. He muſt alſo obſerve, that he only took an account of the Deities in the forty-third plate, omitting to make a particular drawing of them.

In

In a work of this nature, without doubt, there muſt be many errors and faults; but he hopes the readers will be candid, if they think he has endeavour'd to give an account of things as they really are; and if they conſider withal the dangers, inconveniences, and many uneaſy hours, any one muſt have ſuffer'd in near ſeven years travels in ſuch countries, and in a manner alone, and reflect on many other circumſtances that attend the collecting and publiſhing theſe materials; he is perſuaded they will excuſe his ſending into the world this imperfect account.

CONTENTS.

BOOK the First.

Of the lower parts of EGYPT.

CHAP. I. Of Egypt in general; Alexandria, and the places near it. page 1
CHAP. II. From Alexandria to Roſetto and Grand Cairo. 13
CHAP. III. Between Damiata and Grand Cairo. 18
CHAP. IV. Of Grand Cairo. 25
CHAP. V. Of Memphis, and the pyramids near Cairo. 39
CHAP. VI. Of the catacombs and pyramids of Saccara. 48
CHAP. VII. Of Faiume, the old Arſinoe, the Labyrinth, and the lake Mœris. 55

BOOK the Second.

From Grand Cairo to the antient Ethiopia, above the Cataract of the Nile, and back to Cairo and Damiata.

CHAP. I. Of Archemounain, Gaua, and other places in the way to Akmim. 68
CHAP. II. SECTION I. Of Akmim, and the places near it. 76
SECTION II. From Akmim to Menſheeh, Girge, Furſhout, Tentyra, Kena, Kept, Cous, and Thebes. 81
CHAP. III. Of Thebes. 90
CHAP. IV. From Thebes to Erment, Eſne, Etfou, Ombus, and Aſſouan, the old Syene near the cataracts. 110
CHAP. V. Of Aſſouan, Syene under the tropic, Elephantine, the Quarries of granite, the cataracts, Philæ, and the borders of Ethiopia. 116
CHAP. VI. From the cataracts down to Grand Cairo and Damiata. 123

BOOK the Third.

From Grand Cairo by the Red Sea, into Arabia Petræa, to Mount Sinai, and back to Cairo, Roſetto, and Alexandria.

CHAP. I. From Grand Cairo to Suez, and the Red Sea. 130
CHAP. II. Of Arabia Petræa. From Suez to Tor, and Mount Sinai. 136
CHAP. III. Of Mount Sinai, and the places about it. 143
CHAP. IV. Of the journey of the children of Iſrael. 154

CONTENTS.

CHAP. V. From Mount Sinai to Suez, Grand Cairo, Roſetto, and Alexandria. page 158

BOOK the Fourth.

Of the Government, Cuſtoms, and Natural Hiſtory of Egypt.

CHAP. I. Of the government of Egypt. 161
CHAP. II. Of the military bodies in Egypt. 166
CHAP. III. Of the adminiſtration of juſtice, public revenues, trade, and manufactures of Egypt. 170
CHAP. IV. Of the ſtate of religion in Egypt; its inhabitants, their policy. 176
CHAP. V. Of the education, cuſtoms, dreſs, and modern architecture of Egypt; and of the caravan to Mecca. 180
CHAP. VI. Of the climate, ſoil, and waters of Egypt. 195
CHAP. VII. Of the Nile. 198
CHAP. VIII. Of the vegetables of Egypt. 204
CHAP. IX. Of the animals of Egypt. 207

BOOK V.

Miſcellaneous Subjects, chiefly relating to the Antiquities and Natural Hiſtory of Egypt.

CHAP. I. Of ſome antiquities, and antient weights brought from Egypt. 211
CHAP. II. Of the antient architecture of Egypt. 215
CHAP. III. Of the mythology of the antient Egyptians. 221
CHAP. IV. Of the antient hieroglyphics of the Egyptians. 227
CHAP. V. Of the Egyptian manner of embalming human bodies and birds. 230
CHAP. VI. An abſtract from Mallet's account of the inſide of the great pyramid. 234
CHAP. VII. Of the religion of the Coptis in Egypt. 244
CHAP. VIII. The hiſtory of the riſe of the Nile. 249
CHAP. IX. An attempt towards ſettling the real riſe of the Nile. 253
CHAP. X. Of the method of cultivating and preparing ice, about Roſetto: Of the manner of making Sal Armoniac; and of hatching chickens in ovens. 259
CHAP. XI. Of the proceſſion of the caravan to Mecca. 261
CHAP. XII. The rout of the caravan from Cairo to Mecca, from the account of one who had been there fourteen times. 265
CHAP. XIII. An account of the Bey of Tunis; his court and government. 266
CHAP. XIV. The patent of Mahomet, which he granted to the monks of mount Sinai, and to Chriſtians in general. 268
CHAP. XV. Forms

CONTENTS.

CHAP. XV.	Forms of ſome letters and paſports, according to the Eaſtern ſtyle.	270
CHAP. XVI.	Greek inſcriptions found in Egypt.	275
CHAP. XVII.	The Egyptian biſhopricks, and others under the patriarch of Alexandria, from the patriarch's map.	
CHAP. XVIII.	Of Egyptian and Arabic plants.	281
CHAP. XIX.	Of a Statue lately brought from Egypt.	284
	Diſſertatio de Geographia Ægypti.	285

CONTENTS

OF THE

PLATES contain'd in this Volume.

1 A MAP of Egypt, and of part of Arabia Petræa. page 1
2 A plan of old Alexandria, in its preſent ſtate. 2
3 Plans of ſome old towers at Alexandria, and a plan and ſection of one of the ciſterns under ground. 3
4 The pillar at Alexandria, commonly call'd Pompey's pillar. 8
5 The plans of ſome catacombs about Alexandria; of a Caſtrum at Nicopolis, and the iſle Latomia, at the mouth of the Roſetto branch of the Nile. 9
6 Plans of the ground, and ruins of Baalbait, the old Buſiris; of Benalhaſſar, the antient Bubaſtus, and of Matarea, the old Heliopolis. 21
7 A map of the country about Cairo. 24
8 A view of Jebel Jehuſy, the ſuppoſed ſite of the antient Babylon, near old Cairo. A view of the pyramids of Saccara, Daſhour, and Gize; of one ſide of Hajar Silcily, and of a wall of Elephantine, and ſeveral things repreſented relating to the navigation of the Nile, the watering of the country, etc. 25
9 The plan and elevation of Kaſr Kieman, ſuppoſed to be a Roman Caſtrum; and a plan of one of the granaries at old Cairo. 26
10 A view of the reſervoir of the aqueduct at Cairo, and a plan of the top of it. 27
11 A plan of the moſque Amrah, near old Cairo, and a plan and upright of a Sarcophagus at Cairo. 28
12 A plan and ſection of the Mikias at Cairo, or the place where they meaſure the height of the riſe of the Nile. 29
13 A plan and view of the gate Naſr at Cairo, and a view of a door in an antient palace in the city. 32
14 A plan and views of the buildings commmonly call'd Joſeph's hall. 33
15 A view of what is call'd Joſeph's well, in the caſtle of Cairo, with plans and ſections of it. 34
16 Plans of the pyramids of Gize, near Cairo, and a plan and ſection of the gallery in the great pyramid. A view of a ſmall pyramid, and the manner of filling up the ſtep in the ſecond pyramid. 41
17 A ſection of the great pyramid at Gize, and a view of the head of the Sphinx. 44
18 Plans of the pyramids of Saccara and Daſhour. 49
19 A view of two pyramids; that call'd the pyramid with ſteps, and another call'd Muſtabait-el-Pharaone; and plans of the catacombs for human bodies, and for birds. 54

20 Views

CONTENTS of the PLATES.

20 Views of the pyramids of Daſhour, and of what is call'd the falſe pyramid towards upper Egypt. page 52
21 A mummy brought from Egypt, and a ſort of vaſe frequently found in the catacombs. 53
22 Plans and views of the pyramid of Baiamut. Views of the obeliſk Biſige, of the ſeveral ſides of the temple of the Labyrinth, and of the lake Mœris. 57
23 Plans of the temple, and other buildings of the Labyrinth. 61
24 Plans and uprights of a gate of Antinoopolis, and of a portico of a temple at Archemounain. 73
25 A plan and upright of the temple of Gaua, and a view of ſome grottos near Hajar Silcily. 76
26 Plans of four temples at Amara, the old Tentyra. 86
27 A plan and upright of a temple at Cous. Plans of a temple and bridge at Kepht, and of a temple and gate of Thebes, eaſt of Carnack, and an upright of the gate. 88
28 A plan and ſection of the great temple of Jupiter at Carnack, being the eaſtern part of Thebes, call'd Dioſpolis, and a view of ſome of the gates. 92
29 A view of Thebes, on the weſt ſide; of the ſtatues of Memnon, and the Memnonium. 96
30 A view of the ſepulchres of the Kings of Thebes. 97
31 Plans of the ſepulchres of the Kings of Thebes. 98
32 Plans of the ſepulchres of the Kings of Thebes. 99
34 Plans of two ſubterraneous grottos at Thebes, probably belonging to the palaces of the Kings of Thebes. 100
35 Plans of two temples, and of ſome ruins at Thebes, on the weſt. 101
36 The ſtatue of Memnon at Thebes. 102
37 The back part of the ſtatue of Memmon. 103
38 Inſcriptions on the right leg of Memnon. 104
39 Inſcriptions on the left leg of Memnon. 105
40 A plan of the temple and ſepulchre of Oſymanduas at Luxerein, or Lacſor of old Thebes. 106
41 The upper part of a ſtatue of Oſymanduas at Thebes. 107
42 Hieroglyphical repreſentations in the Mauſoleum of Oſymanduas. 108
43 The front of the ſepulchre of Oſymanduas at Thebes. 109
44 Plans of two temples at Erment. 110
45 Plans of temples near Eſne, and an elevation of them. 111
46 A plan of the temple at Etfou, and an elevation of the great gateway to it. 112
47 A view and plan of Hajar Silcily. 114
48 A plan, view, and ſection of the obſervatory at Syene. A view of a rock near, and a plan of a temple at Elephantine. 116
49 A plan of the iſle and temple of Philæ. 120
50 Views of temples at Ombus, and Philæ, and of rocks of granite, oppoſite to Philæ. 121
51 A view of the convents of St. Anthony and St. Paul, in the deſert. 128
52 Views of Mount Sinai and Horeb. 144

CONTENTS of the PLATES.

53 Places about Mount Sinai; a plan of the top of it, and views of the ſtone of Rephidim. 148
54 Inſcriptions on the rocks about mount Sinai. 148
55 Inſcriptions on the rocks about mount Sinai; and the epigram on the baſe of Memnon. 149
56 A plan of the convent and church of mount Sinai. 150
57 Egyptian utenſils. 186
58 Egyptian garments, litter, &c. 187
59 Dreſſes particular to Egypt. 192
60 A ſtatue of Iſis, brought from Egypt. 210
61 Another view of the ſtatue of Iſis. 211
62 A ſtatue of Oſiris, brought from Egypt. 212
63 Another view of the ſame ſtatue. 213
64 Antient ſtatues and heads brought from Egypt. 214
65 A ſtatue of Harpocrates and Egyptian ſeals. 215
66 Egyptian pillars. 216
67 Egyptian columns. 217
68 Egyptian capitals. 218
69 Egyptian cornices, and entablatures. 219
70 Views of the embalmed birds of Egypt, and of ſome fiſh of the Nile. 233
71 A plan of a Coptic church and convent, of the ovens to hatch chickens, and of the furnaces for making Sal Armoniac. 246
72 The palm of the Thebais. 280
73 The palm of the Thebais. 281
74 Egyptian plants. 282
75 Plants of Egypt. 283

REFE-

REFERENCES to the Plan of ALEXANDRIA.

PLATE II.

ALEXANDRIA. Old Alexandria.
ALEXANDRIA. New Alexandria.

A. THE iſle Pharos.
B. The promontory Lochias.
C. Port Eunoſtus, now call'd The old Port.
D. The great Port, now call'd The the new Port.
E. The Pharos, now a caſtle.
F. The cape of figs.
G. The entrance for ſmall boats.
H. The entrance for ſhips.
I. Heptaſtadium.
η. Necropolis.
K. K. Lines ſuppoſed to be the old bounds of the ſea.
L. The old cauſeway.
M. Suppoſed antient gate, in the way to Canopus.
N. Great tower to the eaſt, mark'd A. in the third plate.
O. Great tower to the weſt, mark'd B. in the ſame plate.
P. The palace of the Kings.
Q. The round tower.
R. Suppoſed ſide of the iſle Antirrhodes.
S. Neptunium.
T. Cæſarium.
V. The antient docks.
W. Port Cibotus.
X. Hill Panium.
Y. Gymnaſium.
Z. Forum.
a. Gate of Necropolis.
b. Moſque of 1001 pillars.
c. Moſque of St. Athanaſius.
d. Copti convent.
e. Greek convent.
f. Jews ſynagogue.
g. Ciſtern on three arches.
h. Porters hill.
i. The theatre.
k. Sheiks burial places.
l. Gardens.
m. The old burial-place of the Kings.
μ. The Jews burial-place.
n. The inner palaces.
o. Muſeum.
ξ. Chriſtian burial-place.
ϒ. Road to Nicopolis.
p. The French houſe.
q. The Engliſh houſe.
r. The quay and cuſtom-houſe.
s. The old gate.
t. The bagnio gate.
u. The bagnio.
v. The Latin convent.
x. Serapium.
y. Pompey's pillars.
z. Catacombs.
Π. Moſque of a Sheik.
Γ. Weſt gate.
Φ. The caſtle.
Ψ. Gate of the pillar.
Δ. Gate of Roſetto.
Θ. Wells down to canals.
Λ. Lake Mareotis.
Σ. Canal of Canopus.
Ω. The encloſed port of the Kings.
6. The place where the canal enters under the walls.
8. Obelisks.
9. Ciſtern.
θ. The old French houſe.
7. The ſuppoſed walls to the eaſt of the palace.

EDI-

Editions of AUTHORS quoted in this Book.

HErodotus,	London, 1679.
Strabo, Cauſabon,	Paris 1620.
Diodorus Siculus,	Hanoviæ 1604.
Pauſanias, Kuhnii,	Lipſiæ 1696.
Ptolemæus,	Amſtelodami 1618.

ERRATA.

Page	Line	for	read
4.	5.	north,	eaſt.
5.	32.	Canopus,	canal Canopus.
6.		note z.	at note † p. 9.
8.		in note d. [1].	1.
10.	13.	*after* time,	*a ſemicolon.*
11.	14.	piles,	wells.
	24.	vi.	v.
12.	11.	Venus, Arſinoe,	Venus Arſinoe.
17.	12.	Sherk,	Sheik.
18.	11.	Mattalla,	Mahalla.
20.	24.	Themaſe,	Themaie.
22.		in notes 2[d] *col.* 5th *line*,	dele ·
27.	17.	by,	thro'.
29.	1.	which is on a level with the bed of the Nile,	which probably is on a level with the ſurface of the Nile, when at loweſt.
In note g.		Esbiken,	Esbikiere.
30.	17.	having taken,	I took.
31.	6.	every one,	many.
36.	34.	Keyck,	Keyd.
41.	12.	wood,	trees.
47.	33.	them O. In the,	them in the.
49.	24.	the,	theſe.
56.	47.	continuing,	confining.
59.	44.	theſe,	there.
68.		Archomounain.	Archemounain.
74.	39.	who,	that.
81.		Chap. III.	Chap. II. Sect. II.
82.	16.	city, this,	city. This.
86.	23.	Carrack,	Carnack.
89.	10.	rock, chryſtal,	rock cryſtal.
87.		Coptos,	Coptus
94.		note x.	at obelisks e.
95.	38.		
96.	30.	offers,	offering
97.	35.	N. in the thirty-firſt,	x. in the thirty-ſecond.
99.	28.	a hole,	holes.
101.	24.	plinth,	baſe.
102.	2.	fifth,	ſixth.
104.		ἀκέφεσον,	ἀκόφισον.
106.	19.	temple,	Mauſoleum.
	26.	this,	the.
108.	41.	kawks,	hawks.
111.	23.	Serifs,	Sherifs.
115.		Ombos,	Ombus.
124.	28.	peſent,	preſent.
125.	43.	ones appear,	one appears.
132.	3.	beaſts,	animals.
	28.	their,	there.
136.	10.	Hamromyos,	Hamroue.
	41.	Sarracenæ,	Sarracene.
140.	23.	north,	ſouth.
141.	8.	*dele* only.	
142.	22.	four,	four Medines.
148.	11.	chapter,	book.
151.	50.	ἡ Θύεσ,	ἡ Θήεσ.
183.	22.	Biſmillah,	Bismillah.
187.		in plate 58. Kouptick,	Kouphick.
192.	37.	Decency. Women,	Dancing women.
197.	9.	of the,	among the.
201.	17.	high,	high as they ſaid.
202.	17.	Bulſi,	Bulti.
204.	21.	about July,	about March.
205.	19.	inſtead,	inſtead of.
	28.	fruit,	fig.
218.	49.	the freeze, and cornice, and the ſtone, laid.	freeze and cornice, and the ſtone laid.
222.	20.	was of the firſt,	was the firſt.
232.	49.	printing,	painting.
233.	1.	mark,	maſk.
240.	34.	*dele*, ſide.	
244.	3.	*dele*, and is very near the perpendicular.	
248.	47.	Friday, in their faſting ſeaſons,	Friday, and every day during ſome faſting ſeaſons, and
294.	4.	Hamroſſe,	Hamroue.

A DE-

Egypt was antiently divided into Provinces called Nomi[a], being certain diſtricts, with their capital cities; ſomething like the preſent diviſion of the country under the government of Beys.

Its length. According to Herodotus, 'twas one hundred eighty-ſeven miles and a half from the ſea to Heliopolis, ſix hundred and five from thence to Thebes, and one hundred and two miles and a half from Thebes to Elephantine; ſo that the whole length of Egypt was eight hundred and ninety-five miles, according to this computation; which muſt have been made by the windings of the river, for Egypt being eight degrees in length, computing ſeventy miles to a degree, 'tis only five hundred and ſixty miles long.

Alexandria. When Alexander the Great return'd from conſulting the Oracle of Jupiter Ammon, being pleaſed with the ſituation of Rhacotis, he order'd a city to be built there, which from him was call'd Alexandria. As the honour of being capital of the kingdom was tranſlated from Memphis to this place, ſo it was not afterwards a part of any province, but, with a territory about it, was a diſtinct government by itſelf. When this city was taken by the Saracens, according to the Arabian hiſtorians, there were in it four thouſand palaces, as many baths, four hundred ſquares, or places, and forty thouſand Jews that paid tribute.

As the ſea has gain'd in ſome parts, and loſt in others, ſo there is great difficulty in fixing the ſituation of many antient places deſcribed by Strabo.

Iſle Pharos. There being a bay about three leagues wide, the iſle Pharos[b] extending
Ports of Alexandria. from eaſt to weſt, near to the Eaſtern promontory Lochias, made the ports of Alexandria; the port Eunoſtus being to the Weſt, and what they call'd the great Port, to the Eaſt: The latter is now call'd the new Port, and the other the old Port.

The iſland was join'd towards the weſt end[c] to the continent, by a cauſeway and two bridges nine hundred paces long, which muſt have been about the quay of the old port. The ſea has gain'd on the weſt end of the iſland, where are ſeen under water the remains of ciſterns cut in the rock.

The Pharos. The famous Pharos[d], or light-houſe, was on a rock at the eaſt end of the iſland, that was on every ſide encompaſs'd with water, and ſo in a manner a ſmall ſeparate iſland[e]; which ſeems to be the ſpot on which the caſtle is built, at the entrance of the new Port; and the pillars ſeen in a calm ſea within the entrance, may be the remains of that ſuperb

[a] Ἡ δὲ, χώρα τὴν μὲν πρώτην διαίρεσιν εἰς νομοὺς ἔχει.... πάλιν δ' οἱ νομοὶ τομὰς ἄλλας ἔχουσι· εἰς γὰρ τοπαρχίας οἱ πλέθσοι διήρηντο, καὶ αὗται δ' εἰς ἄλλας τομάς. ἐλάχισται δ' αἱ ἀρουραι μερίδες. Strab. xvii. p. 787.

[b] Ἡ δὲ Φάρος νησίον ἐστὶ παράμηκες πρὸς ἔσχατον τῇ ἠπείρῳ, λιμενα πρὸς αὐτὴν ποιὲν ἀμφίστομον. Ἠιὼν γάρ ἐστι κολπώδης, ἄκρας εἰς τὸ πέλαγος προβεβλημένη δύο· τούτων δὲ μεταξὺ ἡ νῆσος ἵδρυται κλείουσα τὸν κόλπον, παραβέβληται γὰρ αὐτὸν κατὰ μῆκος· τῶν δ' ἄκρων τῆς Φάρου τὸ μὲν ἔσω μᾶλλόν ἐστι προσεχὲς τῇ ἠπείρῳ, καὶ τῇ κατ' αὐτὴν ἄκρα. Καλεῖται δ' Ἀκρολοχιὰς, καὶ ποιεῖ τὸν λιμένα ἀρτίστομον· πρὸς δὲ τῇ στενότητι τὲ μεταξὺ πόρε καὶ πέτραι εἰσὶι, αἱ μὲν ὕφαλοι, αἱ δὲ καὶ ἐξέχουσαι, τραχύνουσαι πᾶσαν ὥραν τὸ προσπίπτον ἐκ τὲ πελάγους κλυδάνιον· Ἔστι δὲ καὶ αὐτὸ τὸ τῆς νησιδος ἄκρον πέτρα πολύκλυς, ἔχουσα πύργον θαυμαστῶς κατεσκευασμένον λευκῆ λίθῳ πολυόροφον, ὁμώνυμον τῇ νήσῳ. Strab. xvii. p. 791.

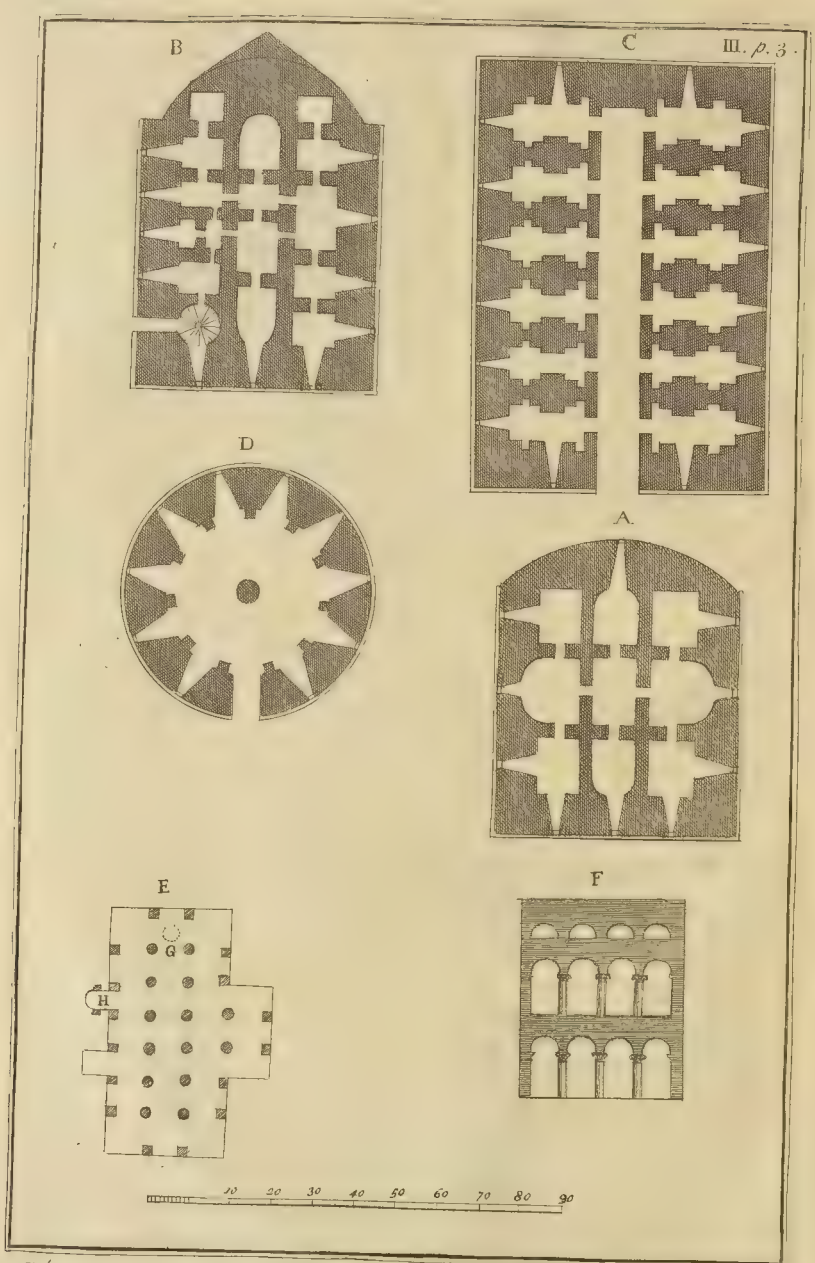
[c] Τὸ δὲ χῶμα ἐστιν ἀπὸ τῆς ἐπείρου γέφυρα ἐπὶ τὴν νῆσιν κατὰ τὸ ἑσπέριον αὐτῆς μέρος ἐκτεταμένη, δύο διάπλους διαλείπουσα μόνον εἰς τὸν Ἐυνόστου λιμένα, καὶ αὐτοὺς γεγεφυρωμένους. Strab. xvii. p. 792.

[d] Pharus eſt in inſula turris, magna altitudine, mirificis operibus extructa, quæ nomen ab inſula accepit. Hæc inſula objecta Alexandriæ portum efficit: Sed a ſuperioribus regionibus in longitudinem paſſuum DCCCC in mare jactis molibus anguſto itinere, et ponte, cum oppido conjungitur. *Cæſar de Bello Civili*, Lib. iii.

[e] See b.

building.

To the Right Honble.
WILLIAM Earl of Harrington
Lord President of the Council.
A PLAN OF ALEXANDRIA
ALEXANDRIA
ALEXANDRIA
The Patriarchal Chair



Plans of Towers at Alexandria, and a Plan and Section of a Cistern.

building: Theſe pillars I ſaw when I went out in a boat on a calm day, and could ſee to the bottom. My obſerving ſo nicely, and ſo near the caſtle, was much taken notice of; and, as I was inform'd, ſeveral ſoldiers, who were that day on guard in the caſtle, were puniſh'd for permitting me to examine the port ſo exactly.

The ſea has gain'd much on the iſle of Pharos every way, except to the ſouth; the weſtern part of the old iſland is now called the Cape of the Figs; becauſe it is famous for producing very early and excellent Figs.

The ſea having loſt to the north, and alſo to the weſt, on the ſide of the antient cauſeway to the iſland, is the reaſon why the eaſtern port at preſent is the leſs. There are two entrances to both ports, one near each cape of the continent; that to the eaſtern Port is only for ſmall boats, whereas in the weſtern port, it is the ſafer entrance for the largeſt ſhips; and in the other port, the entrance by the caſtle is very narrow and dangerous, by reaſon of the rocks, as deſcribed by the Antients [e].

It is ſaid that Alexandria was waſhed on two ſides by the water, to the north by the ſea, and to the ſouth by the lake Mareotis; and that the other two ſides were each a kind of Iſthmus [f], or neck of land between the water, about ſeven ſtadia in length; on which account each of theſe ſides, eſpecially that to the weſt, was called Heptaſtadium, from which the cauſeway to the iſland is ſaid to have gone; which is a confirmation of what I ſuppoſe in the plan of Alexandria, that the Heptaſtadium began at the angle that is made near the weſt gate, at the ſouth eaſt corner of the old port.

The firſt thing I did at Alexandria was to pace round the walls, and take the bearings; which I did with ſo much caution, that I thought I could only have been obſerved by the Janizary that attended me; notwithſtanding it was ſoon publickly reported about the town, that I had meaſured the city walls by palms. The old walls of the city ſeem to have been built on the height, which extends from Cape Lochias towards the eaſt, the remains of a grand gateway being to be ſeen in the road to Roſetto at this high ground; and the foundations of the walls may from thence be traced to the canal. The outer walls round the old city are very beautifully built of hewn ſtone, and ſeem to be antient; all the arches being true, and the workmanſhip very good: They are defended by ſemicircular towers, twenty feet diameter, and about one hundred and thirty feet apart; at each of them are ſtairs to aſcend up to the battlements, there being a walk round on the top of the walls built on arches. Theſe walls, as they now ſtand, ſeem to have encloſed all the city, except the palace of the Kings to the north eaſt; and 'tis not improbable that the encloſure of the palace extended to the weſt, from the ſouth eaſt corner to the preſent walls, near the gate of Roſetto, as mark'd in the plan, and that the foundations of the walls, ſeen all the way to the canal, were only a defence to the ſuburbs. The inner walls of the old city, which ſeem to be of the middle ages, are much ſtronger and higher than the others, and defended by large high towers [g].

The walls.

[e] See b.

[f] Ἔστι δὲ χλαμυδοειδὲς τὸ σχῆμα τῆ ἰδάφει τῆς πόλεως· ἔ τὰ μὲν ἐπὶ μήκιστον πλευρά ἐστι τὰ ἀμφίκλυστα, ὅσον τριάκοντα σταδίων ἔχοντα διάμετρον· τὰ δὲ ἐπὶ πλάτος οἱ ἰσθμοί, ἑπτὰ ἢ ὀκτὼ σταδίων ἑκάτερος, σφιγγόμενον τῆ μὲν ὑπὸ θαλάττης, τῆ δ' ὑπὸ τῆς λίμνης. Strabo xvii. p. 793.

towers [g]. There are particularly two very large well-built towers to the north-weſt, towards the new city on the ſtrand: I have given plans of them in the third plate, as I roughly ſketch'd them out, in order to give a better idea of them than can be convey'd by words. That which is to the north, mark'd A. was the old cuſtom-houſe, and now belongs to the Aga; the plan is of the middle floor.

The other is put to no uſe, has three floors, and ciſterns under; the upper floor conſiſts of a room in the middle about three and twenty feet ſquare, with a gallery round, and three rooms at the weſt end; the ground ſtory is much the ſame, except that it has two rooms and a ſtair-caſe to the eaſt. The plan B. is of the middle ſtory. Theſe towers ſeem to have been built at the time the inner walls were made, and might be deſign'd to hinder any deſcent on this part, where probably the quay was in the middle ages; and the grand entrance from it might be between theſe towers. What was without theſe walls, and the ſite of the palace, was probably the ſuburbs of the city, which I ſuppoſe in proceſs of time to have been wall'd in, extending down to the canal; and this ſuburbs, ſo wall'd in, began to be look'd on as a part of the city itſelf, and ſeems to have been eſteem'd ſo by thoſe authors who give an account of the city as three miles and three quarters long, and a mile broad, and ſpeak of it as bounded by the lake Mareotis, taking in the ſuburbs on both ſides of the canal of Canopus, if there were any to the eaſt, or in caſe there were none, as the canal run cloſe along by the ſide of the lake, they might not improperly ſay that the city extended to the lake Mareotis.

Palace of the Kings.

The palace, with the ſuburbs belonging to it, was a fourth part of the city; within its diſtrict was the Muſeum [h], or Academy, and the burial place [i] of the Kings, where the body of Alexander was depoſited in a coffin of gold [k], which being taken away, it was put into one of glaſs; in which condition, it is probable, Auguſtus took a view of the corpſe of that great hero, and with the utmoſt veneration ſcatter'd flowers over it, and adorn'd it with a golden crown [l]. As the Mahometans have a great regard for the memory of Alexander, ſo there have been travellers, who relate, that they pretended to have his body in ſome moſque; but at preſent they have no account of it.

Alexander's tomb.

When Alexandria was no longer the reſidence of Kings, it is very natural to think that their palace in time fell to ruin, and that the materials of it were removed to the part of the city that was inhabited, and probably alſo to build the inner walls; tho' along by the ſea there are ſtill great remains, and on the ſhoar are ſeen ſeveral pieces of porphyry, and other fine marbles, where the antient palace ſtood; but as to the buildings on the ſea, near the obeliſks, and the fine round tower D. at the north weſt corner, which has two ſtories, and a fine arch in the middle, ſupported by a pillar, they ſeem to be all buildings of the time when the inner walls were made, at leaſt not to be ſo old as the time of the

[g] A plan of one of them is marked C. in the third Plate.

[h] Τῶν δὲ βασιλείων μέρος ἐστὶ καὶ τὸ Μουσεῖον, ἔχον περίπατον καὶ ἐξέδραν καὶ οἶκον μέγαν. Strabo, l. xvii. p. 793.

[i] Μέρος δὲ τῶν βασιλείων ἐστὶ καὶ τὸ καλούμενον Σῶμα, ὃ περιέβαλον ἔνδον, ἐν ᾧ αἱ τῶν βασιλέων ταφαί, καὶ ἡ Αλεξάνδρου. Strabo, l. xvii. p. 724. [k] Strabo, ibid.

[l] Conditorium et corpus magni Alexandri, cum prolatum e penetrali ſubjeciſſet oculis, corona aurea impoſita, ac floribus aſperſis, veneratus eſt. *Sueton. Octavius*, c. 18.

Ptolemies

Ptolemies or Cleopatra. In the round tower is a well, now ſpoiled; and they ſay there are wells alſo in ſome of the other towers. A plan of the round tower is to be ſeen in plate III.

Under theſe palaces was the private encloſed port of the Kings[n], which might be oppoſite to the great round tower at the ſea, where ſhips now ſometimes come to anchor, and where the Turks, till within this fifty years, obliged all foreign ſhips to ride, not ſuffering them to anchor under the caſtle, as they do at preſent. In this part alſo was the [o] iſle Antirrhodes, in which was a palace, and a ſmall harbour or bay. This iſland ſeems to have been entirely deſtroy'd by the ſea, and probably was oppoſite to the obeliſks; where there are ſtill ſeen great ruins in the ſea, and where they often raiſe up very fine [p] pillars. Over theſe places a theatre is mention'd; and afterwards the part of the city which had its name from Neptune, where there was a temple to him: This ſeems to have been about the corner of the bay[q]. In this diſtrict alſo Antony built his Timonium; to which he retired in diſguſt after his misfortunes. Next to it the Cæſarium is mention'd, where the temple of Cæſar is ſuppoſed to have been; in which, according to Pliny, ſome obeliſks were erected. Further on was the Emporium, or market-place. Then follow'd the docks for their ſhipping; over which was the ancient city Rhacotis, with a ſort of ſuburbs round it call'd Bucolis, becauſe it was chiefly inhabited by herdſmen.

Port of the Kings.

Antirrhodes.

Neptunium.

Timonium.

Cæſarium.

Market-place.

Rhacotis.

Bucolis.

There was a communication between the ports by two bridges at the cauſeway to the [r] iſland, that began at the north weſt corner of the town; at the Heptaſtadium to the weſt [s], which was one of the necks of land made by the ſea and the lake. Here it is probable the ſea has gain'd to the eaſt of the old port, as I have mark'd in the plan, where it now waſhes the walls from the great corner tower; at which the walls make an elbow to the north weſt; for 'tis evident it has gain'd on the ſhoar, farther on, where many grottos appear half waſh'd away by the ſea.

Cauſeway, and bridges to the iſland.

Within this weſtern port, antiently call'd Eunoſtus, and now the old port, was the port Cibotus, from which there was a navigable canal to the lake [t]; and there is now a canal or foſſee along by the walls from the canal of Canopus to the ſea, by which the water runs into the ſea from the great canal, at the overflow of the Nile. When any ſhips that do not belong to the Turks, by ſtreſs of weather are obliged to go into the old port, they muſt remove into the other, as ſoon as they have an opportunity; which is the harbour allotted for the ſhips of Chriſtendom.

Weſtern port.

Canopus.

[n] Τούτοις δ' ὑπόκειται ὅ, τε κρυπτὸς λιμὴν, καὶ κλειστὸς ἴδιος τῶν βασιλέων, καὶ ἡ Αντίῤῥοδος νησίον προκείμενον τοῦ ὀρυκτοῦ λιμένος, βασίλειον ἅμα καὶ λιμένιον ἔχον. — Ὑπέρκειται δὲ τούτου τὸ Θέατρον· εἶτα τὸ Ποσείδιον, ἀγκὼν τις ἀπὸ τοῦ Ἐμπορίου καλουμένου προπεπλωκώς, ἔχων ἱερὸν Ποσειδῶνος· ᾧ προσθεὶς χῶμα Αντώνιος ἔτι μᾶλλον προενεῦον εἰς μέσον τὸν λίμενα ἐπὶ τῷ ἄκρῳ κατεσκεύασε δίαιταν βασιλικὴν, ἣν Τιμώνιον προσηγόρευσε. Strabo l. xvii. p. 794.

[o] See note n. with regard to this iſle, and the Timonium, &c.

[p] When Strabo mentions that Antirrhodes lies before τοῦ ὀρυκτοῦ λιμένος, he ſeems to need emendation, and it ought to be τοῦ κρυπτοῦ; the latter port being in this part, the other in the port Eunoſtus.

[q] This account is very different from what is given by ſome travellers, who ſuppoſe the Neptunium was where I place Cape Lochias, and that what is now without the port, was formerly within it; but any one, who conſiders the ſituation of the ſeveral parts with Strabo's account, may judge which is moſt probable.

[r] See note c. for this and the following places.

[s] See note f. It appears alſo by what follows in Strabo, that there was an aqueduct to the iſland over this cauſeway and the bridges.

[t] Ἐξῆς δ' Ευνόστου λιμὴν μετὰ τὸ ἐπταστάδιον· καὶ ὑπὲρ τούτου ὀρυκτὸς, ὃν καὶ Κιβωτὸν καλοῦσιν, ἔχων καὶ αὐτὸς νεώρια. Ενδοτέρω δὲ τούτου διώρυξ πλωτὴ μέχρι τῆς λίμνης τεταμένη τῆς Μαρεώτιδος. Strabo l. xvii. p. 795.

Panium. In the city a hill is mention'd call'd Panium, which, from the deſcription of it, ſeems to be the high hill within the walls near the weſt gate and the old [u] port.

The great ſtreet. The ſtreet which extended the whole length of the city, from the gate of Necropolis to the gate of Canopus, is ſaid to have been one hundred feet wide [x], and, doubtleſs, had in it many magnificent buildings, as appears from the granite pillars ſtill remaining in two or three parts. Among Gymnaſium. them was the Gymnaſium [y], or publick ſchools, to which there were Porticos in extent above half a quarter of a mile; it might be where there are great ruins to the weſt of that ſtreet, and ſeveral large red granite Forum: pillars ſtanding. The Forum, or court of judicature, was alſo probably another building in this magnificent ſtreet, and might be where ſome pil- Gate of Necropolis. lars remain nearer the ſea. The gate of Necropolis I ſuppoſe to be the gate to the ſouth weſt, which is now built up: This gate has ſome ornaments about it of Lions rampant. It is ſaid that the two chief ſtreets of Alexandria croſſed one another at right angles; ſo that if the ſtreet, that extended the whole breadth of the city, began at the old gate, it is probable the gate on the other ſide was oppoſite to it, in ſuch manner as that the ſtreet might anſwer this deſcription.

Among the remains of Alexandria, the moſt extraordinary are thoſe Ciſterns. ciſterns [z] which were built under their houſes, ſupported by two or three ſtories of arches on columns, in order to receive the Nile water by the canal, as they do at this day. In the ſame manner the rain water is preſerved in ciſterns, under the houſes at Jeruſalem [a]. This canal of Canopus comes to the walls near Pompey's pillar, having run to the weſt of it: It has a paſſage under the walls, and from that part a foſſee has been cut along the outſide of the walls to the ſea; but the water is not only convey'd to the ciſterns from the canal, as it there enters the city, but alſo before, from ſeveral parts of the canal, by paſſages under ground to the higher parts of the city. There are entrances down to theſe paſſages in ſeveral parts, in order to clean them: The ciſterns alſo muſt be cleanſed; and the deſcent down to them is by round wells, in which there are holes on each ſide, at about two feet diſtance, to put the feet in to deſcend by: They draw up the water by a windlaſs, and carry it in leather bags on camels to the houſes. Before the Nile fills them again, the water in many of them is not good; owing, it may be, to their not keeping them clean; for in ſome, and particularly that which belongs to the Latin convent, the water is obſerved to be always good.

The old city. The old city is entirely ruin'd, and the materials carried away to build the new. Excepting a very few houſes at the Roſetto, and bagnio gates,

[u] Ἔστι δὲ καὶ Πάνειον, ὕψος τι χειροποίητον, σρεβιλοειδές, ἐμφερὲς ὀχθῳ πετρώδει, διὰ κοχλίδος τὴν ἀνάβασιν ἔχον· ἀπὸ δὲ τῆς κορυφῆς ἔσιν ἀπιδεῖν ὅλην τὴν πόλιν ὑπακειμένην αὐτῷ παντοχόθεν. Strabo l. xvii. p. 795.

[x] Ἅπασα μὲν οὖν διατέτμηται, ἱππηλάταις καὶ ἁρματηλάταις· δυσὶ δὲ πλατυτάταις· ἐπὶ πλέον ἢ πλέθρον ἀναπεπαμέναις· αἷς δὴ καὶ πρὸς ἑορτὰς τέμνουσιν ἄλληλας. Strabo l. xvii. p. 793. According to Suidas τὸ πλέθρον was the ſixth part of a Stadium or furlong, that is one hundred feet.

[y] Καλλίστου δὲ τὸ γυμνάσιον, μείζες ἢ σταδιαίας ἔχον τὰς στοὰς ἐν μέσῳ . . . . Ἀπὸ δὲ τῆς Νεκροπόλεως ἡ ἐπὶ τὸ μῆκος πλατεῖα διατείνει παρὰ τὸ γυμνάσιον μέχρι τῆς πύλης τῆς καναβικῆς. Strabo l. xvii. p. 795.

[z] Thoſe who may examine theſe Catacombs more exactly, may be able to correct the plan I have given, which I took with all the accuracy the time and number of people that accompanied would admit of; and notwithſtanding I am ſenſible there may be ſome miſtakes.

[a] In the third plate E. is the plan of one of theſe ciſterns. At H. is the well by which they deſcend, and over G. is the hole by which they draw up the water. F. is the ſection of one of the ciſterns.

there

there are only ſome few moſques, and three convents within the old walls.

One of the moſques is call'd the Moſque of a thouſand and one pillars; it is to the weſt, near the gate of Necropolis. I obſerved in it four rows of pillars to the ſouth and weſt, and one row on the other ſides. Here, they ſay, was a church dedicated to St. Mark, and the Patriarch reſided at it; being near the gate without which, 'tis ſaid, the Evangeliſt was martyr'd. The other great moſque is that of St. Athanaſius; where there was, without doubt, a church of that name. Moſques.

At the church of the Copti convent they ſhew the patriarchal chair[b], and pretend alſo to have the head of St. Mark, and ſome even ſay that his body is there; as at the Greek convent they ſhew ſome things which they ſay relate to the martyrdom of St. Catherine in this city. The Latins alſo have their convent in the old city, belonging to that of Jeruſalem; and there are always ſome poor Arabs encamp'd about within the walls, ſo that 'tis dangerous being abroad after ſun-ſet, when all the company begin to retire. Convents.

At the ſouth weſt corner is a large caſtle, with a few ſoldiers in it, no Europeans are admitted there. In the gates, eſpecially that of Roſetto, are many fine pieces of granite, and all over the city are ſeen fragments of columns of beautiful marble; all ſo many remains of the grandeur and magnificence of the antient city.

The new city is built on the ſtrand to the north, without the walls, on the ground that ſeems to have been left by the ſea, and makes a very mean appearance; taking up all that ſpace in the plan without the walls, except the ſtrand to the eaſt, and a great part not built on towards the old port, as well as the ſpot of the old iſle of Pharos. In ſeveral houſes built round courts on porticos, they have placed a great variety of pillars, moſtly granite, which were the ornaments of the antient city. The old city was, without doubt, in a flouriſhing condition, when the trade of the Eaſt Indies was carried on that way by the Venetians; and the decay of it may be dated from the time the paſſage was found out by the Cape of Good Hope, when the commerce took another channel; but when the trade of coffee and other commodities began in ſome meaſure to flouriſh, about fifty years ago, the preſent city then began to riſe out of the ruins of the old. New city.

Of the two obelisks, one is broke, and part of it lies on the ground. It has been found, by digging under ground, that the bottom of the obelisks were rounded, and let into a plinth, as the Egyptians uſed to place their pillars; as may be ſeen in the Obſervations on architecture. Theſe obelisks might be before the temple of Neptune. If I made no miſtake in taking the height of that which is ſtanding, by the quadrant, it is ſixty-three feet high; the piece of the obelisk that is broke, is eighteen feet long, and at the bottom meaſured ſeven feet ſquare. Obeliſks.

Higher up in the city, over the iſle Antirrhodes, that is probably in a line from it, the theatre is mention'd, which ſeems to have been at the hill towards the gate of Roſetto, call'd Coum Dimas; which I conjecture from the ſhape of that hill, where they were digging when I was in Alexandria, in order to carry away the ſtones. Theatre.

[b] Of this chair there is a drawing in the ſecond plate.

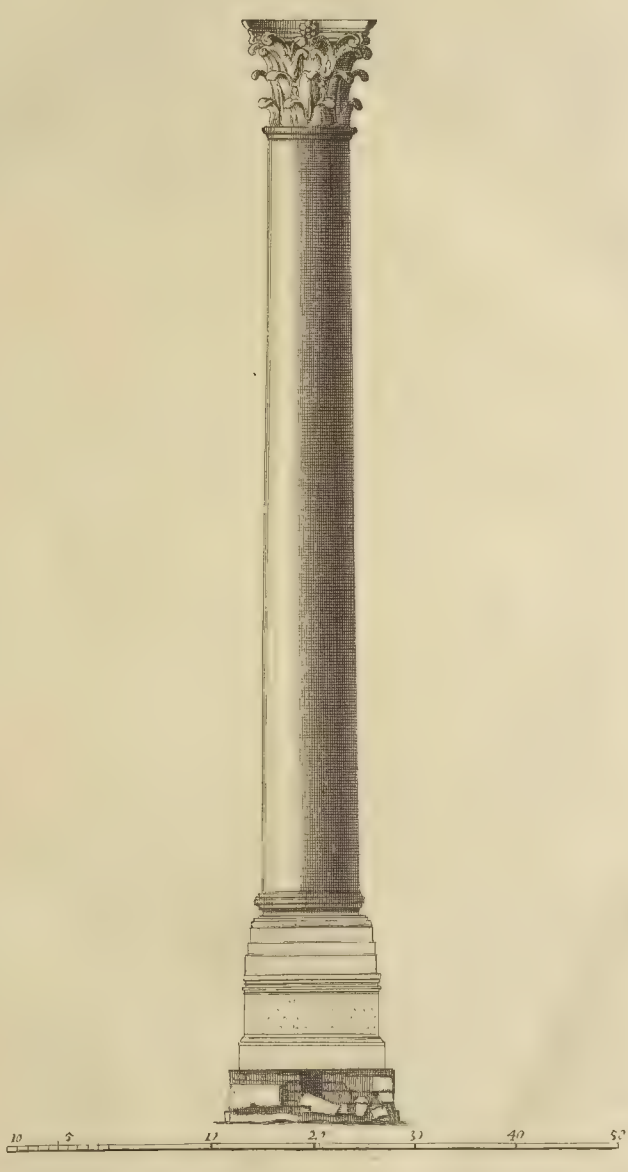
Pompey's pillar.

The pillar commonly call'd Pompey's pillar is ſituated on a ſmall height, about a quarter of a mile to the ſouth of the walls, and may be ſuppoſed to have been erected after Strabo's time, as he makes no mention of ſuch an extraordinary monument: It might be ſet up either in honour of Titus, or Adrian, who were in Egypt. Near it are ſome fragments of granite pillars, four feet diameter, and it appears plainly from many old foundations, that there has been ſome magnificent building there, in the area of which, 'tis probable, this pillar was erected; and ſome Arabian hiſtorians (on what authority I know not) call it the Palace of Julius Cæſar[c]. This famous pillar is of red granite: Beſides the foundation, it conſiſts of three ſtones; the capital, which is judged to be about eight or nine feet deep, is of the Corinthian order, the leaves being perfectly plain, and not the leaſt indented, and ſeem to be the plain laurel or bay leaf. Some ſailors have found means to get to the top, which has a hole in it, from which it is judged that there was a ſtatue fixed on the top of the pillar; the ſhaft of the pillar, taking in the upper Torus of the baſe, is of one ſtone, the remainder of the baſe and pedeſtal of another, and all is raiſed on a foundation built of ſeveral ſtones, in the nature of two plinths, of two teer of ſtone, the lower ſetting out four inches beyond the upper, as that ſets out a foot beyond the plinth that is over it. This foundation is four feet nine inches high, and the pedeſtal, and part of the baſe, which is of one ſtone, are twelve feet and a half high. I found the whole height by the ſhadow to be one hundred and fourteen feet, which agrees pretty nearly with the account ſome others have given; ſo that taking out the above meaſures, and half a foot for the upper Torus, the height of the ſhaft is eighty-eight feet nine inches, that is, about ten diameters of the column; for I found the diameter of it to be about nine feet; the die of the pedeſtal is twelve feet two inches ſquare, and the plinth is two feet wider. I obſerved the ſwell in the pillar, and that it leans a little to the ſouth weſt. The pillar is well preſerved, except that it has ſcaled away a very little to the ſouth, and more to the north eaſt; the face of the foundation is repreſented in the draught of the pillar, as it is to the weſt ſouth weſt, where ſome of the ſtones have been taken away, ſo as to ſhew the middle ſtone, which has been ſo much talk'd of, as if the pillar reſted on that alone, whereas the work remains all round, on which the pillar is raiſed; and yet it is indeed probable that the main weight of the pillar does reſt on this ſtone, which on that ſide is about four feet wide, and appear'd to me to be a mixture of alabaſter and flints of a great variety of colours, and has hieroglyphics on it. When I return'd a ſecond time to Alexandria, this part was repair'd in ſuch a manner, that the lower plinth is made a ſeat for people to ſit on; and ſo 'tis no more to be ſeen in its antient ſtate. There are ſome ſigns of a Greek inſcription on the weſt ſide, which can hardly be diſcern'd, unleſs the ſun ſhines on it: It conſiſts of four lines; what letters I could make any conjecture of, I have given below[d].

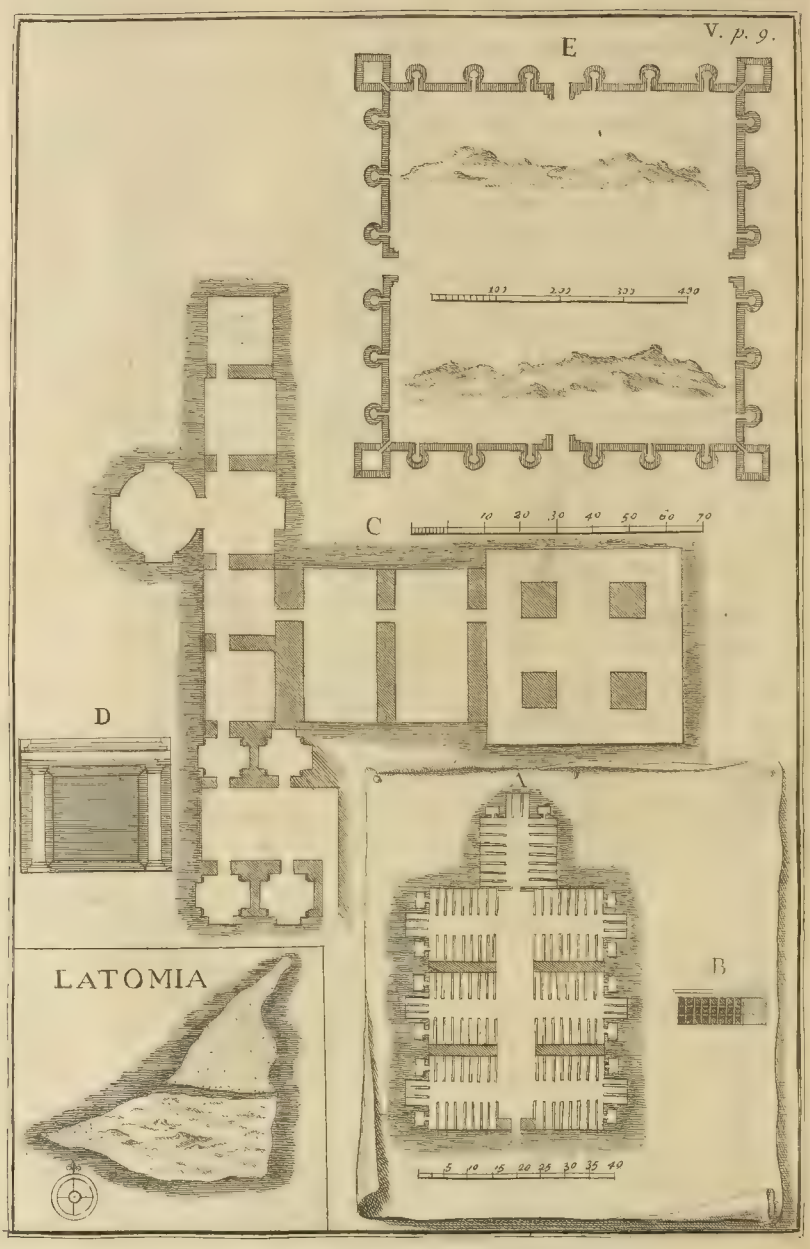
[c] The fourth plate contains a draught of the pillar, according to the moſt exact meaſures I took of the lower parts, and the beſt obſervations I could make on the whole.

[d] ⊥ ↄ . . 7 . . . . OCOTATOI P. O. P. TA
TCC . . O CONIOT. TONAAEAAA
AIC MAPPOAIION TON AAI . .
ΠΟCE . . . . . APACC . . . . .

To



The Pillar at Alexandria.



Plans of Catacombs at Alexandria, A Castrum at Nicopolis, & Isle Latomia

To the weſt, beyond the canal of Canopus, and near a Sheik's burial place, are ſome Catacombs; they conſiſt of ſeveral apartments cut in the rock, on each ſide of an open gallery: On both ſides of theſe apartments are three ſtories of holes, big enough to depoſite the bodies in *. Here we may ſuppoſe the ſuburbs began, in which were gardens, ſepulchres, and places to prepare the bodies for interment; as the quarter call'd Necropolis, or city of the dead, was to the weſt of the city. The Catacombs extended above a mile to the weſt, and there are a great number all along by the ſea; many of them have been waſh'd away by the water, which in ſuch a long tract of time has gain'd on the freeſtone rock, as appears by the remains of them ſeen in the ſea. I was in ſome grottos cut out of the rock, in long narrow galleries running parallel to one another, and ſome alſo croſſing them at right angles. Theſe I conjectured were thoſe magazines in which they embalmed the bodies ". The moſt extraordinary Catacombs are towards the further end, and may be reckon'd among the fineſt that have been diſcover'd; being beautiful rooms cut out of a rock, and niches in many of them, ſo as to depoſite the bodies in, adorn'd with a ſort of Doric pilaſters on each ſide †. The round room, and that leading to it are very beautiful, and ſo are the four rooms drawn in the plan with niches. Catacombs.

Near a mile farther is a foſſee between thirty and forty paces broad, which ſeems to have been cut from the lake Mareotis to the ſea. As the city is ſaid to have extended a little beyond the canal that came into the port Cibotus, this cannot be that canal, becauſe it is not only beyond the city, but alſo further to the weſt than Necropolis. It was thought hazardous to go ſo far as the foſſee, only accompanied with a janizary and ſervant; and it was with ſome art that I led the janizary ſo far: And indeed he began to be weary of waiting on me. It was certainly very hot weather to go abroad all day, as I often did, and found the janizary full employment, which is what they are not uſed to; and not knowing their cuſtoms, I deſign'd to gratify him at my departure, whereas they like to make ſure of ſomething, and to have a ſmall piece of money every time they go out, ſo he always pretended ſome excuſe not to go with me: But the greateſt reaſon of all was, that I ſuppoſe ſome people had talked to him on the part of the governor, that I obſerved every thing about the city in a manner not uſually practiſed, and might ſay ſome other things to deter him from going any more with me; for 'tis uſual for the governor to have a certain ſum paid for every ſtranger that goes out of the gate with the janizaries of Alexandria, whom they oblige to pay it, but if they go out with the janizaries of Cairo, the Governor has no power over them to oblige them to pay; ſo I took one of the janizaries of the place, and paid him the uſual Tribute, and found myſelf at perfect liberty to do what I pleaſed. Foſſee to the lake.

* A plan of theſe Catacombs A. and a ſection of them B. may be ſeen in Plate V. It appears that ſome of them have been plunder'd over, and adorn'd with a ſort of corinth in ſtucco work. Some of them had alſo other ſmaller cells within them at the end or on one ſide, which might be for children.

" Ἔξω ἡ Νεκρόπολις, ἔχ τὸ πρασάκιον, ἐν ᾧ κῆποί τε πολλοὶ καὶ ταφαὶ καὶ κατακύσεις, πρὸς τὰς ταριχείας τῶν νεκρῶν ἐπιτηδειαι. Strabo xvii. p. 795.

† The plan of them in plate V. is marked C. the niches, with pilaſters on each ſide, are repreſented at D.

Ruins to the weſt.

I had an account from a gentleman who had been about thirty miles weſt of Alexandria, and about two hours ſouth of the tower of Arabia, in a vale to the weſt of the lake Mareotis, that he ſaw under ground a building ſupported by thirty-ſix marble pillars: This probably was Taposiris.

Taposiris.

Taposiris *, ſaid to be at a diſtance from the ſea, and this building might be for the great ſolemn meeting that was held there; and if ſo, 'tis probable the tower of Arabia is the old Cynoſema, and the vale above-mention'd might be what they call Baher-Bellomah, or the ſea without water, which I ſhall have occaſion to mention.

Lake Mareotis.

The great lake Mareotis, which was formerly navigable, is now generally dry, and has only water in it for ſome time after great rains: It is probable the canals which convey'd the water to it from the Nile, have been obſtructed, and fill'd in ſuch a long courſe of time before thoſe canals were made, or if at any time after they were choak'd up, it might have been a plain, as it is at preſent; and Pomponius Mela, ſpeaking of the lake Mœris, by which he ſeems to mean this great lake, as I obſerve elſewhere, ſays that what is now a lake, was formerly fields *.

Canal of Canopus.

The canal of Canopus, which brings the water to Alexandria, would likewiſe be ſtopped up, if they were not ſometimes at great expence in cleaning it, which was done when I was in Egypt, and the water continued in it two months longer than it did before it was cleanſed. There is an opinion that this whole canal was lined with brick; and 'tis certain about Alexandria, in ſome parts the ſides are caſed with ſtone, tho' it might be only ſo there, as a quay for the conveniency of unloading the boats. This canal runs about half a mile ſouth of the walls of the old city, and then turning to the north, near Pompey's pillar, in that courſe it runs in under the walls of the city, the baſon of the old lake coming almoſt up to the canal; and about three miles from the town, it turns to the weſt from a northern direction.

Hippodromus.

The racing place, call'd the Hippodromus *, without the gate of Canopus, was probably in the plain towards the canal, beyond the high ground, where I ſuppoſe that gate was.

I made ſome excurſions to the eaſt, to ſee what remains there were of antiquity. In theſe expeditions I often met ſome Arabs on horſeback, who would voluntarily offer to guard me to the gate of the city, in order to get a ſmall gratuity; but when I found out their deſign, and was ſatisfied there was no danger, I ſignified to them that they need not give themſelves that trouble, on which they always went quietly away. Theſe Arabs, when they have any difference with the city, as often happens, will not permit any body to go out, and in a manner blockade the city.

Character of the Alexandrians.

The people of Alexandria have a very bad character, eſpecially the military men, and among them particularly the janizaries: They very well anſwer the character Cæſar * gives of the ſoldiery of Alexandria in his time; they raiſe tumults, plunder, and are often guilty of aſſaſſinations, and 'tis very difficult to get any juſtice of them.

* Εἶτα κυνὸς σῆμα, εἶτα Ταπόσειρις ἐκ τῆ Θαλάττη παυήγυριν ἄγουσιν μεγάλην. Strabo l. xvii. p. 799.

* See note c. and the following notes in the geographical diſſertation.

* Εἶθ' Ἱππόδρομος καλούμενός ἐστι, ἣ δὲ παρακείμεναι αἱ ἄλλαι μέχρι τῆς διώρυγος τῆς καναϊκῆς. Strabo l. 17. p. 795.

* At the latter end of the third book, *De Bello Civili.*

Going

Going about two miles to the eaſt by the canal, I came to a height to the north of it, on which are ſeveral ruins that probably are the remains of Eleuſis, mention'd by Strabo as a village of Alexandria in this ſituation, near Nicopolis. Eleuſis.

Nicopolis [a] was three miles and three quarters from Alexandria, and received its name from the victory Auguſtus gain'd there over Antony, and on that account the place was much improved by him. At the firſt entrance on the height from the plain, I obſerved they had been digging out ſtones, which, as they ſaid, were foundations of a wall; but I ſaw plainly there had been a ſmall channel lined with ſtone, carried along under ground, which probably convey'd the water from the canal to the reſervoir of Nicopolis; which, tho' it may ſeem a very great and extraordinary work, on account of the height of the ground, yet there are ſuch paſſages made under ground in Syria to convey the water for many miles, with piles down at certain diſtances, both to bring up the earth as they made the aqueduct, and alſo to clear it in caſe of any obſtructions, as before deſcribed, from the canal of Canopus to Alexandria. Towards the ſea, it is an uneven high ground all the way to Nicopolis, on which there are many ruins; but about the ſite of Nicopolis, there are remains of a very extraordinary building, which is commonly call'd the Theatre, and I imagine to have been ſomething in the nature of a Roman caſtrum; 'twas built with an entrance in on every ſide, and ſix ſemicircular towers, and a ſquare one at each corner, according to the plan I have given of it in Plate VI. By the manner in which the ground lies, there ſeems to have been ſome buildings within: It is built of ſmall hewn ſtone, there being three teers of brick at the diſtance of every four feet and a half; the mortar is very thick, which made me conjecture that it was built towards the time of the lower Empire; the walls are not any where entire, but could not be leſs than twenty feet high. Nicopolis.

About four leagues from Alexandria, is Aboukir, called by Europeans Bikiere; it is on the weſt ſide of a wide bay, which has to the eaſt that head of land that makes out to the north from Roſetto: On this little cape, to the weſt of the bay, there is a garriſon'd caſtle, and ſhips ride here in tolerable ſafety. We were lodged with a Jew, who is vice-conſul to all the trading nations of Europe, to aſſiſt the ſhipping that come to anchor there. We ſent a letter we had to the governor, who order'd his lieutenant to come to us to offer us his ſervice; and this officer came afterwards, and ſerved to us the coffee the governor ſent us. Bikiere.

We had ſeen in the way about two leagues from Alexandria, ſuch channels made of ſtone near the ſurface of the ground, as I ſuppoſed were made to Nicopolis; by which probably the water of the canal was convey'd to theſe parts. In the way alſo is a ſalt lake, the water of which, they ſay, comes by under-ground paſſages from the ſea, and is much ſalter than the ſalt lakes, that have no communication with the ſea.

A chain of rocks extend above a league from Bikiere to an iſland, which is about half a mile long, and a furlong wide; there are remains in it of

[a] Διὰ δὲ τᾶ Ἱπποδρόμε διελθόντι ἡ Νικόπολις ἐστὶν, ἔχουσα κατοικιαν ἐπὶ θαλάττῃ πολεως μὲ ἐλάττω. Τριάκοντα δέ ἐστιν ἀπὸ τῆς Ἀλξανδρείας σάδιοι. Τοῦτον δ' ἐτίμησεν ὁ Σεβαςὸς Καῖσαρ τὸν τόπον. Strabo l. xvii. p. 795.

ſome

ſome under-ground paſſages, and of a piece of a ſtatue we conjectured was a Sphynx. I obſerved alſo that a chain of rocks extended from it towards Alexandria, ſo that probably the ſea has gain'd much on the land; which may be conjectured not only from this appearance, but is alſo evident from a view of the ſhoar itſelf, where not only many works cut in the rocks are ſeen in the ſea, but alſo ruins of antient buildings; and poſſibly this iſland might formerly be the cape of Tapoſiris [b], where there was alſo a city of that name: This was thought to be the antient Thonis, ſaid to be ſo called from the King who entertain'd Menelaus and Helen.

Tapoſiris. About two miles nearer Alexandria, are ruins of an antient temple in the water: Whether it were the temple of Venus, Arſinoe of Tapoſiris, or ſome other temple that might be at Zephyrium, mentioned in the way to Nicopolis, I leave the reader to judge; there are pieces of columns in the water three feet diameter. I ſaw alſo three broken ſtatues of Sphynxes, about ſeven feet long, and three others about four feet long, moſt of them Zephyrium. of a yellow marble. I took particular notice of the ſtatue of a woman of red granite, twelve feet long, and a block of marble four feet diameter, which ſeem'd to have been the head of a coloſſal ſtatue, and many pieces about it appear'd to be fragments of the ſame ſtatue; particularly the hands, which from the wriſt to the knuckles meaſured eighteen inches.

Near this building alſo are other ruins, part of which ſeem to have been a grand portico, there being about it many pieces of pillars of grey and red granite. To the ſouth of theſe are many red granite pillars, which from the order they lie in, and the ſhape of the ground, ſeem to have belong'd to a round temple; moſt of them are fluted, and three feet three inches diameter. Several pieces of plain pillars lie together two feet diameter; I conjectured that they might belong to the portico, and that the fluted pillars were within the temple. All along the ſhoar are many ruins, and the rocks at the bottom of the ſea ſeem cut out in ſuch a manner, as ſhews that there have been great buildings there. They dig wells all about this ſhoar, and find water that is very little brackiſh, according to the account that Hirtius [c] gives of the Alexandrian war; from which one may conjecture that the water may come not only from the canals, which ſometimes have very little water in them, but alſo from the Nile, which, it has been found by experience, fills all the ſandy ſoil of Egypt as high as the level of the waters of that river. Tho' experiments have been made to prove that freſh water may be found by digging wells on ſhoars above high water mark: And Cæſar ſeems to have thought that the water came from the ſea. So that it may be doubted whether, ſo near the ſhoar, the water comes from the ſea or the Nile.

[b] Στειὴ γὰρ τὶς ταινία μεταξὺ διήκει τῆ τε πελάγες καὶ τῆς διώρυχ ος, ἣ ἔ ἐστιν ὅτε μὲν ἀπὸ Ταπόσειρις, μετὰ τὴν Νικόπολιν καὶ τὸ Ζεφύριον, ἄκρα νεῶσκον ἔχουσα Αρσινόης Αφροδίτης. Τὸ δὲ παλαιὸν καὶ Θῶνιν τινὰ πόλιν ἐνταῦθα φασιν ἐτύμως τῆ βασιλέως τῆ δεξαμένης Μενελάου τε καὶ Ἑλένην ξενίᾳ. Strabo l. 17. p. 800.

[c] Puteis foſſis aquam dulcem poſſe reperiri affirmabat: omnia enim litora naturaliter aquæ dulcis venas habere: quod ſi alia eſſet litoris Ægyptii natura, atque omnium reliquorum, &c. *Hirtius, de Bello Alex.*

CHAP.

CHAP. II.

From ALEXANDRIA to ROSETTO and GRAND CAIRO.

HAVING embark'd at Leghorn on the ſeventh of September, one thouſand ſeven hundred thirty-ſeven, old ſtyle, we arrived at Alexandria on the twenty-ninth of the ſame month, being only a week in the voyage, from the time we loſt ſight of Sicily. On the twenty-fourth of October, we ſet out from Alexandria to Roſetto; and leaving Bikiere on the left hand about a league, we came to the Madea or ferry, about two leagues from Bikiere. The paſſage is over the outlet of a lake that is ſuppoſed to have been the lower part of the Canopic branch of the Nile, as this ferry cloſe by the ſea muſt have been the mouth of it. Heracleum [a] was probably ſomewhere near, from which it was alſo call'd the Heracleotic branch. Canopus [b] I ſuppoſe to have been higher up this river, probably about the place where the canal went out of it. This place was famous for the diſſolute manner in which the Alexandrians diverted themſelves there, as well as in many other places along the canal that led to it: It is ſaid to have its name from Canopus, Menelaus's pilot, who died there. On the other ſide of this ferry is a cane, where paſſengers repoſe, and think themſelves ſafe from the Arabs, who rarely go to that ſide. All the country here is a ſandy deſert; it might be otherwiſe when this branch of the Nile annually overflowed, but there being a ridge of low ſandy hills running from north to ſouth near the Nile, it is poſſible that the fruitful ſoil may have been cover'd with the ſand blown from thoſe hills. It might however be a curious experiment to dig and ſee if any ſuch ſoil is to be found as is uſually brought by the Nile. The ſand changes ſo often, that it would be difficult to find the way, if they had not built eleven pillars acroſs the plain, which I conjectured might be about half a mile apart, in order to direct the way, which otherwiſe it would be difficult to find at ſuch times as the wind raiſes great clouds of ſand, as it often does in Egypt. At one of thoſe pillars an arch is turned, and an earthen vaſe is placed under it; which, by ſome charity, is kept full of Nile water, for the benefit of travellers.

Madea. Canopic branch. Heraclium. Canopus.

In this journey I had the honour to accompany the Engliſh conſul, who was met by his vice-conſul of Roſetto, as alſo by many of the French, above a league from that town. When we were come within the ſandy hills, we were ſurprized at the ſight of a magnificent tent, where a handſome collation was prepared. After this refreſhment, we were all mounted on fine horſes, ſent out by the governor of the city, each attended by a groom on foot, and ſo arrived at Roſetto. The next morning the governor ſent a preſent of ſheep and fowl to the conſul, which I ſuppoſe was return'd by ſomething of much greater value.

Roſetto is on the weſt ſide of the branch of the Nile, antiently called Bolbitinum, which Herodotus ſays was made by art. This Town is called by the Egyptians Raſchid, and is eſteem'd one of the moſt pleaſant places

Roſetto.

[a] Μετὰ δὲ τὸν Καϊάφαν ἐστὶ τὸ Ἡράκλειον τὸ Ἡρακλέους ἔχον ἐπώνυμον. Strabo, l. xvii. p. 801.

[b] Κανῶβος δ' ἐστὶ πόλις ἐν εἴκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Αλεξανδρείας πεζῇ ἰοῦσιν, ἐπώνυμος Κανώβου τοῦ Μενελάου κυβερνήτου, ἀποθανόντος αὐτόθι, ἔχουσα τὸ τοῦ Σαράπιδος ἱερὸν, &c. Strabo l. xvii. p. 801.

in Egypt; it is near two miles in length, consisting of about two or three streets. It would be carrying conjectures too far to suppose that the Milesians settled here when first they arrived in Egypt, as they came into the branch of Bolbitinum, went out afterwards east of it, and built the wall of the Milesians, and at length settled at Naucratis[f]. Any one that sees the hills about Rosetto, would judge that they had been the antient barriers of the sea, and conclude that the sea had not lost more ground than the space between the hills and the water. The fine country of Delta, on the other side of the Nile, and two beautiful islands a little below the town, make the prospect very delightful; the country to the north is improved with most pleasant gardens of oranges, lemons, and citrons, and almost all sorts of fruits, with the agreeable variety of groves of palm-trees, and small lakes in different parts; and when the fields are green with rice, which is much cultivated here, it adds a great beauty to the country. Great part of the land of Rosetto belongs to Mecca, and they have a tradition that a relation of Mahomet was there, and lived at a place where they have built a mosque towards the north end of the town. They have also a notion that if Mecca were taken from them, the devotion of it would be removed to this place.

They have here a great manufactory of striped and other coarse linnens; but the chief business of the place is the carriage of goods between this town and Cairo; all European merchandizes being brought to this place from Alexandria by sea, and loaded on other boats to be carried to Cairo, as those brought from Cairo on the Nile, are here put into large boats to be sent to Alexandria. For this purpose the Europeans have their vice-consuls and factors here to transact their business, and letters are brought regularly from Alexandria by land, to be sent by boats to Cairo, on the days they set forwards; but letters of greater consequence, that require dispatch, are sent by foot messengers across the deserts directly to Cairo. Tho' Rosetto is so near the sea, yet the water is very good, unless when the north wind blows very strong, or the Nile is at lowest, when the water is a little brackish. It is remarkable that the Nile does not rise here above three or four feet, because its banks are low, and the water spreads itself all over the country.

Naked saints. I saw in Rosetto two of those naked saints, who are commonly natural fools, and are had in great veneration in Egypt; one was a lusty, elderly man, the other a youth about eighteen years old. As the latter went along the street, I observed the people kissed his hand. I was also told that on Fridays, when the women go to the burial places, they frequently sit at the entrance of them; and that they not only kiss their hands, but shew them the same respect that was paid to a certain heathen idol, and seem to expect the same kind of advantage from it. I myself saw one of these saints sitting at a mosque door in the high road without the gates of Cairo, with a woman on each side of him, at the time the caravan was going to Mecca, and a multitude of people were passing by, who are so accustom'd to such sights, that they took no notice of it.

[f] Πλέυσαντες γὰρ ἐπὶ Ψαμμιτίχε τριάκοντα ναυσὶ Μιλήσιοι κατὰ Κυσίκην (τὸ δ' ἐν τῶν Μήδων) κατέσχον εἰς τὸ στόμα τὸ Βολβίτινον· εἶτ' ἐκβάντες ἐτείχισαν τὸ λεχθὲν οἴκημα· χρόνῳ δ' ὑπερπλεύσαντες ἐς τὸν Σαϊτικὸν νομὸν καταναυμαχήσαντες Ἰνάρῳ, πόλιν ἔκτισαν Ναύκρατιν· ἐ πολὺ τῆς Σχεδίας ὑπερθεν. Strabo l. xvii. p. 801.

I went

I went about two miles north to the caſtle of Roſetto, on the weſt ſide of the river; it is a ſquare building, with round towers at the corners; there are port holes near the bottom of it: I obſerved about them ſeveral pieces of yellow marble, many of which had hieroglyphics on them, and might be the pieces of ſome broken obeliſk. I ſaw here ſeveral iron cannon made in the old way, with bars and rings, being in two or three pieces, which fit into one another; and three large braſs cannons. On one were ornaments of Flower de Luces, on the other was a tree with two letters for the arms. This caſtle is built of brick, caſed with ſtone, and is ſaid to be the work of Keyck Bey, who lived, as I was inform'd, about three hundred years ago; but I ſhould rather think it was built about the time of the holy wars, and that this Bey might repair it, and make the port holes. A little lower down, on the other ſide of the river, is a platform of guns, and to the eaſt of it are ſalt lakes, where they collect a great quantity of ſalt. At the mouth of the river is an iſland of a triangular form, called Latomia, where a channel is mark'd in the draught of it in the fifth plate, it is overflow'd when the wind blows from the north weſt, and then becomes two iſlands; it is about a mile in circumference, and there are ſandy hillocks from eaſt to weſt along the middle of it. To the ſouth, the iſland is a ſort of moraſs, and to the north it is ſandy. It is probable this iſland had its name from the Greeks, on account of the diviſion of the water here, by which two entrances are made at the mouth of the river. Without the mouth of the eaſtern channel, are ruins of a caſtle at ſome diſtance, which, if I miſtake not, is on an iſland, as repreſented in the map; it is called Burgimageſelzareh-Achmed, from the perſon that built it.

Caſtle of Roſetto.

Iſle Latomia.

At Roſetto I paid a viſit to Coſmas, the Greek patriarch of Alexandria, whoſe uſual reſidence is at Cairo. As I was introduced by the dragoman, or interpreter from the conſul, I had all the honours done me that are uſual at an eaſtern viſit. Firſt a lighted pipe is offer'd, brought by the ſervant to you, then a ſaucer of ſweetmeats is carried about, and a little in a ſmall ſpoon given to every perſon. After the coffee is ſerved, the ſervants bring to every one a baſon of ſherbet, with a handkerchief on the arm for them to wipe after they have drank; and when it is time to go away, they ſprinkle roſe water on the hands, with which the gueſt rubs his face; then the incenſe is brought, which he receives leaning the head forward, and holding out his garment on each ſide to take the ſmoak. This compliment is paid only where they would ſhew a particular regard, and the maſter makes a ſign for it, when he thinks it is time the viſit ſhould end, or the gueſt offers to go away; which is never done when the viſiter is much ſuperior, till he makes a motion to go. In theſe viſits, every thing is done with the greateſt decency, and moſt profound ſilence; their ſlaves or ſervants ſtanding at the bottom of the room, with their hands join'd before them, and with the utmoſt attention watch every motion of their maſter, who commands them by ſigns.

A Turkiſh viſit.

There is great difficulty in ſettling the antient branches of the Nile, after its diviſion into ſeven parts, when it runs through that part of Egypt which was called Delta, by reaſon that many of them have been fill'd up for want of being clean'd; and the maps that have been made of thoſe

parts

parts are not intirely to be depended upon. About four leagues north eaſt of Roſetto, is the large lake Brulos, which I ſuppoſe is the extent of the Sebennytic lake, as well as of the lake Butice[g], of the antients. About the eaſt end of this lake, the Sebennytic branch might empty itſelf into the ſea. In two manuſcript maps of Egypt, procured at Venice, and probably made when the Venetians had ſo great an intercourſe with Egypt, I find a place called Boltin, on this lake, which may be the old Butus, where there was an oracle of Diana, and on an iſland near it was Hermopolis, which might be Brulos placed by Sicard in an iſland before this lake. It may be ſuppoſed that this lake, which is now of ſo great an extent, takes in all the other lakes mention'd by the antients to the eaſt, and that the ſea breaking in has made this alteration; for tho' the ſea may have loſt juſt about the great mouths of the rivers, yet it appears plainly to have gain'd in other parts.

Departure for Cairo.

On the fourth of November I embark'd with the conſul for Cairo, on board a fine galley. They are flat-bottom'd veſſels with three maſts; near half of them being cover'd, they have in them one large handſome room, and near the ſtern a ſmaller for the women, if there are any on board. They are made with lattiſe windows all round, and have ſwivel cannon faſten'd towards the prow. With a good briſk wind, they ſail well againſt the current, but when there is little wind, or it is contrary, the men draw them up with a cord faſten'd to the maſt; tho' if the wind is high and contrary, they are obliged to lie by, as they commonly do at night, eſpecially if the Nile is low, when they are in greater danger of running aground. At ſuch times the people divert themſelves in telling long Arabian ſtories; and if they are obliged to ſtop by day, the boatmen frequently paſs away the time in acting ſome low farces. The ſailing on the Nile is very pleaſant; the country on each ſide is rich and fruitful, the villages having palm-trees planted round them, appear like ſo many fine groves, as, when the country is overflown, they look like iſlands, as they really are: But Egypt appears in greateſt beauty in the month of December, when it is the middle of the ſpring, and the whole country is cover'd with green corn and clover, and many plants appear in full bloſſom.

Foua.

We came to Foua, above twenty miles from Roſetto, and almoſt oppoſite to a canal, which, I ſuppoſe, was the antient continuation of the Canopic branch. This canal, they told me, communicated with the canal of Alexandria, and is probably that which was navigated when the trade was carried on this way to Alexandria, at which time the European factors lived at Foua; but the boats having been often robbed by the Arabs, they were obliged to make uſe of this conveyance by ſea, and removed to Roſetto about fifty or ſixty years ago. It is probable that Naucratis[i] was about this place, which was built by the Mileſians, and was afterwards made the great mart for all foreign goods, the ſhips being obliged to bring them to this place; or, if they were put into any other port, and could not conveniently come to this city, they were obliged to ſend them round by boats, ſo that it muſt have been a very conſide-

Naucratis.

[g] Μετὰ δὲ τὸ τῶν Μιλησίων τεῖχος· ἐπὶ τὸ Σεβεννυτικὸν προσπίπτει εἴλυα, λίμναι εἰσὶν· ὧν ἡ ἑτέρα Βουτικὴ καλεῖται ἀπὸ Βούτου πόλεως. Strabo l. xvii. p. 802.

[i] Ἐν ἀριστερᾷ δὲ ἐν τῷ Δέλτα ἐπὶ μὲν τῷ ποταμῷ Ναύκρατις. Strabo l. xvii. p. 803.

rable

rable city [k]. Ten miles to the eaſt of this branch of the Nile was Sais [l], ſuppoſed by ſome to be the Sin of the ſcriptures. Herodotus [m] gives an extraordinary account of a room cut out of one ſtone, that was placed before the temple of Minerva in this city; it was on the outſide twenty-one cubits long, fourteen broad, and eight high, and within above eighteen long, twelve broad, and five high; two thouſand men were employ'd three years in bringing it down by water from Elphantine at the cataract, being probably cut out of one of the iſlands there. Near Sais was the aſylum of Oſiris, where it was the common opinion Oſiris was buried; Iſis having depoſited ſeveral coffins in different places, that Typhon might not find out his body, according to the Egyptian mythology. Sais.

About a quarter of the way to Cairo, is the ſepulchre of Sherk-Ahmed Bedoui, who was the ſon of one of Mahomet's uncles; and here ſome of the common people ſay the pilgrimage of devotion would be made, in caſe Mecca were taken from them. Stopping at a village for want of wind, we went to ſee the governor of the place, who offer'd us Coffee; and when we came away, he ſent after us a ſmall preſent of fifty eggs as a compliment, and a mark of his reſpect. In this country I ſaw the way of making Indigo blue, with an herb called Nil. We arrived at Ouarden and went to ſee the governor, who would have entertain'd us, and ſent a preſent of a hundred eggs and a lamb, and afterwards came on horſeback to the boat, and return'd the viſit; and having the uſual honours done him on that occaſion, it was ſignified by the conſul's people that wine would be an acceptable preſent to him, which accordingly was ſent after it was dark, not to give umbrage to conſcientious muſſulmen.

The deſert of ſaint Macarius is about a ſmall day's journey weſt of this town, where there are four Copti convents, to which there is a great reſort by the Copti Chriſtians; and in order to go, they commonly land here. Beyond theſe convents are the lakes of Natron [o], and the ſea without water, as they call it, in Arabic, Baher-Bellomah, where they find eagle ſtones; and the rocks are in ſuch ſhapes, that they may give the common people occaſion to ſay there are petrified ſhips in this place. It ſeems to have been an antient communication from the lake Mareotis to the lake Mœris: I was inform'd that about theſe convents there are a great number of wild boars. The night before we finiſh'd our voyage, was ſpent in mirth and firing of cannon, on our friends coming out to meet us. The next evening we came to the village of Hele, near Cairo, which ſeems to be ſome remains of the name of the antient Heliopolis, that was about five miles diſtant. On the morning of the eleventh of November, a great number of people came out to meet the conſul, who, mounted on a fine horſe, was preceded by ſix janizaries; and, according to an eaſtern cuſtom of ſtate, a man went before and ſprinkled water on Deſerts of St. Macarius. Lakes of Natron. Arrival at Cairo.

[k] See Herodotus, l. ii. c. 179.

[l] Ἀπὸ δὲ τοῦ ποταμοῦ διῆρυνον διέχουσα ἡ Σαΐς, ἧς μικρὸν ταύτης ὕπερθε τὸ τοῦ Ὀσίριδος Ἄσυλον, ἐν ᾧ κεῖσθαι τὸν Ὀσίριν φασίν. Strabo l. xvii. p. 803.

[m] Τὸ δὲ οὐχ ἧκιστα ἀντέων, ἀλλὰ μάλιστα θαυμάζω, ἔστι τόδε· οἴκημα μονόλιθον ἐκόμισε ἐξ Ἐλεφαντίνης πόλιος· ἧ τοῦτο ἐκόμιζε μὲν ἐπ' ἔτεα τρία, διχίλιοι δὲ οἱ πρόσεστε τάχατο ἄνδρες ἀγωγέες, ἧ ἔτοι ἅπαντες ἦσαν ναυβερνῆται· τῆς δὲ στέγης ταύτης τὸ μὲν μῆκος ἔξωθεν ἐστὶ εἴκοσι πήχεες· εὖρος δὲ, τεσσαρεσκαίδεκα· ὕψος δὲ ὀκτώ· ταῦτα μὲν τὰ μέτρα ἔξωθεν τῆς στέγης τῆς μονολίθου ἐστί· αὐτὰρ ἔσωθεν τὸ μῆκος ὀκτωκαίδεκα πήχεων, ἧ πυγόνος· τὸ δὲ εὖρος δώδεκα πήχεων· τὸ δὲ ὕψος πέντε πήχεων ἐστί. Herod. ii. p. 175.

[n] See note l.

[o] Ὑπὲρ δὲ Μεμέμφεως εἰσὶ δύο νιτρίαι πλεῖσον νίτρου ἔχουσαι ἧ νομὸς Νιτριώτης. Strabo l. xvii. p. 803.

the ground to lay the duſt. In this manner he enter'd the city, follow'd by his friends and dependants on humble aſſes; no Chriſtian, except the conſul, being allow'd to ride on a horſe in the city.

CHAP. III.

Between DAMIATA and GRAND CAIRO.

THO' I did not make a voyage on the eaſtern branch of the Nile, till I left Grand Cairo to go out of Egypt, taking the ſame way again on my return into Egypt, yet I chooſe, in this place, to finiſh my account of Delta, and the country about it.

Eaſtern branch of the Nile.

The Bubaſtic and the Peluſiac branches are the ſame; Ptolemy calls it the Bubaſtic branch below Buſiris, which is ſuppoſed to have been at Baalbait, to the north eaſt of Mattalla; ſo that the Tanitic branch muſt have gone out of the Bubaſtic ſtill lower, and I ſuppoſe it was at the river that runs north of Manſoura, and that this river was the continuation of the Peluſiac branch, going on as I have mark'd it in the map; but being obſtructed, the waters ſeem to have made their courſe chiefly by the Tanitic branch, which runs now by Damiata, and partly by a ſmaller channel to the eaſt of it [p].

The country from Damiata to Gaza is inhabited chiefly by Arabs, who are under no regular government. The river, or torrent of Egypt ſeems, without any diſpute, to be the rivulet near Rhinocorura [q]. I ſuppoſe that the ſea has gain'd on the lake Sirbonis, there being no account to be had of it; 'tis not improbable that the rocks about this place were the antient barriers between the ſea and the lake; the poets feign that Typhon lay under it. Either this lake had the ſame properties as the dead ſea, or Strabo, by miſtake, has applied them to it [r].

Lake Sirbonis.

Near it was Mount Caſſius [s], deſcribed as a ſandy hill running out into the ſea, which ſeems to be the place now called Tenere by mariners. At the foot of it, in the town, was a temple to Jupiter Caſſius; and Pompey being murder'd near, was buried on this hill.

Mount Caſſius.

The great lake called Menzale, between the antient Peluſium and Damiata, ſeems to be made by the ſea on theſe low and marſhy grounds, which were formerly overflow'd by the Nile [t]. This lake abounds in ſea fiſh, and great quantities are brought to Damiata, eſpecially a ſort of mullets, the roes of which, when cured, they call Botargo; and when they would preſerve them in the beſt manner, they dip them in wax, and carry them not only all over Turkey, but alſo to many parts of Chriſtendom. Peluſium is thought by ſome to be Sin; but it is doubted whether it was this city or Sais. Twelve miles from Peluſium was Migdol, mention'd by Jeremiah, and famous for the defeat of the Syrians, by Neco King of Egypt.

Lake Menzale.

[p] See geographical diſſertation.

[q] See geographical diſſertation on this ſubject.

[r] See Strabo xvi. p. 763.

[s] Ἐγὶ δὲ τὸ Κάσιον, θινάδης τις λίθος ἀκρωτηριάζων ἀνύδρος, ὅπου τὸ Πομπηΐε τὸ Μάγνε σῶμα κεῖται ᾗ Διὸς ἐςιν ἱερον Κασίε. Strabo l. xvi. p. 760.

[t] Τὰ πρὸς τῷ Πηλουσίῳ βάραθρα, ἃ ποιεῖ ὁ παρεκχεόμενος Νεῖλος φύσει κοίλων ᾗ ἑλωδῶν ὄντων τῶν τόπων. Strabo l. xvi. p. 760.

The

The road for ſhipping to ride in at this mouth of the Nile, is about two leagues from the land, and very dangerous; inſomuch that when the wind is high, they are often obliged to ſlip their cables and go to ſea. For ſeven or eight leagues from the land, they know by the ſounding plummet if they are near Egypt; as within that diſtance it brings up the black, ſlimy mud of the Nile, that ſettles at the bottom of the ſea, which is often of great uſe in navigation, the low land of this country not being ſeen afar off. Road of Damiata.

There are two bars of ſand at the mouth of the river, which make the entrance very difficult, even for ſmall boats; notwithſtanding veſſels of thirty or forty tun watch their fit opportunities to come in unloaded, and are laid up at the town during the winter ſeaſon, or when they have no buſineſs. As the people here are very abſolute, ſo in order to encourage the navigation of their own boats, they will not permit any ſhipboats to come to the town; and all the goods are carried out in ſmall boats, two leagues to ſea to the ſhipping. On the ſandy point, to the weſt of the entrance, above a quarter of a mile from the end of it, is a ſmall round caſtle, and a mile higher on the other ſide, at Iſhbely Borge, where the cuſtom-houſe is kept, is a ruin'd caſtle of brick, ſaid to be built by Lewis the ninth of France, and higher ſtill on the other ſide, is a ſmall octagon caſtle and platform, which are likewiſe of brick. Mouth of the branch of Damiata.

Damiata is ſituated on the eaſt ſide of the Nile, four or five miles from the mouth of the river; the lake Menzale, as well as I could be inform'd, comes within two or three miles of it: And on the weſt ſide, between the river and the ſea, is a narrow tract of land that is not a mile broad, it will hardly be thought that Damiata could be ſaid to be but a mile from the ſea in this reſpect, as ſome authors of the middle ages ſeem to deſcribe it, who ſay alſo that it was a ſea-port town, as it may indeed be call'd at preſent, being the harbour for boats and ſmall ſhips; tho' it is poſſible this miſtake may have riſen from the caſtle I have mention'd (where there is a cuſtom-houſe) being conſider'd as the port of Damiata, where there are great ruins of houſes, and might be near a mile from the ſea ſeveral hundred years paſt. At the north end of Damiata, there is a very fine large round tower, built of hewn ſtone, which might be the work of the Mamalukes, after they recover'd Damiata from the Chriſtians. The town is large, but moſt of it ill built, being chiefly inhabited by fiſhermen and janizaries. I ſaw ſome water about two miles eaſt of the town, with land to the north of it, which, as well as I could be inform'd, is the great lake Menzale, for travellers can take no journies into this country to make obſervations; for, beſides the rogues that are without, the people of Damiata themſelves are the very worſt people in all Turkey, and a ſtranger cannot ſo much as go into the ſtreets of the town that are not uſually frequented by them, without being inſulted. They have a particular averſion to Europeans, which ſeems to be handed down to them from their forefathers, and to be occaſion'd by the holy war; the chief ſcene of which, in Egypt, was about Damiata, which was taken by the Chriſtians: And when Lewis the ninth was made priſoner, it was ſurrender'd to the Egyptians as a part of his ranſom. No perſons muſt appear here in the European dreſs; and as a Chriſtian is known by his mein, no ſtrangers dare go out of the ſtreets they are uſed to Damiata.

to frequent. I myſelf was two or three times inſulted, and having the black ſaſh round my turbant, which janizaries often wear, one of them who paſſed by pull'd it from my head, which put a ſtop to my walks into the town. They have alſo traditions, that perſons employ'd as European conſuls have been maſſacred, and others obliged to leave the place. There is a remarkable inſtance of their villany and cunning. They have a ſtrict law againſt taking away cables and anchors, which are left by the ſhips that are drove away by ſtreſs of weather, and yet there are not wanting ſome even of top reputation among them, who employ their own people to rob, and then negotiate with the captains for money to have them reſtored out of the hands of thoſe, they pretend they dare not diſcover: And as no ſhip-boats can come to the town, if any perſon of influence has any demand on the captains of ſhips, which they cannot come at any other way, it has been known that they have ſtopped them in the town, by contriving that none of the boats ſhould be permitted to carry them off.

The great trade here is an export of rice and coffee to all parts of Turkey, and of the former a counterband trade to Europe, which has been the cauſe of tumults againſt the Chriſtians: They have alſo an import of tobacco from Latichea, and of ſoap from the coaſts of Syria.

Manſoura. Tanis. Going from Damiata to Cairo, we paſſed by the large city of Manſoura, on the eaſt ſide of the Nile: This I conjecture might be Tanis †, the Zoan of ſcripture. Some travellers mention ruins ſix or ſeven leagues off, called Themaſe, which may be the ſame that Sicard calls Balbeis, and probably is the antient little Heracleopolis, which was capital of a province. Near Manſoura, the Chriſtian forces of the holy war were twice defeated; in the firſt action the earl of Artois was drowned, and the brave earl of Saliſbury died fighting on his knees; all the forces being cut to pieces. The French engaging afterwards with Lewis the ninth at their head, the King was taken priſoner, and Damiata, among other things, was given for his ranſom. The canal that runs north of the town, falls into the lake Menzale, and the ſouth end of it ſeems to be part of the Peluſiac branch, as it is, without doubt, the river Tafnes, mention'd by the hiſtorians of the holy war; which ſeems to have its name from Daphne near Peluſium, by which, I ſuppoſe it formerly ran; that town being ſuppoſed to be Tahpanhes of the ſcriptures.

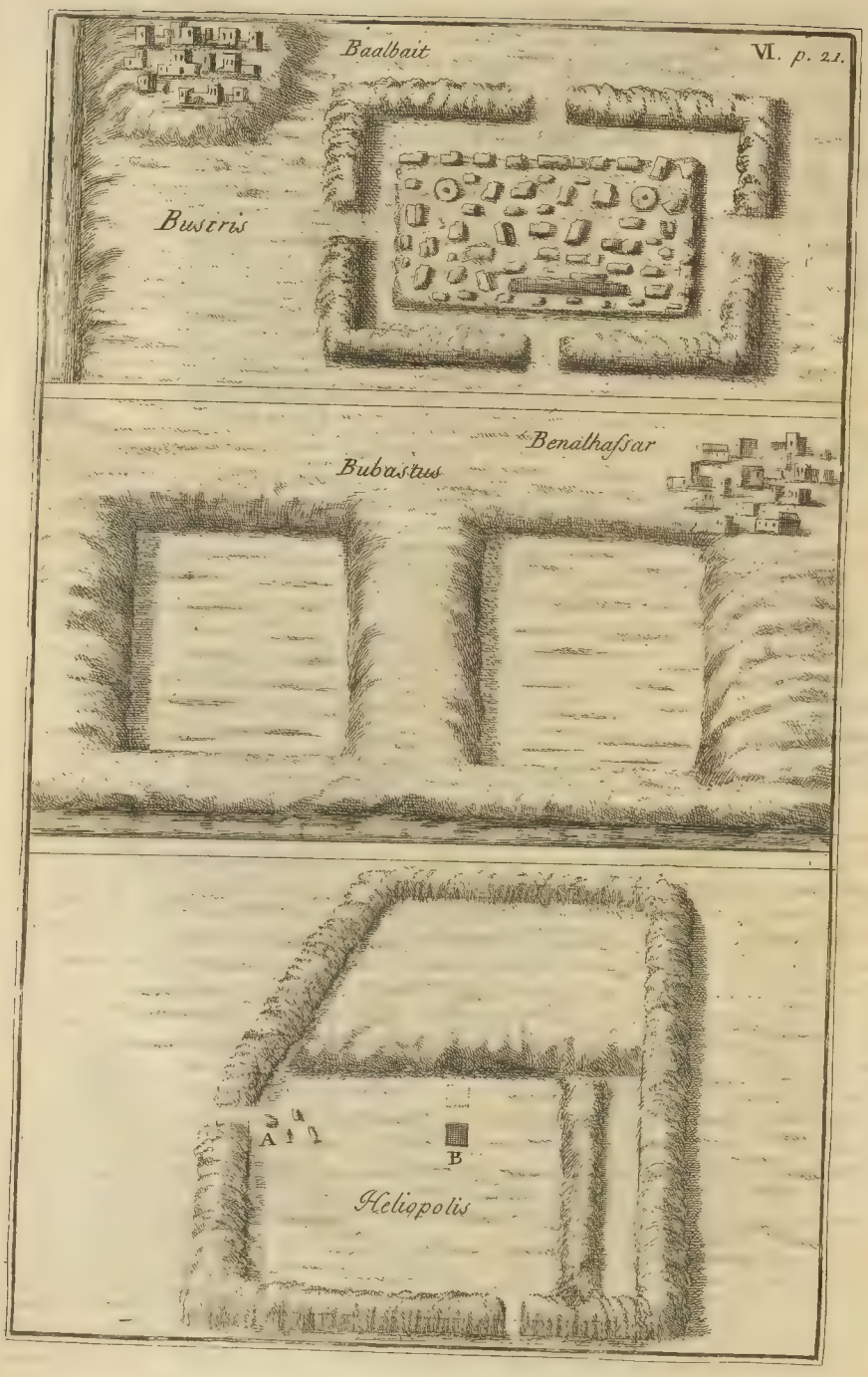
Tafnes.

Nothing can be imagined more beautiful than the country on each ſide of the river, the villages are very thick, and have pleaſant groves of palm-trees about them, the country exceeding rich, and when it is green in the ſpring ſeaſon, and many things appear in bloſſom, it has a moſt delightful aſpect, far exceeding the country which is on the other branch of the Nile. We ſtopped at the port of great Mahalla on the weſt, and rid on hired aſſes about four miles to the city, which is ſituated between two canals; it is a large city, tolerably well built of brick, and is the capital of the province of Garbieh, where a ſanjack or bey reſides, and a detachment from each of the ſeven military bodies, with its ſardar or captain. There are about five hundred Copti Chriſtians in the town, who have a poor little church. I was recommended here to a merchant, who I think,

Mahalla.

† Ὁ Τανίτης νομὸς, καὶ πόλις ἐν αὐτῇ μεγάλη Τάνις. Strabo l. xvii. p. 802.

was


Baalbait
VI. p. 21.
Busiris
Benathaſſar
Bubastus
A
B
Heliopolis

was a native of the parts towards Morocco; and, tho' he had been fourteen times at Mecca, was a very honeſt and worthy muſſulman; he gave me a man that ſpoke the Lingua Franca, (a corrupt Italian uſed in the eaſt) to go along with me wherever I pleaſed, and a very good apartment in a cane that belong'd to him; he ſent us a very handſome collation in the morning, when I firſt taſted the butter of Egypt in the month of December, in its greateſt perfection, which is very delicate. At night we were ſerved with a very plentiful ſupper, and he came to us towards the latter end of it, but would not eat; which is the cuſtom in the eaſt, if they come to you at all whilſt at table, which they rarely do, unleſs they attend on perſons of very ſuperior rank.

The next day I ſet out for Baalbait, four or five miles to the north eaſt; it is ſituated about a furlong to the eaſt of the canal Thabanea, part of which I take to be the antient Mendeſian branch of the Nile; but I ſuppoſe that the Buſiritic canal paſſing by Baalbait, in the way to the Phatnitic branch, a canal was after cut from it to the Mendeſian river, which was further to the north, as may be ſeen in the map of Egypt; and this probably is that canal which now makes part of the canal Thabanea. The village of Baalbait is one of theſe artificial heights, on which probably Buſiris was built; which is thought to have been in this place, being deſcribed as in the middle of Delta, and was famous for a large temple dedicated to Iſis [*], there being great remains of a temple here, the moſt coſtly in its materials of any in Egypt; it is built of granite, and appears by the hieroglyphics and capitals of the pillars, to have been a temple of Iſis; the ruins of it are on the low ground to the ſouth eaſt [*]. As well as I could trace out the foundation, it ſeem'd to have been about two hundred feet long, and a hundred feet broad, for it is all a confuſed heap of ruins. At about one hundred feet diſtance is a mound raiſed round it, as to keep out the Nile, with an entrance on each ſide; the walls of the temple ſeem to have been ten feet thick, and to be built on the outſide with grey granite, in very ſmall ſpecks, with ſome mixture of red. The inſide was built of fine red granite. Meaſuring the ſtones, I found moſt of them were ten feet long, and five feet deep and broad; the pillars, all broke to pieces, were four feet diameter, of red granite, the capital being the head of Iſis, as number thirteen, in the fourth plate of the Egyptian architecture. They are every day deſtroying theſe fine morſels of Egyptian antiquity; and I ſaw ſome of the pillars hewn into mill-ſtones. I conjectured that there might have been four rows of twelve pillars each in the temple; but what commanded our attention ſtill more, was the exquiſite ſculpture of the hieroglyphics; and tho' the figures, about four feet high, are in the Egyptian taſte, yet there is ſomething ſo fine, ſo divine, in a manner, in the mein of the deities and prieſts, that it far exceeds any thing I ever ſaw in this way. I obſerved ſeveral pieces of very fine and uncommon marbles, which probably are the remains of ſtatues that adorn'd the temple.

Baalbait. Buſiris.

Returning to the boat, and going on towards Cairo, we paſſed by Se-

[*] Ἐς Βούσιριν πόλιν . . . . ἐν ταύτῃ γὰρ δὴ τῇ πόλει ἐστὶ μέγιστον Ἴσιος ἱρόν, ἵδρυται δὲ ἡ πόλις αὕτη τῆς Αἰγύπτου ἐν μέσῳ τῷ Δέλτα. Herod. l. 2. c. 59.

[*] As may be ſeen in the ſixth plate, repreſented as it is ſituated with regard to the village of Baalbait.

menud, on the weſt, and ſoon after Abouſir, two conſiderable towns; the former does not ſeem to be Sebennytus, capital of the upper province of this name, which ought to be look'd for on the Sebennytic branch.

Canal of the Kings.

The canal between Eſhbou and Motrody, might be the canal of the Kings to the Red ſea; and if ſo, Phacuſa muſt have been here, at which place this canal began from the Peluſiac branch. This great work was undertaken by Seſoſtris King of Egypt, probably carried on by Neco [u], one of his ſucceſſors, and afterwards by Darius, and finiſh'd by Ptolemy the ſecond of that name, King of Egypt, in ſuch manner as that they could let in the water at pleaſure; the work having before been left unfiniſh'd, out of an opinion that the Red ſea was higher than the land of Egypt, and conſequently, if this canal was open'd, might drown the country, or at leaſt ſpoil the waters of the Nile.

Benalhaſſar.

Further on the eaſt ſide, we came to Benalhaſſar, where there are great marks of an antient city to the north of the village; two baſins, as of ſmall lakes, divided by a broad mound, are encompaſſed with high ground, that ſeems to have been raiſed by art, probably out of thoſe hollows to build the city on, ſo as to be defended againſt the overflowing of the Nile; the whole ſeems to be about two miles in compaſs. This might

Bubaſtus.

be the antient Bubaſtus, thought to be Phibeſeth of the ſcripture.

It very well anſwers to the deſcription Herodotus [w] gives of it, and the temple he mentions might be on the high ground between the two baſins which, from Herodotus's account, ſeem formerly to have been open to the river, and the ground of the city being raiſed by art, the temple remain'd in the middle, as it was at firſt, on a ground not ſo high, tho' it might have been raiſed above the other ground: The whole is about a mile long, and half a mile broad, and the mounds about a furlong wide; on each of which they probably had three ſtreets. This temple was dedicated to Diana, who in the Egyptian language was called Bubaſtis, and from the worſhip of her this city had its name. For a view of what remains, and the village Benalhaſſar, ſee plate VI.

Onias.

Higher on the river was Onias, a town which had its name from a Hebrew prieſt, who had obtain'd it of a King of Egypt, and built a temple there in oppoſition to that of Jeruſalem, of which Joſephus gives a very full account; by which it appears from the words of Ptolemy's grant, that it was before called Leontopolis, in this province of Heliopolis, and that there was a ruin'd temple there dedicated to rural Bubaſtis, or Diana.

[u] Νεκὼς —— ὃς τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν Θάλασσαν Φερούσῃ· τὴν Δαρεῖος ὁ Πέρσης δεύτερα διώρυξε. Herod. l. 2. c. 158.

Ἐτμήθη δὲ ἡ διώρυξ καταρχὰς μὲν ὑπὸ Σεσώστρεος πρὸ τῶν Τρωϊκῶν· οἱ δὲ ὑπὸ τῇ Ψαμμιτιχῳ παισὶ, ἀρξαμένῃ μόνον, εἶτ' ἐκλιπόντος τὸν βίον· ὕστερον δὲ ὑπὸ Δαρείου τῇ πρώτῃ διαθεξαμένῃ τὸ ἐξῆς ἔργου· —— —— οἱ μέντοι Πτολεμαϊκοὶ βασιλεῖς διακόψαντες, κλεισὸν ἐποίησαν τὸν Ἔυριπον, ὥστε ὅτε βούλοιντο ἐκπλεῖν ἀκωλύτως εἰς τὴν ἔξω Θάλατταν, ᾗ ἐσπλεῖν πάλιν. Strabo l. xvii. p. 804.

Ἀπὸ δὲ τῦ Πηλουσιακῦ στόματος διώρυξ ἐστὶ χειροπέκητος εἰς τὸν Ἀραβίου κόλπου ᾗ τὴν Ἐρυθρὰν Θάλασσαν. Ταύτην δ' ἐπεβάλετο πρῶτος κατασκευάζειν Νεκὼς ὁ Ψαμμιτίκυ, μετὰ δὲ τοῦτον Δαρεῖος ὁ Πέρσης· ᾗ πρεσκόψας τοῖς ἔργοις ὅσῳ τινὸς, τὸ τελευταῖον, ἐάσεν αὐτὴν ἀσυλλέλεσον· ἐδιδάχθη γὰρ ὑπό τινων ὅτι διορύξας τὸν ἰσθμὸν αὖτιος ἔσαι τὸ καὶ ακλυσθῆναι τὴν Αἰγυπτίων, μεβλεωσθέσεσθαι γὰρ ἀπεόντων ὑπάρχει· —— τῆς Αἰγύπτε τὴν Ἐρυθρὴν Θάλασσαν· ὕστερον δὲ ὁ δεύτερος Πτολεμαῖος συνέλεσεν ἀυτὸν, &c. Diodorus, l. 1. p. 29.

Ultra deterruit inundationis metus, excelſiore tribus cubitis Rubro mari comperto. Aliqui non eam afferunt cauſam, ſed ne immiſſo mari, corrumperentur aquæ Nili, quæ ſola potus præbet. *Plin. Nat. Hiſt.* l. 6. c. 29.

[w] Μάλιστα ἡ ἐν Βυβάσι πόλις ἐξεχώσθη, ἐν τῇ ᾗ ἱρὸν ἐστι Βυβάσιος, &c. Herod. l. ii. p. 137.

We

VII f. 22.

Tabulam Hanc Chorographicam
Agri Ditionis
DE GRAND CAIRO
Comprehenso situ
URBIS MEMPHITICÆ
Prænobili viro
D.D. Gulielmo Comiti de Strafford
Vicecomiti de Wentworth et Stainborough
et Baroni de Raby, Newmarch et Overfley.
D.D.D.
R.P.
BIRK EL HADIEE
Embabe
Hele
Heliopolis
On et Pethom. S.S.
Matarea
Campsoen Goury
Bellet Hammer
Caſr Gamoud
Derb el Hadjee
Sibilmurrah
Maharoush
Zinaini
Bulacdacrul
Hortus Myrtorum
Bab el Houere
Birk el Omar
Der Massera
Besatin el Mismish
Birk Ali Caia Gelphi
Sheik Mugribi
Birk Jasamus
Birk Eſbikere
Mosquæa Sacrum
Sibillalum
Damerdash
Adalia
Cube el Azab
Sepulchra Mahometana
Vulgo Keid Bey
Madea Bulacdacrul
GIZE
Birk el Nazar
Birk el Karo
Birk el Phil
Bab el Naser
Bab el Foutou
Bab Eschörieh
Castellum Aquæ
Marimini Aquæductus
Cairo Vetus
Moschæa Amrah
Aboussoud
Jebel Duisy
Sheik Duisy
Sahinieh
Caſr Kieman
Jebel Jehusy
Babylon
Saroneby
Der Michele
Jebel Hacottum
Derb el Ferrs el Hadjar
Abouenomera
Dertin
Elamam Shafei
Aquæductus
Seraich el Bedoua
Sepulchra Judæorum
Caliz el Kouserah
Rouilah
Al Besatin
Der Girgis
Mokanan Memphis. Moph. S.S.
Milliaria Anglica
Milliare Germanicum.
Milliaria Italica.
Leuca Gallica.

Back of
Foldout
Not Imaged

We paſſed the Delta, and ſailed up the Nile towards Cairo, where it runs in one ſtream. To the eaſt of the river about a league, was the antient city of Heliopolis, which is On of the ſcriptures, and is now call'd Matarea; it was a city of great antiquity, and famous for the worſhip of the ſun[x]. They worſhipped alſo a bull they kept here under the name of Mnevis; as they adored that animal at Memphis, by the name of Apis. The account of the firſt foundation of it by Actis[y], the ſon of Rhoda and the ſun, and that he taught them aſtronomy, muſt be look'd on as a fabulous account. The ſmall remains of this city are to the north north eaſt of Cairo, which are repreſented in the ſixth plate. A large mound encompaſſes the whole; the antient ſite being about half a mile broad, and a mile long. At the ſouth end are two entrances, and at the weſt a large one, which might have been the antient way to the temple, for near it are ruins of a ſphynx of a bright ſpangling yellow marble; it is about two and twenty feet in length, the ear is two feet long, and the head four feet broad; it has ſuch a tutulus or ornament on each ſide of the head, channelled as the great ſphynx at the pyramids has, with which the ſphynx is commonly repreſented; this is mark'd A. Near it is a piece of the ſame ſtone, with hieroglyphics cut on it. Sixteen paces to the north, are ſeveral ſtones that ſeem to be the ruins of another ſphynx; to the eaſt are ſome others that might be part of two other ſphynxes, and a large ſtone ſix feet long and three feet broad, adorn'd with hieroglyphics on one ſide. There is an obeliſk remaining, mark'd B. almoſt oppoſite to the gate, but a little more to the ſouth, as there doubtleſs was another to the north. I found by the quadrant that it was ſixty-ſeven feet and a half high, ſo that ſuppoſing it to be one of the four erected by Sochis, which were ſeventy feet high, and allowing three feet for the depth of the plinth it was let into, the ground has riſen ſeven feet and a half. This obeliſk is ſix feet wide to the north and ſouth, and ſix feet four inches to the eaſt and weſt, and it is diſcolour'd by the water to the height of near ſeven feet. It is well preſerved, except that on the weſt ſide it is ſcaled away for about fifteen feet high. To the north of this obeliſk, and of the place where the other may be ſuppoſed to have ſtood, the ground is very much raiſed; on which the antient city might be built. To the ſouth of the weſt entrance, the earth has been dug away, and I ſaw a ruſticated wall three feet eight inches thick, built with two rows of ſtone in breadth, clamped together with irons.

Heliopolis.

Sultan Selim encamped his army in this place when he came to beſiege Cairo, and there are great mounds raiſed all round, of very large unburnt brick, and alſo a rampart to the eaſt of the obeliſk, as repreſented in the drawing. There is a tradition that Sultan Selim cauſed the ſphynx I have mention'd to be blown up. [z] The prieſts of Heliopolis were the moſt famous of all Egypt for the ſtudy of philoſophy and aſtronomy,

[x] Ἡ τῆ Ἡλίᾳ πόλις ἐπὶ χώμαῖ@· ἀξιολόγῳ κειμένη, τὸ ἱερὸν ἔχουσα τᾶ ἡλίᾳ, ἢ τὸν βοῦν τὸν Μνεῖν ἐν σηκῷ τινὶ τρεφόμενον, ὃς παρ' αὐτοῖς νενόμισται θεός. Strabo l. xvii. p. 805.

[y] Ακτις δ' εἰς Αἴγυπτον ἀπάραντες ἔλιπε τὴν Ἡλιόπολιν ὀνομαζομένην, ἀπὸ τᾶ πατρὸς θέμενος τὴν προσηγορίαν· οἱ δ' Αἰγύπτιοι ἔμαθον παρ' αὐτᾶ τὰ περὶ τὴν ἀστρολογίαν θεωρήματα. Diodorus l. 5. p. 328.

[z] Οἱ γὰρ Ἡλιοπολῖται λέγονται Αἰγυπτίων εἶναι λογιμώτατοι. Herod. l. 2. c. 3.

Ἐν δὲ τῇ Ἡλιοπόλει καὶ οἴκησις εἴδομεν μεγάλως, ἐν οἷς διέτριβον οἱ ἱερεῖς· μάλιστα γὰρ δὴ ταύτην καὶ οἰκίαις ἱερέων γεγονέναι φασὶ τὸ παλαιὸν, φιλοσόφων ἀνδρῶν καὶ ἀστρονομικῶν. Strabo, l. xvii. p. 806.

and

and were the firſt that computed time by years, each of three hundred and ſixty-five days. They had here a ſort of college, conſiſting of a great number of rooms. Herodotus came to this place to be inſtructed in the learning of the Egyptians, and Strabo, when he came to the city, was ſhewn the apartments of Plato and Eudoxus; the latter was a great aſtronomer, and they ſtudied here together for thirteen years; a famous obſervatory near Heliopolis had its name from Eudoxus [a], oppoſite to which, on the other ſide of the Nile, where it divides, was the city of Cerceſura; but all this learning, the ſame author gives an account, was no more at Heliopolis in his time.

Matarea. The village of Matarea is a little to the ſouth of the deſcribed encloſure. What it is very remarkable for, as well as the country two miles farther ſouth, is the excellent water that is always found here on digging about four feet deep; it is ſaid to be lighter than the Nile water, and that digging nearer the river, they muſt go deeper to find the ſprings, where the ground may be higher. It is certain that all over the land of Egypt, if they dig down lower than the ſurface of the Nile, they find water, tho' the ſoil being moſtly ſalt, it makes the water brackiſh; but it is probable that there happens to be here a vein of earth that is free from ſalt, and ſerves as a ſtrainer, that makes the waters of the Nile purer than they are in its own bed.

The Chriſtians of the country have a tradition that the holy family lay hid here for ſome time when they came into Egypt, and add that a tree open'd and became hollow to receive and ſhelter them from ſome bad people. The Coptis pretend to ſhew the very tree which is hollow, and of the ſort they call Pharaoh's fig, or the ſycamore, and take away pieces of it as relicks; but the Romans ſay that the old tree fell down and was carried away by the monks of the convent belonging to Jeruſalem.

Balſam garden. They ſhew here a field they call the Balſam Garden, where they ſay the trees grew of which they made the balm of Gilead; and there is ſome account that Cleopatra, relying on the favour of Antony, removed thoſe trees from the holy land [b], contrary to the inclination of Herod; and that from this place they were tranſplanted to the country beyond Mecca.

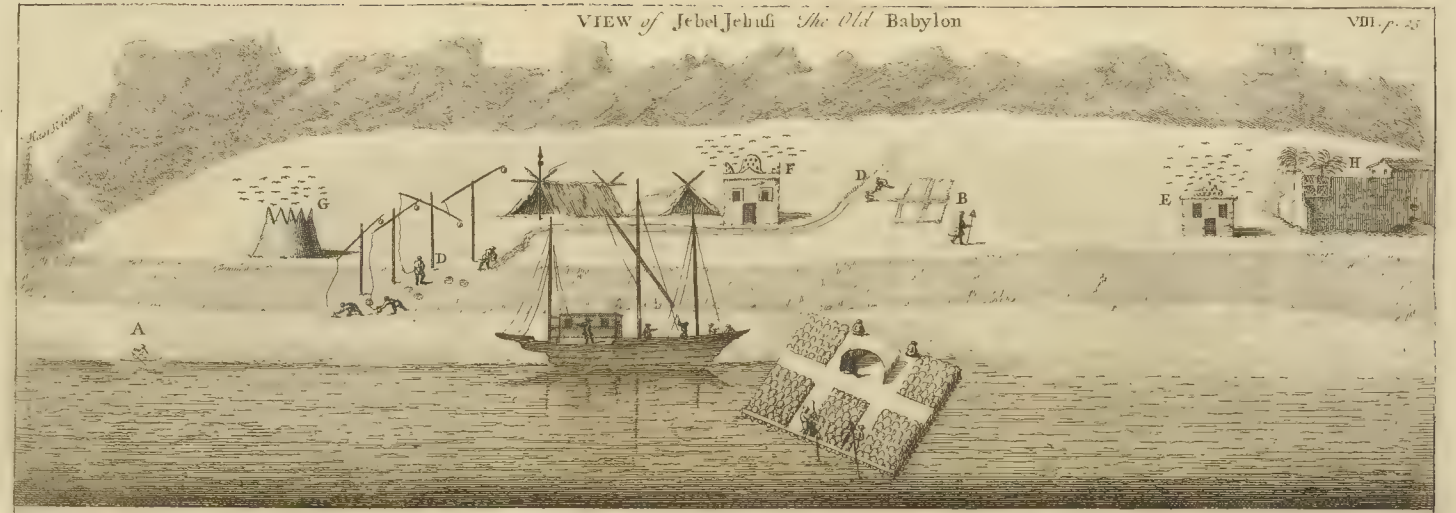
Land of Goſhen. There is great reaſon to think that the country about Heliopolis is the land of Goſhen, which is called alſo Rameſes in ſcripture, eſpecially as the children of Iſrael went by Rameſes the firſt ſtation on their departure from Egypt; this country being near Memphis, where it is probable Pharaoh reſided at that time.

[a] Ἐν δὲ τῇ Λιβύῃ Κερκέσουρα πόλις καὶ ἃ τὰς Ἐνδόξε κειμένη σκοπάς· δείκνυσι γὰρ σκοπή τις περὶ τῆς Ἡλιε πόλεως, καθάπερ καὶ περὶ τῆς Κνίδε, καθ' ἣν ἐσημειῶτο ἐκεῖνος τῶν ἀστρονίων τινὰς κινήσεις. Strabo l. xvii. p. 806.

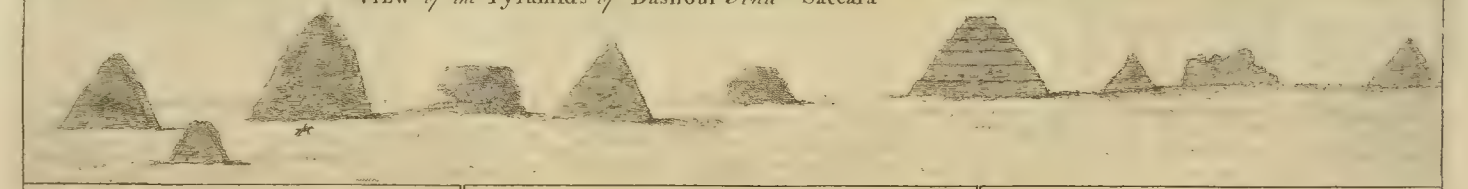
[b] Ἱερικοῦς —— ἐξι δ' ἀυτῇ καὶ βασίλειον, καὶ ὁ τῦ βαλσάμε Παράδεισος· ἔξι δὲ τὸ φυτὸν θαμνῶδες, κυλίσῳ ἐοικὸς καὶ τερμινθῷ, ἀρωματίζον· οὗ τὸν φλοιὸν ἐπιχρίσαντες ὑπολαμβάνουσιν αἰγυπίοις τὸν ὀπὸν, γλίχρῳ γαλακτὶ παραπλήσιον· ἀναπηδήσας δ' ἐις κοχλάζει λαμβάνει πῆξιν· λύει δὲ περφαλαγίας θαυμασῶς καὶ ὑποχύσεις ἀρχομένας, καὶ ἀμβλυωπίας· τίμιον δὲ ἐξι, καὶ διότι ἐνταῦθα μόνον γεννᾶται. Strabo l. xvi. p. 763.

CHAP.

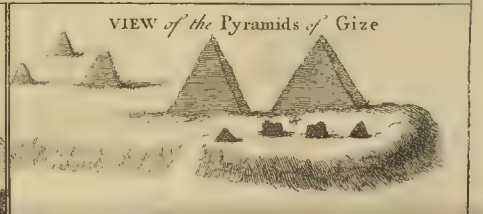
VIEW *of* Jebel Jehuſi *The Old* Babylon



VIEW *of the* Pyramids *of* Dashour *And* Saccara



VIEW *of the* Pyramids *of* Gize



CHAP. IV.

Of GRAND CAIRO.

OLD Cairo seems to have succeeded to the town and fortress of Babylon, which I imagine to have been on Mount Jehusi, at the south end of old Cairo; from the north end of which the foot of the hill makes out to the river, answering the description, that by the foot of the hill which came to the river, they raised the water up to the height; about which a hundred and fifty men were constantly employ'd, who, it is to be supposed, work'd at the machines for that purpose. There is a way to the south, which seems to have been open'd through this height; and tho' this and some other high grounds near, look very much like heaps raised by throwing out the rubbish of the city, yet it is very probable that from the height they might carry their dung, and throw it down on each side of this foot of the hill to raise it higher, and make this fortress the more inaccessible *. It is more probable also that Babylon was here, because it is directly opposite to the pyramids, as described by the antient geographers, and very near the Nile; whereas the castle of Cairo is a mile from the Nile, and it is a plain ground almost all the way to the river. [c] Some captives from Babylon, on the Euphrates, having escaped, fled to this hill, made excursions, and plunder'd the country; but obtaining a pardon, and submitting to the government, they had this place given them to inhabit, and call'd it Babylon from their own city. Old Cairo. Babylon.

On the top of the hill is the uninhabited convent of St. Michael; to which a priest goes every sunday to officiate. The town of Babylon, probably in time, extended down to the plain; for to the north of that part of the hill which sets out towards the river, are remains of a very extensive building, which I conjecture might be a sort of castrum for the Roman legion which was at Babylon [d]. It is call'd Casr Kieman [e], castle Kieman, and is exactly of the same manner of architecture, as the build- Castle Kieman.

* Beyond this height are three or four old Copti convents uninhabited, to which the priests go to officiate. The hill Jehusi runs so as to make a small semicircle, about the middle of which there is a way up by an easy ascent, by which also the water might be raised, that might enter to the very foot of the hill, as it does at present by a small canal: And there being a passage between the hills to the south towards Al-Bakrin, a larger canal runs there from the south of Saroneby, and waters all that country.

[c] Λέγεται δ', τῶν αἰχμαλώτων τὰς ἐκ τῆς Βαβυλῶνος ἀλῶναι· ὑποστῆναι τε βασιλεῖ, μὴ δυναμένους φέρειν τὰς ἐν τοῖς ἔργοις ταλαιπωρίας· ἐς καλαβύθμινες παρὰ τὴν πόλιν χωρίον καθίζειν ἀπολειφθὲν τοῖς Αἰγυπτίοις ὑπὸ τῶν σύνεγγυς χώραν καταφθείραν· τέλος δὲ, δεηθέντας ἀδείας αὐτοῖς καταικῆσαι τόπον ἐν ᾧ ἀπὸ τῆς πατρίδος Βαβυλῶνα προσαγορεῦσαι. Diod. l. 1 p. 52.

Ἀνατείνουσι δ' εἰς Βαβυλῶν ὄρθιον ἐρυμνὸν, ἀποσκάψαντες ἱλαῦδα Βαβυλωνίων τινῶν, εἶτα διαπραξαμένων ἵλαῦδα κάτοικον παρὰ τῶν βασιλέων· νυνὶ δ' ἔστι τραπέδον ἐνὸς τῶν τειῶν ταγμάτων τῶν Φρουρούντων τὴν Αἴγυπτον· φάσκουσι δ' εἶναι ἀπὸ τῆς τραπέζης ἡ μέχρι Νείλου καθήκουσα, δι' ἧς ἀπὸ τῆς πόλεως τροχοὶ ἡ κοχλίαι τὸ ὕδωρ ἀνάγουσιν, ἀνδρῶν ἑκατὸν πεντήκοντα ἐργαζομένων, θεσμίων· ἀφορῶνται δ' ἐνθάδε τηλαυγῶς αἱ Πυραμίδες ἐν τῇ πεδιάδι ἐν Μέμφει, ἃς εἰσι πλησίον. Strabo l. xvii. p. 807.

It appears from Diodorus Siculus, that the founders of Babylon were the captives taken by Sesostris, or their descendants; tho' there was another account which he does not seem to credit, that it was built by some Babylonians, who came with Semiramis into Egypt. Josephus seems to say that this city was not built till the time of Cambyses.

[d] See the quotation out of Strabo in note c.

[e] It is possible the soldiers quarter'd here might be call'd the archers, and that from thence it might have its name; Kieman, in the Arabic language, signifying the sign Sagittarius. I found some called this place Calikeshemeh.

ing deſcribed at Nicopolis, the walls being built of ſmall hewn ſtone, and at the diſtance of every four foot, are three layers of brick; the plan of it, A, and an upright of the front, B, are in plate IX. The two large round towers, c, c, are a very particular ſort of building; of one of theſe I have given a plan, C, as it is in two ſtories. This tower is now forty feet high, the other much higher; but as it is converted into a Greek nunnery, the inſide is very much alter'd; on the third ſtory is a room, the cieling of which is ſupported by eight Corinthian pillars; and at preſent there is a well down from the middle of the room: All the doors and windows of the whole building are arched at top. This caſtle is inhabited by Chriſtians, ſo that there are ſeveral churches in it; and as it is in a very ruinous condition, it has been often the refuge for fugitives in the time of public inſurrections. The building in many parts, is intirely deſtroy'd, and they carry away the ſtones to build.

The city of Grand Cairo has been much magnified as to its extent, and the number of its inhabitants; it conſiſts now of three towns or cities a mile apart, that is old Cairo, Cairo properly ſo call'd, and the port call'd Bulac. The antient city which ſeems to have ſucceeded to Babylon, and was built near it, was call'd Meſr, the old name of Egypt; it had alſo the name of Foſthath[f], becauſe Amrou-Ben-As pitch'd his tent there when he beſieged Babylon. From this, that part which was afterwards built on had its name, which it might after communicate to the whole town. The preſent great city of Cairo, which was called by the Arabs Caher[g], according to their hiſtorians, was built by a general of the firſt Calif of the Fathmites, in the year nine hundred and ſeventy-three of Chriſt. It is ſaid Saladin built walls round both theſe cities.

Meſr Foſthath.

Cairo Caher.

Kebaſeh.

Old Cairo.

A third city was built between the old and new cities call'd Kebaſeh, which has been ſince deſtroy'd, and the ruins of it are now ſeen †. Gize has been mention'd as a city adjoyning, and alſo Roida in the iſland I ſhall ſpeak of.

Granaries.

Old Cairo is reduced to a very ſmall compaſs, and is not above two miles round; it is the port for the boats that come from upper Egypt: Some of the Beys have a ſort of country houſes here, to which they retire at the time of the high Nile.

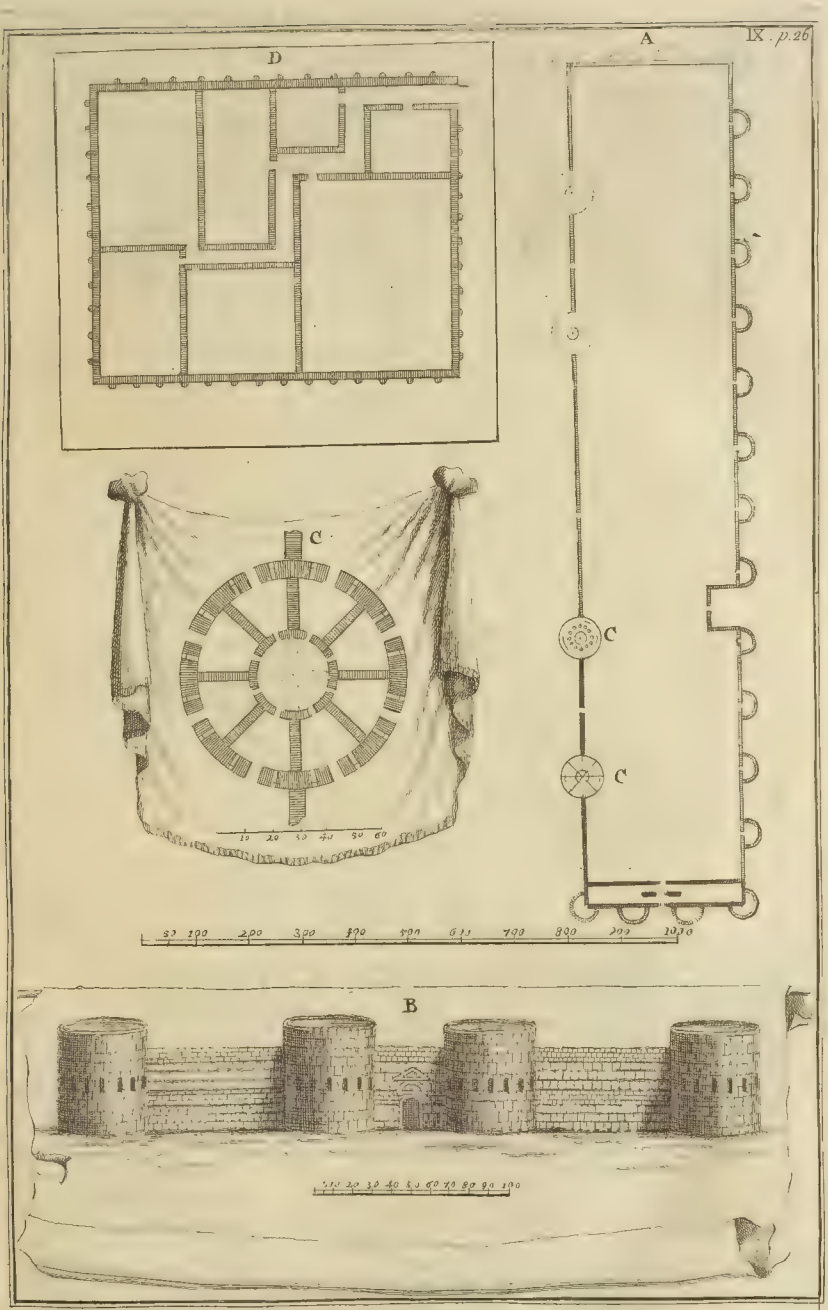
In old Cairo are the granaries commonly call'd Joſeph's; a plan of which may be ſeen in the ninth plate, D. They are only ſquare courts encompaſſed with walls about fifteen feet high, ſtrengthen'd with ſemicircular buttreſſes; they ſeem originally to have been built of ſtone, but now a great part of them is of brick. Theſe courts are fill'd with corn, leaving only room to enter at the door; the grain is cover'd over with matting, and there is a ſlight fence made round the top of the walls of canes, which I imagined were deſign'd in order to diſcover if any people have got over the walls: The locks of the doors alſo are cover'd over with clay, and ſealed. As the birds ſometimes get to the corn, ſo the keepers of the granaries are allow'd a certain quan-

[f] Foſthath, in the old Arabic, ſignifies a tent.

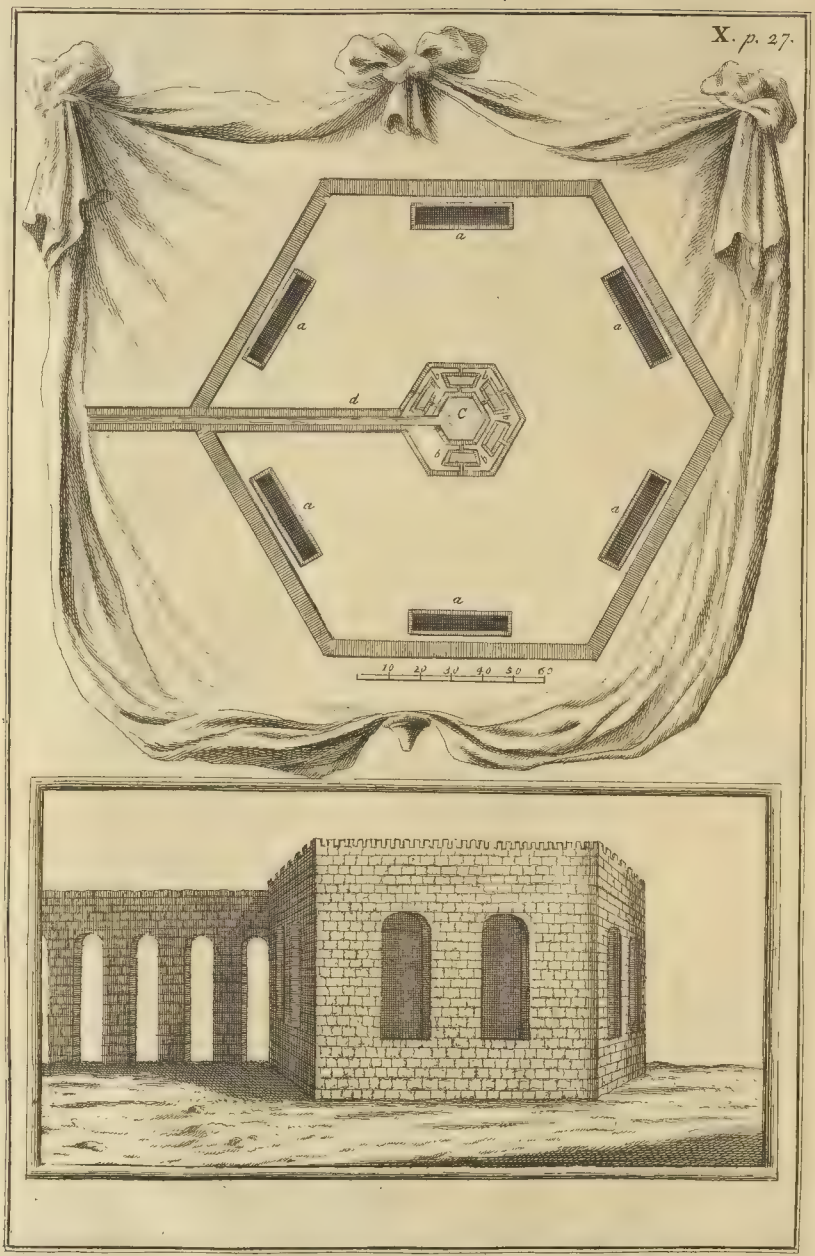
[g] Among the ſeveral interpretations of this word Caher, the moſt natural ſeems to be that they ſignified by it the city; Caer, or ſomething like it, in many old languages, ſignifying a city; and the Turkiſh word at preſent is Schir, tho' poſſibly it may have its name from Caherah, which ſignifies victorious.

† See Bibliotheque Oriental D'Herbelot, under Meſr and Caherah.

tity



A Roman Castrum at Old Cairo, and a Plan of a Granary. &c.



A View of the Reservoir of the Aqueduct at Grand Cairo, and also of the Top of it.

tity on that account. They ſay there were ſeven of theſe granaries, and there are remains of ſome of them turn'd to other uſes, this being the only one now uſed for corn, which is what is brought down from upper Egypt for the uſe of the ſoldiers, and diſtributed out to them as part of their pay, and they uſually ſell it: Six yards of this granary were full of wheat, and one of barley for the horſe.

Aqueduct. At the north end of old Cairo is the building for raiſing the water of the Nile to the aqueduct; it is a very magnificent plain fabric, ſaid to be erected by Campion, the immediate predeceſſor of the laſt of the Mamaluke Kings; it is a hexagon building, each ſide being between eighty and ninety feet long, and about as many high; the aſcent to it on the outſide is very eaſy for the oxen to go up, that turn the Perſian wheels to raiſe the water to the top of it. The water comes into the reſervoir below by a channel from the Nile; but when the Nile is low, it comes into a lower reſervoir, from which it is drawn into the other by another wheel: From this it is convey'd up about a hundred feet by five oxen, to as many wheels above, as in plate X. a, are the wells by which the water is drawn up; b, are the leſſer baſins by which it runs into the great baſin; c, the reſervoir at top, from whence it goes by the canal, d, to the aqueduct, which is repreſented with the upright of this building. Five oxen turn as many wheels on the top of the building, by which the water is drawn up in the vaſes fix'd to the cords that turn on the wheels, and from the top of them emptying themſelves into the baſins under; from thence the water runs into the baſins, b, by canals made for that purpoſe.

The aqueduct itſelf is very grand, in the ruſtic ſtyle, the arches and peers are of different dimenſions; but the former are moſtly from ten to fifteen feet wide, and the peers about ten feet: In ſome parts, a plain wall is built for ſeveral feet without arches; I number'd two hundred and eighty-nine arches, tho' others mention a greater number, ſome near three hundred and twenty. The arches are low towards the caſtle hill, where the ground is higher, and the water running into a reſervoir is raiſed up to the caſtle by ſeveral wheels one over another.

Canal of Trajan.

Oppoſite to this reſervoir of water at the Nile, is the canal that conveys the water to Cairo, and ſeems to be that which was made by Trajan: Near the mouth of it they perform the ceremony of cutting or opening the canal, by breaking down a mound they make acroſs it every year. This is done with great rejoycing, when the Nile is at a certain height; and as there is a tradition that they formerly ſacrificed a virgin every year when they perform'd this ceremony, ſo I was ſhewn a ſort of pillar of earth, with graſs growing on it, which when the canal is open'd, if I miſtake not, is adorn'd with flowers; and when the Nile is let in, is waſh'd away in lieu of the damſel they uſed to offer to the river God.

Copti churches.

There are about twelve churches belonging to the Coptis in old Cairo, moſtly in one quarter of the town, inhabited by Chriſtians: They have churches alſo in Cairo, one of which belongs to the Patriarch; but his proper church ſeems to be St. Macarius's in old Cairo, where he is elected and enthroned; this is in the ſtreet of the Patriarch. In the church of St. Barbara, they ſay they have her head, and ſome other relicks. Moſt of the churches have old ones under them; and they ſay the Holy Family was in the lower church dedicated to St. Sergius, where there are ſome paintings

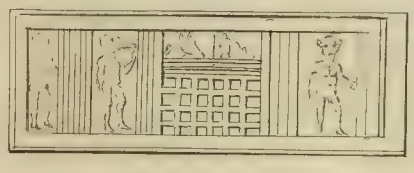
paintings relating to that ſubject. Theſe churches generally conſiſt of a nave, and two iſles, with galleries over the iſles ſupported by pillars, and adorn'd with columns in the front that ſupport the roof. The part of the altar is ſeparated by a partition that is often finely adorn'd with carving, and inlaid with ivory and tortoiſe ſhell. In the church of St. George of the Greeks, they ſay they have the arm of that ſaint; they ſhewed me a pillar, to which an iron collar, with a chain is fix'd; and they ſay mad people confined in it for three days, certainly recover. They inform'd me that the Turks often try this experiment, and having a great veneration for the ſaint, frequently come and ſay their prayers here on fridays.

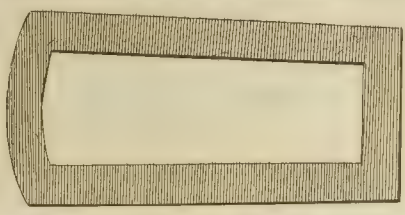
Synagogue. There is alſo a ſynagogue, ſaid to have been built about ſixteen hundred years ago, in the manner it now is, which is much like the churches. They ſay the prophet Jeremiah was on the very ſpot where they uſually read the law; but that now no one enters into that part, out of reverence. I ſaw there two antient manuſcripts of the law; and they pretend to have a manuſcript of the Bible, writ by Ezra, who they ſay, out of reſpect omitting to write the name of God, found it writ throughout the next day after it was finiſh'd: They hold it ſo ſacred, that it is not permitted that any one ſhould touch it; and they ſay the book is in a niche about ten feet high, before which a curtain is drawn, and lamps are kept always burning before it.

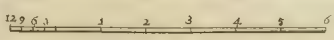
Patriarch's ſtreet. Towards the back part of the town is the ſtreet of the Patriarch. Here are two churches, one of which is St. Macarius's, where the Patriarch is elected, and a houſe with a chapel belonging to the Patriarch, which probably is on the ſite of the antient Patriarchal palace; for, when the Patriarchs firſt removed from Alexandria, it is probable they took up their reſidence in old Cairo, and had their church and houſe there; but as that place became leſs frequented, and not ſo ſafe, they might remove into Cairo. The Franciſcans belonging to the convent of Jeruſalem, have a very neat ſmall convent or hoſpitium in old Cairo, where two or three of them generally live.

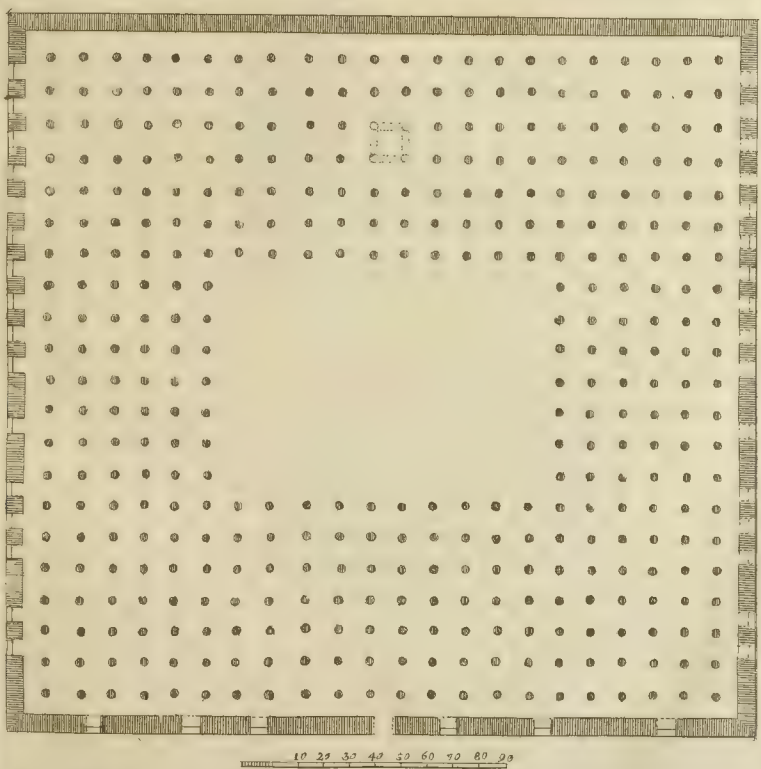
Moſques. The moſque Amrah, to the north eaſt of old Cairo, is ſaid to have been a church; there are in it near four hundred pillars, which with their capitals, ſeem to have been collected from ſeveral antient buildings; the middle part is open, and I have given a plan of it in the eleventh plate. It is probable this was made a moſque by Amrou the Calif, who built Foſthath. At the north end of old Cairo is a moſque of very ſolid ruſtic work, tho' in a ruinous condition; it is call'd the moſque of Omar, and is ſaid to be the firſt moſque built in this place, tho' probably it was rebuilt by the Mamalukes, being much like their manner of buildings. As this is mention'd as the firſt moſque that was built here, it was doubtleſs founded by Omar, the ſecond Calif of the race of Mahomet, who firſt conquer'd Egypt.

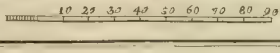
Iſle Roida. From old Cairo, I went over to the pleaſant iſle of Roida, or Raoudah, which is oppoſite to it, the channel of the Nile between being dry when the water is low; it is a very delightful ſpot, the weſt ſide is planted with large ſycamore trees, commonly call'd Pharaoh's fig. Towards the north end is the ſmall village of Roida, the iſle being near a mile long. At the ſouth end is the Mikias, or houſe in which is the famous pillar for meaſuring the Nile; it is a column in a deep baſin, the bottom of which



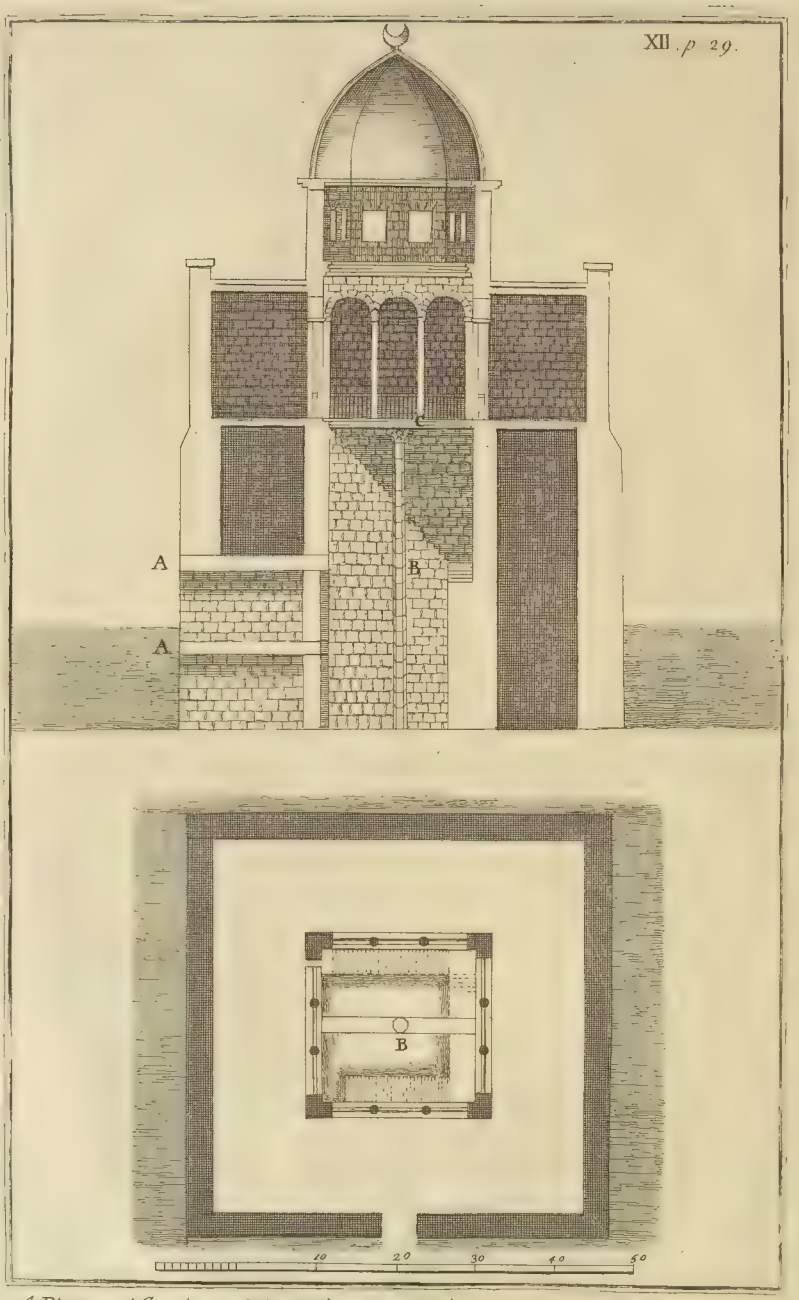








A plan of Mosque Amrah, and a plan and upright of a Sarcophagus at Cairo.



A Plan and Section of the Mikias at Cairo to measure the height of the Nile

which is on a level with the bed of the Nile, the water entering on one ſide, and paſſing out on the other. The pillar is divided into meaſures, by which they ſee the riſe of the Nile; it has a fine old Corinthian capital at top, which has commonly been omitted in the draughts, and on that reſts a beam which goes acroſs to the gallery. Concerning this manner of meaſuring the riſe of the Nile, I ſhall have occaſion to ſay more in another place *. From the court that leads to this houſe, is a deſcent to the Nile by ſteps, on which the common people will have it, that Moſes was found, after he had been expoſed on the banks of the river.

There are great remains of buildings at this end of the iſland, eſpecially about the meaſuring place; and to the weſt there are remains of walls ten feet thick, built of brick, with turrets that are a quarter of a circle, but do not ſeem to have been high, and I ſuppoſe that they were rather deſign'd to prevent the iſle being encroach'd on by the river, than for any defence. They ſay ſome Sultan built a palace here, and reſided much on this iſland for the ſake of the air, and the pleaſantneſs of the ſituation.

Caſſaraline.

Half a mile north of old Cairo, is a place call'd Caſſaraline, where there are ſeveral gardens of oranges, lemons, citrons, and caſſia; but what it is moſt remarkable for, is a convent of between thirty and forty Derviſhes. As theſe people affect a ſort of extraordinary ſanctity, ſo they live in a manner in their moſque, which is a large ſquare room cover'd with a very fine dome. In this we were preſented to the head of them, who was reading, and entertain'd us very civilly in the Turkiſh manner. In it I ſaw ſome antient vaſes, one being of white oriental alabaſter. The ſuperior had two pikes near him with Arabic ſentences on them, and there was alſo one on each ſide of the niche, which directs them which way they are to turn at prayer. In this room, and likewiſe at the entrance of the convent, are ſeveral curious things hung up, that have been collected by the Derviſhes in their travels abroad, moſt of them having ſomething of the wonderful in them; as particularly I ſaw a very large boot, which they ſay belong'd to ſome giant, and a bowl of a pipe in proportion to it. Theſe Derviſhes are not thoſe that dance, of which ſort there are none in Egypt.

Convent of Derviſhes.

Bulac.

A mile further north on the river is Bulac, about a mile from new Cairo, it is near two miles in compaſs, and is the port for all boats that come up the river from the parts of Delta: Here they have a cuſtom-houſe, many warehouſes and canes for travellers; it is remarkable for nothing but a fine bagnio.

New Cairo.

The city of Cairo is ſituated about a mile from the river, and extends eaſtward near two miles to the mountain; it is about ſeven miles round, for I was ſomething more than two hours and three quarters going round the city on a beaſt of Cairo, computing that I went two miles and a half an hour §.

Its walls.

The city is ſaid to have been larger than it is at preſent, when it was the centre of trade from the Eaſt Indies; it was wall'd round, and part

* I have given a draught of it in the twelfth plate, with ſome amendments of thoſe that have commonly been publiſh'd.

§ From the great moſque which is in the way going from the European quarter to Ali Caia Agelphi's houſe, to the entrance at the ſouth weſt corner of lake Eſbikien, twenty-five minutes. From thence to the entrance from old Cairo, twenty-three minutes, and then round the caſtle to the place I began at, two hours.

of the walls of freeſtone remain to the north eaſt of the caſtle, where they make an angle, turning from the north to the weſt: I ſaw alſo ſome remains of them to the ſouth of the caſtle, going towards the aqueduct, which I ſuppoſe were the walls of Tailoun; they are built with ſemicircular towers, and ſeem to have been made in imitation of the outer walls of Alexandria. There are likewiſe three or four very grand gates that were built by the Mamalukes; the workmanſhip of them is very good, and amidſt all the ſimplicity of the architecture, every one muſt be ſtruck with the ſurprizing magnificence of them. One of them to the ſouth is call'd Babel Zuile (the gate of Zuile) from a ſuburbs of that name it leads to. Under the arch of the gate is a piece of rope faſten'd to a hook, where they ſay Toman Bey, the laſt Mamaluke Sultan, was hang'd by order of Sultan Selim, after he had been tortured to reveal treaſures, and carried through all the ſtreets on a lean camel, dreſſed in ragged clothes, and his hands bound. Another gate is Babel Naſſer; and they ſay that Sultan Selim made his publick entrance through this gate, having taken a ſketch of it, as may be ſeen in the thirteenth plate at A. It probably had its name from ſome of the Califs or Sultans of Egypt, who had the name of Naſſer. A little to the ſouth of it is a gate ſtill more magnificent, which is called Babel Futuh, that is, the gate of victory; it is of hewn ſtone, very high, and has a ſquare tower on each ſide, the water tables of which are richly adorn'd with ſculptures.

Gates.

Canal.

The canal that comes out of the Nile at old Cairo, goes all through the city, tho' it is ſeen only from the back of the houſes that are built on it; for tho' there are ſeveral bridges over it, yet there are houſes built on each ſide of them, ſo as to intercept the view of the canal, but when it is dry, it is as a ſtreet, along which the common people frequently go; however, towards the time it begins to be dry, it is but a bad neighbour, as a ſtench ariſes from it that is very diſagreeable to thoſe that live on it, and muſt be unwholeſome.

Lakes.

If one imagines that there are ſeveral ſquares or places about the city, from a quarter to three quarters of a mile round, contrived ſo as to receive and hold the water of the Nile, that is convey'd to them by the canals when the river riſes, it may give ſome idea of the ſeveral lakes that are about the city during the greater part of the year; and nothing can be imagined more beautiful, than to ſee thoſe places fill'd with water, round which the beſt houſes in the city are built; and when the Nile is high in the ſummer, it muſt be an entertaining proſpect, to ſee them cover'd with the fine boats and barges of all the great people, who come out in the evening to divert themſelves with their ladies: As I have been inform'd, concerts of muſic are never wanting, and ſometimes fireworks add to the amuſement; all the houſes round being in a manner illuminated, and the windows full of ſpectators to behold this glorious ſight. The ſcene is much alter'd when the waters are gone off, and nothing but mud appears; but is ſoon ſucceeded by a more agreeable view of green corn, and afterwards of harveſt, in the middle of a great city, on thoſe very ſpots where the boats were ſailing a few months before.

Streets.

The ſtreets of Cairo, as of all the Turkiſh cities, are very narrow; the wideſt goes the length of the city from the gate Naſſer to the gate Zuile, but would be look'd on as a lane in Europe. The other ſtreets are ſo narrow,

narrow, that they frequently make a roof from one houſe to the other over the ſtreet, and put a ſlight covering on it to defend them from the ſun. The city of Cairo is exceedingly well regulated for its ſecurity, more eſpecially by night; for moſt of the ſtreets, or at leaſt each end of every diſtrict or ward, has a gate and porter to it, who ſhuts up the gate as ſoon as it is dark, and to every one of theſe wards is a guard of two or three or more janizaries, ſo that no idle people can go about the ſtreets at night. Some little ſtreets conſiſt only of ſhops, without any houſes, and ſo they leave their ſhops lock'd up, and go to their houſes at night. There are alſo ſeveral places for ſhops like our exchanges, call'd Bezeſtans, which are ſhut up at night, and ſhops of the ſame trade are generally together in theſe as well as in the ſtreets.

Turkiſh houſes, eſpecially in Cairo, have very little beauty in them; they are generally built round a court, where they make the beſt appearance, nothing but uſe being conſider'd as to the outſide of their houſes, what they have of ornament being in their ſaloons within; ſo that their houſes, built below of ſtone, and above a ſort of cage work, ſometimes fill'd up with unburnt brick, and few or no windows towards the ſtreet, are a very diſagreeable ſight to one who has ſeen only European cities, that have ſomething of outward regularity, as well as conveniency and beauty within. Houſes.

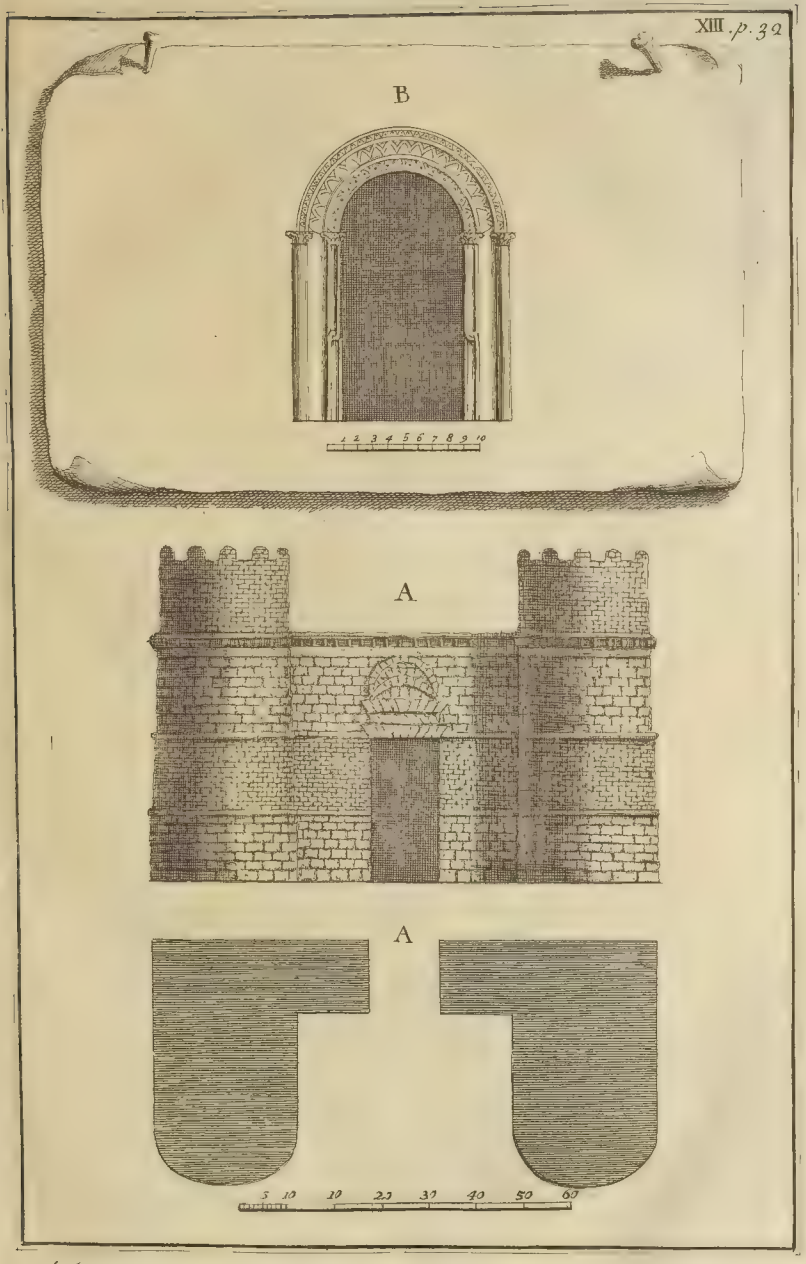
There are ſeveral magnificent moſques in and about Cairo; but that which exceeds them all, both as to the ſolidity of its building, and a certain grandeur and magnificence that ſtrikes in a very ſurprizing manner, is the moſque of Sultan Haſſan, built at the foot of the caſtle hill; it is very high, of an oblong ſquare figure, crown'd with a corniſh all round that projects a great way, and is adorn'd with a particular ſort of groteſque carvings after the Turkiſh manner; the entrance to it is very finely inlaid with ſeveral ſorts of marbles, and carved in like manner at top; the aſcent was by ſeveral ſteps, which are broken down, and the door wall'd up, becauſe in times of public inſurrections, the rebels have often taken ſhelter there. The place is ſo ſtrong, that now there is always a garriſon of janizaries within the diſtrict of it, in apartments adjoining to the moſque. To the north eaſt of the town is a very fine moſque call'd Kubbe-el-Azab, or the cupola of the Azabs, belonging to the body of the Azabs; it is a very fine room about ſixty feet ſquare, with a beautiful dome over it, raiſed on a baſe of ſixteen ſides, in each of which is a window; the room is wainſcotted round eight feet high in pannels, with all the moſt valuable marbles, among which are ſeveral fine ſlabs of red and green porphyry; the borders round the pannels are carved and gilt, a ſort of freeze ranges round, in which are ſentences cut in large gilt characters, call'd the Couphe character, in which they here antiently writ the Arabic language. The walls above this are adorn'd with Arabic inſcriptions in letters of gold, and the whole cupola is painted and gilt in the fineſt manner, and all over the moſque are hung a great number of glaſs lamps and oſtridges eggs; adjoining to it are ſeveral apartments built for the prieſts, and alſo ſome grand ones for the great people, who ſometimes come and reſide here. It is ſaid this magnificent room was built by a grand vizier, who deſired the Sultan to give him leave to prepare a place fit to offer him a ſhirbet in, on his return from Mecca. Moſques.

A part

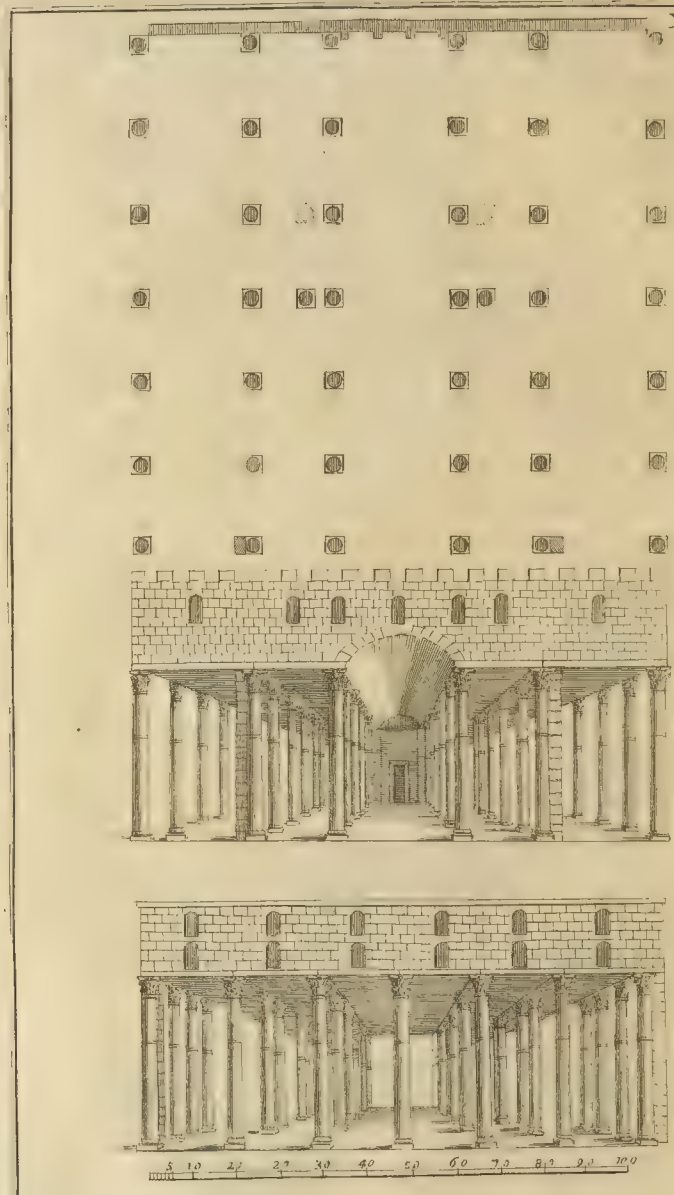
Tailoun. A part of the town to the ſouth is called Tailoun, ſaid to have been built before this city was founded, by Tholoun who was maſter of Egypt, in ſuch a manner as to be almoſt independant of the Califs; and 'tis ſaid left old Cairo, and built a palace and moſque here. This at firſt was probably called Cateia, becauſe that perſon is ſaid to have built a palace of that name. What remains of the antient palace goes by the name of Kalat-el-Kebſh, and they ſay Sultan Selim lodged here. There are remains of the caſtle walls and high ground within them, which may have been raiſed by throwing out the dung of the city, and afterwards building on the high ground, tho' to the weſt I ſaw there was a natural rock. In this wall is a ſort of ſquare turret they call the ſeat of Pharaoh; near it, under an arch, is an antient Sarcophagus of black marble, which receives the water of a conduit; it is call'd the fountain of treaſure, and by ſome writers the fountain of lovers, concerning which the people tell ſome ſtories. It is richly adorn'd both inſide and out with hieroglyphics, in the form of the draught I have given of it in the thirteenth plate. One man ſeems to have a crocodile's head, and on a ſort of altar mark'd out in ſquares, ſeem'd to be cut two horſes heads; for the reſt, I could not be permitted to make any further obſervations, or to take the hieroglyphics exactly that are cut in thoſe columns. At each end is a man, and ſix columns of hieroglyphics on each ſide. There are, beſides the turret call'd Pharaoh's ſeat, others in a ſemicircular form, ſo that probably this was the encloſure of the old palace. In this quarter is a large moſque, ſaid to reſemble that of Mecca, and an antient building, which ſeems to have been the quarter of the body of ſoldiers called Cherkes, to whom it ſtill belongs, and goes by their name.

Caſtle. To the eaſt of Tailoun is the caſtle of Cairo, ſituated on a rocky hill, which ſeems to be ſeparated by art from the hill or mountain Jebel Duiſe, which is the name of the eaſt end of Jebel Mocattham. It is ſaid this caſtle was built by Saladin. There are two entrances to it on the north ſide; one to the weſt is called the gate of the Azabs, the other to the eaſt, the gate of the janizaries. The deſcent by the former is narrow, cut through the rock, and paſſing by two round towers near the gate, and then by a fine large round tower; the way is by a high wall, on which at a great height, is a relief of a very large ſpread eagle, and ſo the entrance is oppoſite to the building that is called Joſeph's hall. The aſcent by the gate of the janizaries is more ſpacious and grand; on each ſide of the inner gate is a tower of many ſides, and further on at another entrance, is a large round tower on each ſide, oppoſite to the great moſque. The caſtle is wall'd all round, but is ſo commanded by the hill to the eaſt, that it can be a place of no ſtrength, ſince the invention of canon. At the weſt of the caſtle, are remains of very grand apartments; ſome of them cover'd with domes, and adorn'd with moſaic pictures of trees and houſes, that doubtleſs belong'd to the antient Sultans, and it is ſaid, have ſince been inhabited by the Paſhas. This part of the caſtle is now only uſed for weaving, embroidering, and preparing the hangings and coverings they ſend every year to Mecca. I ſaw them about this work; and, tho' they look on it as a profanation for a Chriſtian ſo much as to touch thoſe rich damaſks that are to cover what they call the houſe of God, yet notwithſtanding I ventured to approach them.

Over



A Plan and upright of the Gate Nasr, and a view of a Door at Cairo.



A Plan and Views of the Buildings commonly called Joseph's Hall.

Over this is a higher ground to the eaſt, near the grand ſaloon, commonly call'd Joſeph's hall, from which there is a moſt delightful proſpect of Cairo, the pyramids, and all the country round. It was probably a terrace to that magnificent room, which is now all open, except to the ſouth ſide, and is adorn'd with very large and beautiful pillars of red granite; the walls built on them on the outſide have ſuch windows as are repreſented in the draught of the fourteenth plate, as well as I could take it under the reſtraint that ſtrangers are in here. Walls alſo are built with ſuch windows on many of the pillars within, eſpecially on the ſecond and third from the entrance, with arches turn'd from one pillar to another *. Some of the capitals of the pillars are good Corinthian, others very plain, and ſome only mark'd out in lines like leaves; many of them are only plain ſtones ſhaped a little like a capital, on ſome of which there are lines like a figure of eight, and moſt of them have ſome little relief. They have only a rough baſe, ſomething like the antient Egyptian manner, and all the pillars have an Arabic inſcription of one line cut on them. On the ſide that is built up, where the wall ſets in, and arches are turn'd over, there ſeem to have been three doors, the middle one being adorn'd at the top with that groteſque ſort of work, which is common in the Eaſtern buildings; and over the pillars and arches, is a ſort of wooden freeze, fill'd with Arabic inſcriptions. The two couplets of pillars in the middle ſeem to have been deſign'd to ſupport a dome; and probably they intended to have two others for that purpoſe, mark'd in the plan, for it is to be queſtion'd if this room was ever finiſh'd, and probably the firſt row of pillars in the front was deſign'd for a portico. The pillars doubtleſs were brought from ſome antient buildings, moſt probably from Alexandria; pillars of one ſtone not ſeeming to have been in uſe in Egypt before the Greeks came among them, who ſhew'd all their art and magnificence in that city. To the weſt part of the caſtle alſo is the jail, which the common people will have to be the priſon in which Joſeph was confined. Joſeph's hall.

About the middle of the caſtle is a large court, on the ſouth ſide of which are the Paſha's apartments, and the great divan, over the karameidan, or black place to the ſouth. The plain under the caſtle to the north weſt is call'd Remle, or the ſandy place. In this divan I ſaw the ſhields of leather, above half an inch thick, with the ſpears remaining in them, with which Sultan Amurath pierced them. Here alſo I ſaw the divan of Beys aſſembled, under the Kaia, or prime miniſter of the Paſha, as they conſtantly meet three times a week, the Paſha, whenever he pleaſes, ſitting in a room behind that has a communication by ſome lattiſe-windows. A ſtranger may go in with the conſul's dragoman or interpreter, and being conducted afterwards to the Paſha's coffee room, is civilly entertain'd by his people with ſweetmeats and coffee. The mint alſo is near, where they coin their gold, and ſome ſmall pieces call'd Medines, which are of the value of three farthings, and are of iron waſh'd over with ſilver, the baſe money of Conſtantinople not paſſing in Egypt. I ſaw a piece of a ſmall obeliſk of black marble, with hieroglyphics on it made Divan. Mint.

* This hall ought not to be repreſented as cover'd.

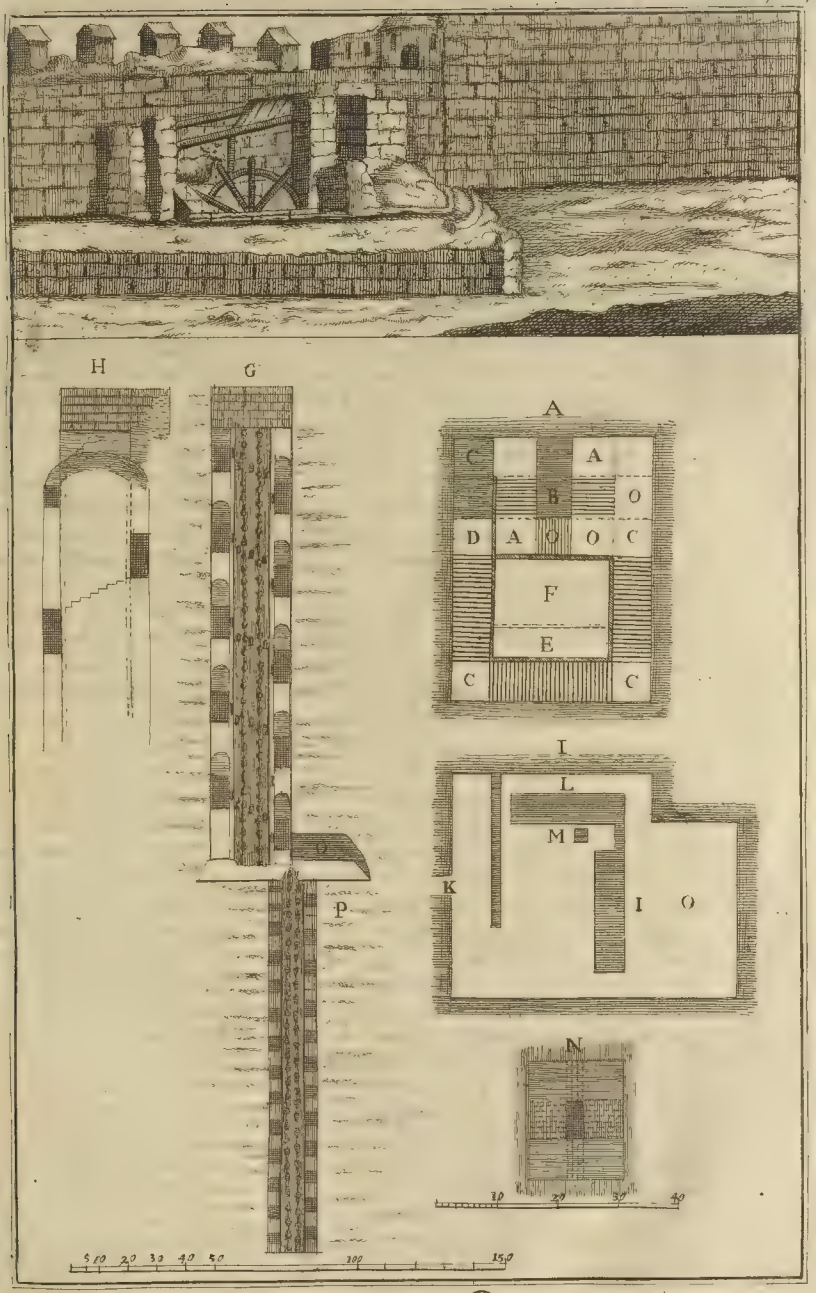
uſe of as the ſill of a window; it is about eight feet long, and eighteen inches ſquare.

Joſeph's well. The well in the caſtle has often been deſcribed and ſpoken of as a very wonderful thing; it is call'd Joſeph's well, not from the Patriarch Joſeph, but, as ſome authors obſerve, from a grand vizier of that name, who had the care of this work under Sultan Mahomet, ſon of Calaun, who did not live ſeven hundred years ago; the ſection and plans of it are in the fifteenth plate [h]. It has been look'd on as a very extraordinary thing to cut ſuch a well down through the rock; but the ſtone is ſoft, and it would have been much more difficult to have dug it down, had the ſoil been of earth or ſand, and to have built a wall round within. Moreover, the ſtone they dug up, as it would ſerve for building, might be of great uſe in making improvements in the caſtle. The paſſage down is round the well, the rock being left about two feet thick between the paſſage and the well; the deſcent for the firſt five flights is on the ſouth ſide of the well, and ſo far the well and the paſſages are built; afterwards, it is round the well as deſcribed; the paſſage being about ſix feet and a half ſquare; holes are cut archwiſe in the partition, about three feet and a half wide, and ſomething higher, in order to give ſome light to the paſſage down. The well is of an oblong ſquare form, and the deſcent to the bottom of the firſt well goes three times round in twelve flights, being one hundred and fifty feet deep; the deſcent is very eaſy, each ſtep being about ſix inches high, and five feet broad, but the place is ſo dirty, that in moſt parts the ſteps are hardly perceivable. On the long ſide I thought I could number fifteen ſteps, and on the other ſide twelve. On the left hand of the paſſage, at the bottom of this well, is an entrance K, now ſtopped up, the people ſay it leads to the pyramids; and another mention'd to the right, they ſay went to the Red ſea. From the bottom of this well, by the hole, M, is an entrance to another well not ſo big; the deſcent is very difficult, by reaſon of the wet and dirt, and alſo dangerous, as the ſtairs are narrow, and no partition between them and the well; it is one hundred and twenty feet deep. The bottom of this well being probably on a level with the bed of the Nile, or rather lower, the water never fails, but paſſing through the ſalt ſoil, it is a little brackiſh, and ſerves only for common uſes; and is not good to drink. From this place it is raiſed to the bottom of the upper well, by a wheel turn'd there by oxen, which raiſes ſeventy-two vaſes that hold near three quarts each; they are tied to ropes that hang on the wheel, and there being convey'd into another baſin, it is by the ſame means raiſed to the top by another ſet of oxen, and eighty-five vaſes. There is one thing very

[h] A. is the plan of the top of the well, and of the ſtairs round it, over which is a view of it from Le Bruyn. A O A. are the ſtairs about the ſolid part B. At C. begins the firſt flight on the ſide of the well. There are alſo ſtairs at D. C C C D. after this flight, are the landing places of the ſeveral flights round the well; the upper part of the well being built as repreſented in the ſections, to make the flights D C. and C C. longer. Within F. at O A. and the part oppoſite E. the rock is cut in ſix feet further than it is above; for the rock being mark'd out archwiſe, as in ſection H. it is from thence gradually cut in ſix feet further than above. At O. in all the draughts, are the oxen and wheels to raiſe the water. The ſection G. is of the upper well down the middle. H. is a ſection within the partition, between the ſtairs and the well.

The next plan is of the bottom of the firſt well. I. the place where the water is drawn up. L. the baſin it runs into, and from which it is drawn up to the top. M. the deſcent down into the lower well. The meaſures of the depth of the well I had from others.

particular



A View of what is called Josephs Well, with Plans and Sections of it

particular in this well, that between twenty and thirty feet from the top, on two oppoſite ſides, it is cut in, as I conjectured, ſix or ſeven feet archwiſe, and ſo continues all the way down to the bottom, which was probably done to make the flights of ſtairs longer, and conſequently a more eaſy deſcent. Some have remark'd that ſeveral ſuch wells have been found at old Cairo, only with this difference, that they are ſingle, but very deep, and an oblong ſquare of about ten feet by twelve, and that ſome are even in uſe to this day. Near this well is the laſt wheel that raiſes up the water, which is convey'd by the aqueduct for better uſes. This caſtle, which is about a mile in circumference, is like a little town, but the moſt part of it is in a very ruinous condition.

To the ſouth of the caſtle, extending away to the ſouth eaſt, is a ſort of antient ſuburbs, call'd Caraffa. At the entrance to this place are ſome magnificent tombs cover'd with domes, ſaid to be the monuments of ſome Kings of Egypt; the people ſay they are the Califs, the relations of Mahomet, who conquer'd this country; and ſo great a veneration they have for them, that they oblige Chriſtians and Jews to deſcend from their aſſes, out of reſpect, when they paſs this way. Caraffa ſeems to have been the antient univerſity for the united ſtudies of their law and divinity; it is now in a manner a plain of ruins to the ſouth of mount Duiſe; being the remains of many colleges and convents of Derviſhes, where it is ſaid there were ſo great a number, that a ſtranger could paſs a year at free coſt, only ſpending one day in each of them. On the right, I ſaw on a height the great moſque of El-Imam Schafei, one of the four great doctors of the law, who is had in great veneration amongſt them, and whoſe ſepulchre is there; it is call'd La-Salehiah, from a title they gave Saladin who built it, together with an hoſpital and college; and he obliged all the doctors of Egypt to follow the doctrine of this relation of Mahomet, who was a native of Gaza. I ſaw to the eaſt of the ſouth point of the hill Jehuſy, where I ſuppoſe Babylon was, great remains of arches of a very conſiderable aqueduct, by which the water was probably convey'd to this and other moſques; and at another time, when I was to the ſouth of that hill, by the river, I ſaw a building like that at the head of the aqueduct, that is built to the caſtle, which I ſuppoſe is the reſervoir to which the water was raiſed from the canal that goes to Al-Baſetin; but there was no venturing to go further to take a nearer view of it, this being reckon'd the moſt dangerous part about Cairo. Three or four miles from the town is Baſetin, ſo call'd from the gardens that are there. About two miles on this ſide of it, is the Jews burial place, to which every body is eſcorted by a guard of Arabs, who are paid money for their protection, and do not fail to uſe you ill. I had the curioſity to go out and ſee the manner in which the Jews bury their dead in theſe parts: They dig a grave about ſix feet deep; on the weſt ſide of the bottom of the grave, they dig in a hole big enough to receive the body, then they depoſite it, laying broad ſtones againſt the hole, and fill up the grave; it being contrary to their law, as I was inform'd, to lay earth on the body. South of the burial place are three ſmall arched houſes, where they waſh and prepare the bodies for burial, that die out of their houſes; for when that happens, they never carry the corpſe into the houſe.

Caraffa.

Baſetin.

Jews burial place.

I went

Mount Duiſe. I went up to the top of Jebel Duiſe, which is to the north, from which, as I obſerved, it is poſſible the caſtle hill might be ſeparated by art. At the eaſt end there are ſeveral grottos all up the ſide of the hill in many ſtories, ſeveral of which are inacceſſible, but there is a way to ſome by a narrow terrace; they are moſtly rooms eight or ten feet ſquare, and high. On the top of the hill, towards the weſt brow of it, are two rooms cut near the ſurface of the rock, with holes on the top to let in light; over it is a raiſed place where the great men often go and enjoy one of the fineſt proſpects in Egypt, commanding a view of Cairo, and of all the country, eſpecially into Delta, as far as the eye can carry. To the eaſt, over the ſouth cliſt, is the moſque in which the Sheik Duiſe is buried, who has given name both to the hill and moſque. The moſque within is painted all over with flowers, on a red ground; near it are buried ſeveral of his children, and the ſons of ſome Paſhas. We had free admittance every where, and the Sheik ſpread a carpet before the moſque, and ſerved a collation. Beyond this moſque, on a hill, is a ſolid building of ſtone, about three feet wide, built with ten ſteps, being at top about three feet ſquare, on which the Sheik mounts to pray on any extraordinary occaſions, when all the people go out; as at the beginning of a war, and here in Egypt, when the Nile does not riſe as they expect it ſhould; and ſuch a praying place they have without all the towns throughout Turkey. On another height of the hill, to the eaſt, over the ſouth brow, is a ruin'd building like a moſque. I expected to have ſeen ſomething of an obſervatory here, mention'd by the Arabian hiſtorians, on this hill; that particular part being a very advantageous ſituation. This hill being reckon'd a very dangerous place, the janizary diſſuaded me from going, but I went without him, notwithſtanding that ſome people call'd after me that were on the hill, to prevent my going, being very deſirous to take a view of this building. We deſcended the hill to the north, by a very eaſy way, practicable by camels; the aſcent to the ſouth being a winding foot way up the ſide of the hill, which is there almoſt perpendicular. On the north ſide there is a quarry of freeſtone, which is very much uſed for the buildings of Cairo.

Keick Bey. Under this hill, to the north, are the burial places call'd Keick Bey, I ſuppoſe from ſome Bey of that name having a remarkable ſepulchre here, where there are a great number of magnificent tombs cover'd with cupolas, and ſeveral large moſques built over the burial places of great men, extending for above a mile to the north eaſt. In one part, many of the relations of Mahomet are buried, probably of the families of the antient Caliſs of Egypt; which places are eſteem'd ſo ſacred, that it is not permitted for Chriſtians to go among thoſe ſepulchres. Beyond theſe ſepulchres, and the cube of the Azabs, is the country call'd Adalia, where there is only one houſe, in which the tribute is depoſited, that is to be ſent to Cairo, after the Bey that is to attend it has made his public proceſſion thro' the city, till ſuch time as all things are ready for their departure, which is often three or four months. A Bey with a guard is alſo appointed monthly to guard this part of the country, as another has in charge old Cairo, and the parts about it.

Adalia.

Bagnios. In Cairo there are ſeveral bagnios, ſome of which are very handſome within, being places of great reſort in Turkey, both on a religious account,

count, in order to purifie themſelves, and alſo as places of refreſhment and diverſion, eſpecially for the women, who once or twice a week ſpend moſt part of the day in the bagnios, and are glad of ſuch a pretence to get out of their confinement. There are ſome bagnios on purpoſe for the women, but the more general method is to ſet apart certain times for them; but the ladies are deprived of this public opportunity of bathing among the very great people, who have bagnios prepared for them in their own houſes.

They have alſo ſeveral canes in Cairo, which they call here Okelas; they are very indifferent buildings round a court, are commonly appropriated to merchants of a particular country, with their merchandiſe; as there is one for thoſe of Nubia, and the black ſlaves and other goods they bring along with them; another for white ſlaves from Georgia; they have alſo ſeveral canes at Bulac, in all which ſtrangers are accommodated with a room at a very ſmall price, but with nothing elſe; ſo that excepting the room, there are no greater accommodations in theſe houſes than there are in the deſerts, unleſs from the conveniency of a market near. Canes.

I went to ſee ſome of the beſt houſes in Cairo. The great men have a ſaloon for common uſe, and another for ſtate; and as they have four wives, each of them has a ſaloon, with the apartments about it, that have no communication with the other parts of the houſe, except the common entrance for the ſervants, which is kept lock'd; and the private entrance, of which the maſter keeps the key. They have ſuch a machine made to turn round, as they uſe in nunneries, which receives any thing they want to give in or out, without ſeeing one another. At the houſe of Oſman Bey, there is a fine ſaloon with a lobby before it; the grand room is an oblong ſquare; in the middle is an octagon marble pillar; the room is wainſcotted on two ſides about eight feet high, in pannels of grey marble, with a border round every pannel of moſaic work; the end at which one enters, and the ſide where the windows are, not being finiſh'd in this manner; the ſopha extends all round the room, and the whole is furniſh'd with the richeſt velvet cuſhions, and the floor cover'd with fine carpets. I ſaw another magnificent houſe, of a much older date than this; it is ſaid to have been built by Sultan Naſir Iben Calahoun, or Calaun, who was the ſeventh King of Egypt of the Mamalukes, call'd Baharites, and lived about the year one thouſand two hundred and ſeventy-nine. The houſe is built round a ſmall court, in which there are ſeveral large apartments. The entrance to the grand apartment is by a fine old door, ſomething in the Gothic taſte; there is one thing very particular, a ſort of double pillars on each ſide of the door, cut out of one ſtone, work'd ſo as to appear as if two pillars were bent and link'd together, like a chain, which will be better underſtood by the draught in the thirteenth plate, mark'd B. The magnificent ſaloon is in the figure of a Greek croſs, with a cupola in the middle; it is wainſcotted for ten feet high, in a very coſtly manner; round at top, about two feet deep, are Arabic inſcriptions; then for about two feet more, are works of mother of pearl, and fine marbles, in the figure of ſmall arches. Below this it is all done in pannels, which have a border round of moſaic work in mother of pearl, and blue ſmalt, or a ſort of glaſs that is not tranſparent; in ſome the middle part is of the fineſt marbles, in others all of moſaic work. I went to Houſes in Cairo.

ſee the manner of hatching chickens in ovens, and the method they take to make ſal armoniac, which I ſhall particularly deſcribe in another place. Thoſe ſeem much to exceed as to the number of people in Cairo, who compute that there are two millions, tho' it is poſitively affirm'd that ſeven thouſand have died in one day of the plague; in which they ſay they can make an exact computation, from the number of biers that are let to carry out the dead. There is a great mixture of people in Cairo, the city being compoſed of original Egyptians, among whom are the Copti Chriſtians; of Arabians; of the people of Barbary, and the weſtern parts of Africa; of the Berberines of the parts of Nubia, a great number of their men coming here to offer themſelves as ſervants. They are a Molotto race; have a ſort of government among themſelves, thoſe of ſuch a part of the country chuſing a Sheik or head, who takes care of all new comers to recommend them to places, to ſupply them with money when they are out of ſervice, or ſick, for which they have a common purſe; and when they are able, they faithfully return what was diſburſed on them. There are likewiſe ſome of the Turcoman race, ſuch as are ſent from Conſtantinople to fill ſome places, and ſuch as the Paſhas bring with them, and chance to ſettle here; but it is probable that the greater part of the people of Cairo are of the Mamaluke race, deſcended from thoſe ſlaves moſtly of Georgia and parts about it, who have ſince the Mamaluke eſtabliſhment, come into the government, and into moſt of their offices, and continue to do ſo by a conſtant freſh ſupply to this day; of which I ſhall have occaſion to ſay more under the government of Egypt. There are likewiſe in Cairo ſome Greeks, a few Armenians, and many Jews. Of the Europeans, there are ſettled here only the French, Engliſh, and ſome Italians from Venice and Leghorn. The Franciſcans dependant on the convent at Jeruſalem, have a large new-built monaſtery, which was pull'd down once or twice by the mob, whilſt they were building it, before they could ſatisfie the great people, who wanted preſents; and it coſt them great ſums of money, not only for the building, but to make all the great men their friends. The ſuperior here is call'd the vice-prefect of Egypt, the guardian of Jeruſalem having the title of prefect. There is another convent of Franciſcans, who are ſent miſſionaries from Rome with a ſuperior, who is call'd alſo the prefect of Egypt, and commands three convents they have in upper Egypt. Theſe live on a ſmall allowance they have from Rome, and on the charity of their diſciples; they are under the protection of the Engliſh, who are ready in theſe countries, to protect all Chriſtians: The other Franciſcans, a convent of Capuchines, and another of Jeſuits, are under the protection of the French. When any of the Engliſh happen to die in any parts of the Levant, they are buried with the Greeks, and according to the ceremonies of their church, where there is no Engliſh chaplain. The European merchants ſettled here, conſidering how much they are confined, live agreeably enough among themſelves; are generally ſociable with thoſe of their own nation; and in a plentiful country, they do not want whatever may make life paſs agreeably. The morning being ſpent in buſineſs, the remainder of the day is often paſſed in riding out to the fields and gardens to the north of Cairo, where for a mile out of town, there is little danger; ſometimes the whole day is ſpent in diverſions that way; and they have a relaxation from buſineſs

People of Cairo.

ſineſs both on the Chriſtian and Jewiſh ſabbath, as the Jews tranſact a great part of their affairs. When the Nile is high, and little buſineſs is done, they ſpend their time in the houſes they have at old Cairo and Gize; ſo that ſtrangers paſs their time as agreeably as the circumſtances of the place will admit, the gentlemen here ſhewing them all manner of civility, eſpecially ſuch as come out of curioſity, who never fail to meet with a kind reception in their houſes, which they eaſily oblige them to make their home, as it is very difficult to be otherwiſe accommodated here.

Trade to Cairo.

The great trade of this place is an import of broad clothes, tin, and lead, an export of coffee, ſenna, ſaffranounes for dying, flax, and ſeveral druggs which come moſtly from Perſia; they alſo import raw ſilk from Aſia, and manufacture it chiefly into ſattins, and ſome ſilks in imitation of thoſe of India; and at ſome places near, they have manufactures of coarſe linnen. They alſo make ſugar of the growth of the country, which is neither cheap nor fine, except a ſmall quantity, very fine, for the uſe of the Grand Signior; but as it is very dear, ſo it is not commonly to be met with for ſale. They have ſome manufactures in great perfection, as making Turkiſh ſtirrops, and all furniture for horſes; and I obſerved the bars both of iron and braſs they make chequerwiſe to put before their windows, were of very good workmanſhip, tho' I imagined they were moſtly of the time of the Mamalukes. They make lattiſes for windows of turn'd work, in wood, in a very curious and beautiful manner. About Menoufieh alſo in Delta, they make that fine matting of dyed ruſhes, which is ſent not only all over the Turkiſh empire, but alſo to moſt parts of Europe. They work alſo very well at the ſilver trade, as in moſt parts of Turkey, for ornaments for their women and horſes, which is generally carried on every where by the Chriſtians. The conveniency of water carriage makes Cairo a place of great trade, for there are few arts in any tolerable perfection higher up, or indeed in any other part of Egypt, ſo that all the country, up the Nile at leaſt, is ſupplied with moſt things from the great city; and as there is little credit among the Turks, and it is very rare they truſt one another to negotiate any buſineſs by bills, or riſque their money in the hands of any one; this always occaſions a great conflux of people to Grand Cairo; ſo that probably near a quarter of the ſouls in the city not being fix'd inhabitants, and as they are not afraid of the plague, but come to the city notwithſtanding the infection, ſo it may be ſuppoſed that a great number of the people that die of that diſtemper, are thoſe who come every day to Cairo about their affairs.

CHAP. V.

Of MEMPHIS, and the Pyramids near CAIRO.

Memphis.

IT is very extraordinary that the ſituation of Memphis ſhould not be well known, which was ſo great and famous a city, and for ſo long a time the capital of Egypt; but as many of the beſt materials of it might be carried to Alexandria; and afterwards when ſuch large cities were built near

near it, as Cairo, and thoſe about it, it is no wonder that all the materials ſhould be carried away to places ſo near and ſo well frequented; and the city being in this manner levelled, and the Nile overflowing the old ruins, it may be eaſily accounted for, how every thing has been buried or cover'd over, as if no ſuch place had ever been. There are two diſtances mention'd by Strabo [h], in order to fix the ſituation of Memphis; he ſays it was about eleven miles from Delta, and five from the height on which the pyramids were built, which appear to be the pyramids of Gize. Diodorus ſays that it was fifteen miles from the pyramids, which ſeems to be a miſtake. Strabo ſpeaks alſo of Memphis as near Babylon, ſo that probably it was ſituated on the Nile, about the middle, between the pyramids of Gize and Sacara, ſo that I conjecture this city was about Mocanan and Metrahenny, which are in the road from Cairo to Faiume, on the weſt ſide of the Nile, and rather nearer to the pyramids of Sacara, than to thoſe of Gize; for at Mocanan I ſaw ſome heaps of rubbiſh, but much greater about Metrahenny, and a great number of grottos cut in the oppoſite hills on the eaſt ſide of the river, which might be the ſepulchres of the common people of Memphis, as thoſe on the weſtern hills were probably, for the moſt part, the burial places of their Deities, their Kings, their great people, and their deſcendants. I obſerved alſo a large bank to the ſouth of Metrahenny, running towards Sacara, which may be the rampart mention'd by Diodorus Siculus [i], as a defence to the city, not only againſt the overflowing of the Nile, but alſo againſt an enemy; and therefore muſt be different from that mention'd by Herodotus, as twelve miles and a half ſouth of Memphis, by which the courſe of the river was turn'd, and conſequently at that diſtance, could not well be ſaid to be a defence to the city. Pliny is ſtill more plain, and ſays that the pyramids were between Memphis and Delta, not four miles from the river, and ſix from Memphis *, which fixes this city about the place I mention.

There is another circumſtance in the ſituation of this city, that there were large lakes [k] to the north and weſt of it, both as a defence, and probably alſo to ſupply ſome part of the city with water; and I ſaw ſeveral ſuch lakes to the north and weſt of Metrahenny. It is alſo very remarkable that Menes the firſt King of Egypt, according to Herodotus, turn'd the courſe of the Nile, which run under the weſtern hills, and made it paſs in the middle between them and the eaſtern hills, and built the city where the river firſt run; it is not improbable that Calig Al-Heram, that is the canal of the pyramids, and the weſtern canal, ſome miles be-

[h] Ἡ Μέμφις αὐτὴ τὸ βασίλειον τῶν Αἰγυπτίων ἐστι γὰρ ἀπὸ τῆ Δέλτα τεῖσχοινον εἰς αὐτὴν —— Πόλις δ' ἐστὶ μεγάλη τε καὶ εὐανδρος, δευτέρα μετὰ Ἀλεξάνδρειαν, μιγάδων ἀνδρῶν καθάπερ καὶ τῶν ἐκεῖ συνωκισμένων· πρόκεινται δὲ καὶ λίμναι τῆς πόλεως καὶ τῶν βασιλείων, ἃ νῦν μὲν κατέσπασαι, καὶ ἔστιν ἔρημα. Ἵδρυται δ' ἐφ' ὑψους καθήκουσα μέχρι τῆ κάτω τῆς πόλεως ἐδάφες συνάπτει δ' ἄλσος· αὐτῷ καὶ λίμνη. Τεῖαρσήκοιλα δ' ἀπὸ τῆς πόλεως σαδίοις προελθόντι, ὄρεινή τις ἔφρυς ἐστιν, ἐφ' ἧ πολλαὶ μὲν Πυραμιδες εἰσι τάφοι τῶν βασιλέων. Strabo l. 17. p. 807, 808.

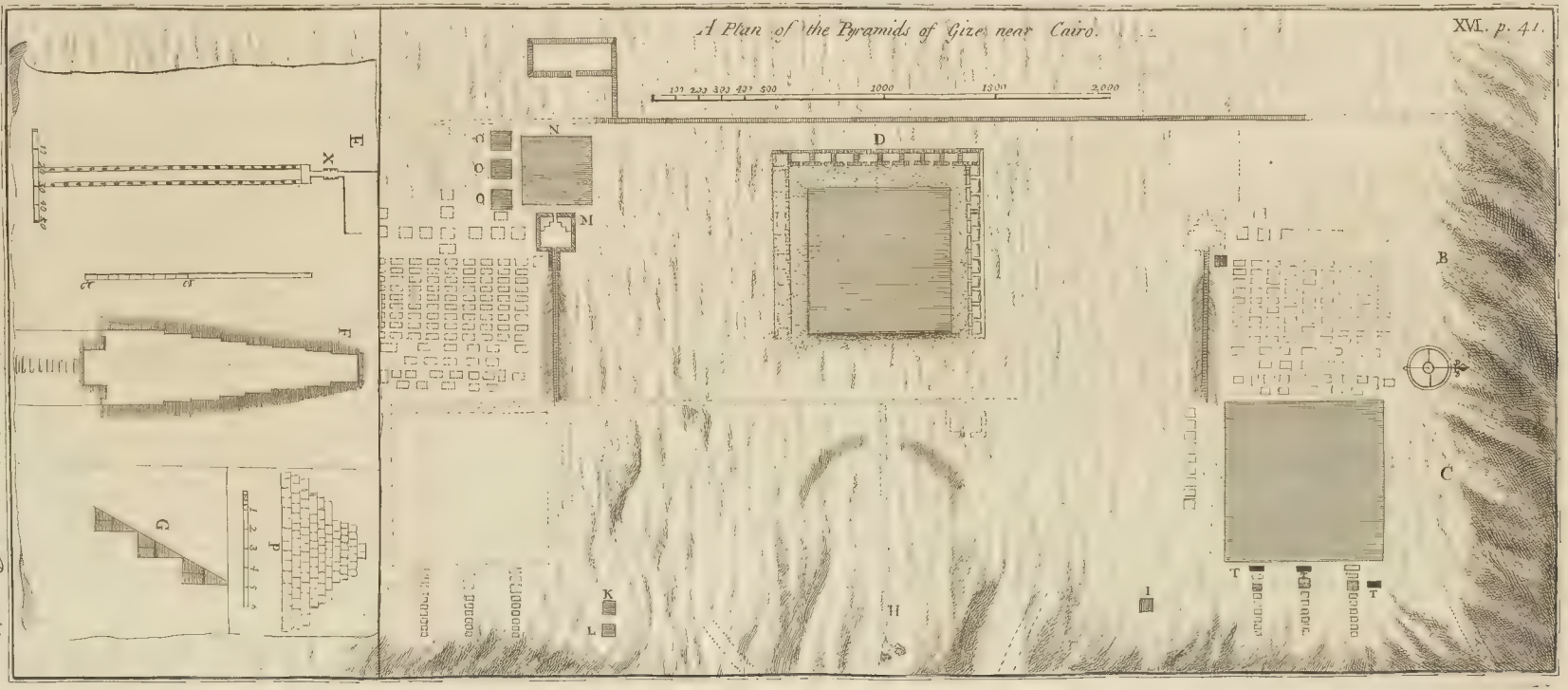
[i] Ῥέοντος γὰρ τῆ Νείλε περὶ τὴν πόλιν, καὶ κατὰ τὰς ἀναβάσεις ἐπικλύζοντος, ἀπὸ μὲν τῆ νότε περιεβάλετο χῶμα παμμέγεθες πρὸς μὲν τὴν πλήρωσιν τῆ πολεμῖε πρόβλημα ὂν, πρὸς δὲ τὰς ἀπὸ τῆς γῆς πολεμίκας ἀκροπόλεως ἔχον τάξιν· ἐκ δὲ τῶν ἄλλων μερῶν πανταχόθεν ὤρυξε λίμνην μεγάλην καὶ βαθεῖαν, ἣ τὸ σῶμα τῆ ποταμῆ διῆκεμεν, καὶ πάλιν τὸν περὶ τὴν πόλιν τόπον πληρέσα, ὅπερ τὸ χῶμα κατεσκεύασε θαυμασὴν ἐπίνοιαν τὴν ὀχυρότητα. Diodorus l. 1. p. 46.

* See quotation r. on the pyramids.

[k] Ἔστι γὰρ καὶ ἡ Μέμφις ἐν τῷ σεσῷ τῆς Αἰγύπτε, ἔξωθεν δὲ αὐτῆς προβεβρύξαι λίμνην ἐκ τῆ ποτάμε πρὸς βορέην τε καὶ ἑσπέρην· τὸ γὰρ πρὸς τὴν ἠῶ αὐτὸς ὁ Νεῖλος ἀπέργει· τέτο δέ, τῆ Ἡφαίς ῳ τὸ ἱρὸν ἱδρύσασθαι ἐν αὐτῇ ἐὸν μέγα τε καὶ ἀξιαφηγητότατον. Herodotus l. ii. c. 99. See note i.

yond

Back of
Foldout
Not Imaged



A Plan and Section of the Gallery, in the Great Pyramid.

yond Metrahenny, over which there is a large bridge, and which at preſent runs under the hills, may at leaſt in ſome parts, be the remains of the antient bed of the Nile; and from this account we have, the city of Memphis ſeems to have extended from the old canal to the new one, and ſome parts of it to have reach'd as far as the hills; for the Serapium [l] is mention'd in a very ſandy place, and conſequently towards the hills where the Nile does not overflow, for I found the country ſandy in ſome parts for near a mile from the hills. The palace of the Kings alſo was on high ground, extending down to the lower parts of the city, where there were lakes and groves adjoining to it; and I ſaw near Sacara a ſort of wood of the Acacia tree, this and Dendera being the only places in Egypt where I ſaw wood grow as without art, and it is poſſible this wood may be ſome remains of the antient groves about Memphis. The city being, according to ſome authors, above eighteen miles round [m], it might very well take up the whole ſpace between the river and the hills, which I take not to be above four or five miles; but what fixes the ſituation of Memphis to this part, is Pliny's account, who ſays that the pyramids were between Memphis and the Delta.

This city was famous for the worſhip of Oſiris, under the ſhape of a living bull they call'd Apis, probably becauſe that animal is ſo uſeful in agriculture invented by that King. They had alſo a famous temple of Vulcan, and another that was dedicated to Venus.

The moſt remarkable pyramids which are taken notice of by the antients, muſt, according to this account, have been to the north weſt of Memphis; they are call'd now the pyramids of Gize, and according to this deſcription of the antients, are towards the brow of the hills; for the low hills extending to the ſouth eaſt, on the weſt ſide of the Delta, and near to this place, they here ſet out for about two miles to the eaſt, and then running ſouth, the pyramids are built towards the north eaſt angle [n], the hills being computed to be about one hundred feet high above the plain, and are of ſuch freeſtone as the pyramids are built with. On examining the pyramids, and taking a view from the top of the great pyramid, I made the plan of them and the ſepulchres about them in the ſixteenth plate; and it was a conſiderable time after I left Egypt, that I imagined ſome regularity might have been deſign'd, if not on building the firſt great pyramid, yet at ſome time after, it may be when they began to build the ſecond; and where I have ſupplied the plan to make it regular, I either ſuppoſe it to be deſtroy'd, or which is more likely, that it might be laid down as a plan by ſome King, to be executed by his ſucceſſors; but as all this is pure conjecture, ſo every one may judge as he thinks proper. The tombs about the great pyramid are diſtinguiſh'd from the ſmall pyramids by their not being ſhaded. Moſt of thoſe pyramids are very much ruin'd, and ſome of them I concluded to be ſo only from their being ſquare, higher than the tombs, and having ruins about them. Theſe tombs are oblong ſquare ſolid buildings raiſed two or three feet above the ground; and I ſaw in ſome of them holes fill'd up with ſand, by which without doubt they deſcended to the apartments where they depoſited the dead. Pyramids.

[l] Ἔστι δὲ καὶ Σεραπεῖον ἐν ἀμμώδει τόπῳ σφόδρα, ὥσθ' ὑπ' ἀνέμων Σίνας ἄμμων σωρεύεσθαι. Strabo l. xvii. p. 807.

[m] Τὸν μὲν ἓν περίβολον τῆς πόλεως ἐποίησε σαδίων ἑκατὸν καὶ πεντήκοντα. Diodorus l. i. p. 46.

[n] See note i.

These might be the sepulchres of the near dependants, or possibly of some of the relations of the Kings, who were buried in the great pyramids; and it may be the relations might be buried under these small pyramids, which might be a distinction not permitted to any others. Those mark'd T. are only holes, being probably tombs they had destroy'd, and dug down to see if they could find any treasures.

Causeway.

As the pyramids are supposed to have been cased with a hard stone or marble brought from the mountains of Arabia, of which there are quarries near the Red sea, so it must have been a work of great labour to bring the materials to this place. Herodotus [o] observes that they made a causeway of stone five furlongs in length, fifty feet broad, and in some parts forty feet high; tho' this latter seems to be a mistake, unless any bridge of that heighth in the way may justify our author's expression, who adds that it was made of polish'd stones that were adorn'd with the figures of beasts, which might be only in some particular parts. This he thinks was a work not much inferior to that of building the pyramids. The stones might be convey'd by the canal that runs about two miles north of the pyramids, and from thence part of the way by this extraordinary causeway; for at this time there is a causeway from that part, extending about a thousand yards in length, and twenty feet wide, built of hewn stone; the length of it agreeing so well with the account of Herodotus, is a strong confirmation that this causeway has been kept up ever since, tho' some of the materials of it may have been changed, all being now built with freestone. It is strengthened on each side with semicircular buttresses, about fourteen feet diameter, and thirty feet apart; there are sixty-one of these buttresses, beginning from the north: Sixty feet further it turns to the west for a little way, then there is a bridge of about twelve arches, twenty feet wide, built on peers that are ten feet wide. Above one hundred yards further, there is such another bridge, beyond which the causeway continues about one hundred yards to the south, ending about a mile from the pyramids, where the ground is higher. The country over which the causeway is built being low, and the water lying on it a great while, seems to be the reason for building this causeway at first, and continuing to keep it in repair. Opposite to it, if I am not mistaken, there is an easy ascent up for the carriage of the stone, as mark'd in the plan at B. The hill to the east of this, on the north side, is very steep, and it is with the greatest difficulty one ascends by the way C. that leads up opposite to the great pyramid A. which is at the north east angle of the hill B. Herodotus says it was built by Cheops, King of Egypt; Diodorus calls him Chemmis or Chembes. The former [p] says it was eight hundred Greek feet square, the latter [q] seven hundred, Strabo [r] less than six

[o] Χρόνου δὲ ἐγενέσθαι τελεομένου τῷ λαῷ δέκα μὲν ἔτεα τῆς ὁδοῦ, κατ' ἣν ἄγαλμα τὸν λίθους τὸν ἔδειμαν ἔργον ἐὸν ἀπολλῷ τέω ἔλαασον τῆς πυραμίδος, ὡς ἐμοὶ δοκέειν· τῆς μὲν γὰρ μῆκός ἐστι πέντε στάδιοι· εὖρος δὲ, δέκα ὀργυαὶ· ὕψος δὲ, τῇ ὑψηλοτάτῃ ἐστὶ αὐτὴ ἐωυτῆς, ὀκτὼ ὀργυαί· λίθῳ τε ξεστῷ καὶ ζώων ἐγγεγλυμένων· ταύτῃ δὴ τὰ δέκα ἔτεα γενέσθαι, ἢ τῶν ἐπὶ τῷ λόφῳ, ἐπ' ἐ ἐστᾶσι αἱ πυραμίδες τῶν ὑπὸ γῆν οἰκημάτων· τὰς ἐποιέετο ἔνήκας ἑωυτῷ ἐν νήσῳ, διώρυγα τὴ Νείλε ἐσαγαγών. Herodotus ii. c. 124.

[p] Ἐστὶ πανσακῆ μέτωπον ἕκαστον ὀκτὼ πλέθρα, ἐέσης τετραγώνε καὶ ὕψος ἴσον. Herodotus l. ii. c. 125.

[q] Τὴν ἐπὶ τῆς βάσεως πλευρὰν ἑκάστην ἔχει πλέθρων ἑπτὰ, τὸ δ' ὕψος ἔχει πλείω τῶν ἓξ πλέθρων· συναγωγὴν δ' ἐκ τῆ κατ' ὀλίγον λαμβάνουσα μέχρι τῆς κορυφῆς, ἑκάστην πλευρὰν ποιεῖ πηχῶν ἓξ. Diodorus l. i. p. 57.

[r] Τρεῖς δ' ἀξιόλογοι, τὰς δὲ δύο τέτων καὶ ἐν τοῖς ἑπτὰ θεάμασι καταριθμοῦσι· εἰσὶ γὰρ σταδιαῖαι τὸ ὕψος, τετράγωνοι τῷ σχήματι τῆς πλευρᾶς ἑκάστης μικρῷ μείζον τὸ ὕψος ἔχουσαι· μικρῷ δὲ καὶ ἡ ἑτέρα τῆς ἑτέρας ἐστὶ μείζων· ἔχει δ' ἐν ὕψει μέσως πως τῶν πλευρῶν λίθον ἐξαιρέσιμον· ἀρτέχθη δὲ σύριγξ ἐστὶ σκολιὰ μέχρι τῆς ὀπῆς· αὗται μὲν ἓν ἐγγὺς ἀλλήλων εἰσὶ τῷ αὐτῷ ἐπιπέδῳ. Strabo l. 17. p. 808.

six

ſix hundred, and Greaves meaſuring it very exactly, found it to be ſix hundred ninety-three Engliſh feet; ſo that the area takes up a little more than eleven acres. The perpendicular height he found to be four hundred ninety-nine feet, the inclined plain being equal to its baſis, the angles and baſe making an equilateral triangle. Greaves found the meaſure at top thirteen feet, Diodorus ſays it was nine feet, thoſe who have made it more are not to be credited, and it is poſſible that one tier of ſtone may have been taken away. There are on the top nine ſtones, two being wanting at the angles, and the two upper ſteps are not perfect; nor could I ſee any ſign in the middle of a ſtatue having been fix'd there. The upper tiers of ſtones not being entire, I meaſured two ſteps below the top, and it was twenty-ſix feet on the north ſide, and thirty on the weſt; ſo that either the pyramid is not ſquare, or it inclines with a greater angle to the weſt and eaſt, than to the north and ſouth. The number of ſteps have been related very differently; from two hundred and ſeven, Greaves's number, to two hundred and ſixty, the number of Albert Lewenſtein; but as Mallet, who alſo was very exact, counted two hundred and eight, it is probable the number of the ſteps is two hundred and ſeven, or eight, tho' I counted them two hundred and twelve. The ſteps are from two feet and a half to four feet high, not being ſo high towards the top as at the bottom, and broad in proportion to their height, being placed, as Greaves obſerves, ſo as that a line ſtretched from the bottom to the top, would touch the angle of every ſtep. The method of aſcending is by the angle to the north eaſt, in order to keep in a ſtrait line; and when the ſteps are high, or ſometimes one ſtep entirely broke away, they are obliged to look for a convenient place to aſcend, where the ſteps are intire, or a high ſtep is a little moulder'd away, ſo as to make the aſcent more eaſy. It is thought that this, as well as the other pyramids, was caſed with a finer ſtone on the outſide, becauſe it is ſaid that not only the mortar has been ſeen in which the ſtones were fix'd, but alſo ſome pieces of white marble ſticking to the mortar, which they ſuppoſe were left on their taking away the ſtone for ſome other uſe; and this ſeems to be intimated by Herodotus, who ſays that this pyramid was built at firſt with ſteps; that being done, they raiſed the ſtones (as it muſt be ſuppoſed to caſe it) by machines from one ſtep to another, not having any longer a greater breadth than a ſtep to fix their machines on, which muſt have been a great work. In this manner he ſays they did the upper part firſt, and ſo continued it down, finiſhing the lower part laſt. * Pliny mentions a very extraordinary thing with regard to theſe pyramids, and that is, that ſome men were ſo very adroit that they could go up to the top of them; which if they were caſed with ſuch hard ſmooth ſtone as they appear to have been, this would incline any one to conclude that this ſtory ought to be look'd on in the ſame light as many other extravagant things he mentions; for to aſcend by the ſteps could never have been very difficult, and was probably what the workmen did every day. Herodotus [a] ſpeaks of ſubterraneous apartments under the

* Sitæ ſunt in parte Africæ, monte ſaxeo ſterilique, inter Memphim oppidum et quod appellari diximus Delta, a Nilo minus quatuor millia paſſuum, a Memphi ſex; vico appoſito quam vocant Buſiris, in quo ſunt aſſueti ſcandere illas. —— Sed pyramis ampliſſima ex Arabicis lapidicinis conſtat; Trecenta XVI. hominum millia annis viginti eam conſtruxiſſe produntur. Tres vero factæ annis ſexaginta octo, menſibus quatuor. *Plin. Nat. Hiſt.* l. lxvi. c. 12.

[a] See o.

pyramid,

pyramid, and ſays that the tomb was in an iſland made by water brought from the Nile by a canal; from which one would conjecture that the wells I ſhall mention led to the ſepulchre, and that the tomb which is ſeen in the large room, was deſign'd for ſome other perſon of the royal family.

It may be look'd on as a very extraordinary thing, how the entrance into the pyramid ſhould be found out, which it is ſaid was an enterprize of the Calif Mahomet, who lived in the year eight hundred twenty-ſeven of the Chriſtian Æra; but without doubt this prince was inform'd of every thing related by antient authors, with regard to theſe extraordinary buildings, that they were the ſepulchres of the Kings of Egypt, and that as Strabo [t] relates, there was in the middle of the pyramids a ſtone that might be taken out to open a way to the paſſage that led to the tombs; not that it is probable that they immediately found the place, but having meaſured out the middle of the pyramid, they might begin and work lower; all below being cover'd with ſtones and rubbiſh: They might alſo get ſome light by ſounding along up the middle of the pyramid, in order to conjecture where the hollow paſſage might be, or by piercing it in ſeveral parts with proper tools.

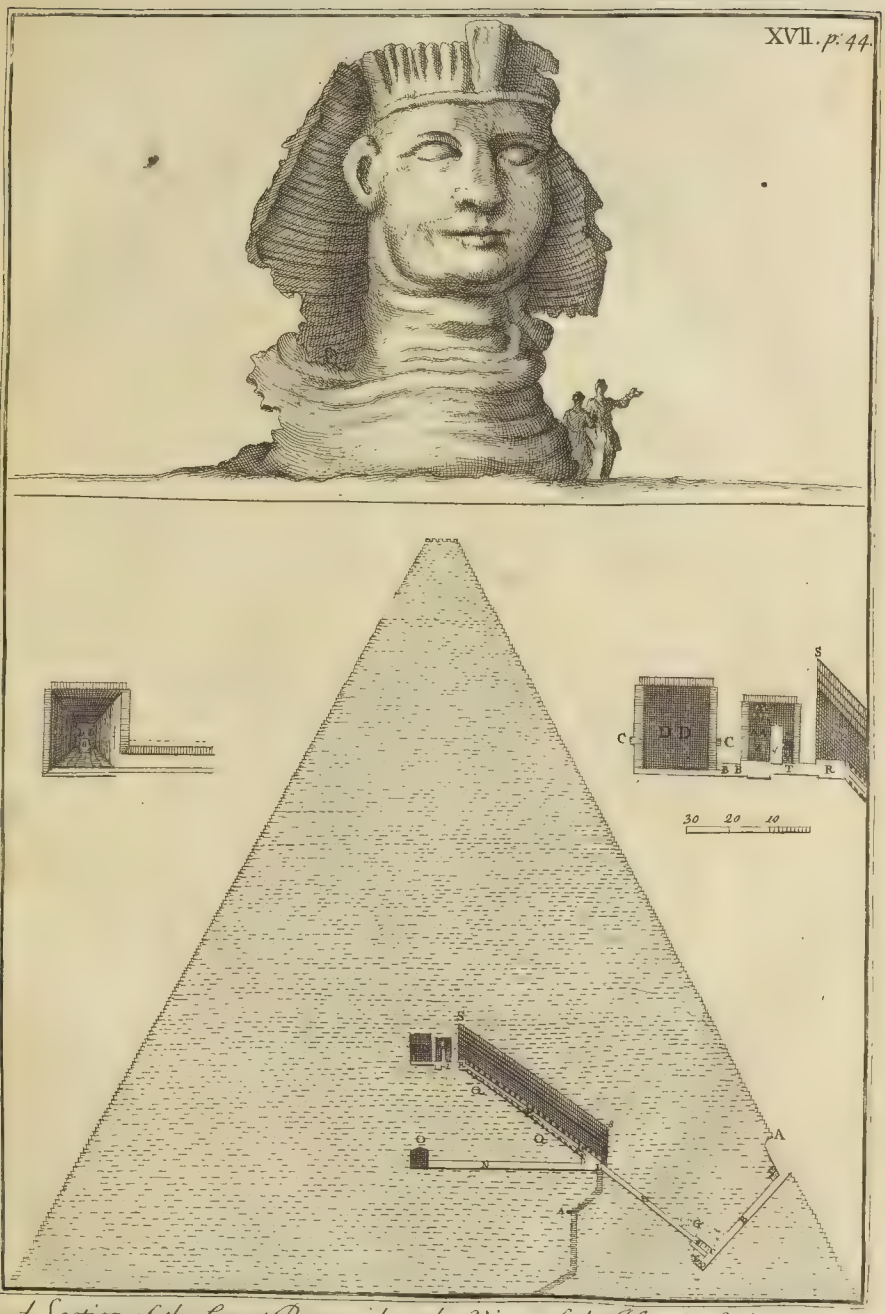
For the particulars of the inſide of the pyramid, I refer to Mallet's account, which I have added at the latter end of this volume, and to the meaſures below [u] taken from Greaves, as well as my own obſervations and

[t] See r.

[u] An account of the meaſures of the inſide of the great pyramid from Greaves G. ſupplied from Maillet M. Sicard S. and my own obſervations P. Maillet's and Sicard's meaſures being French feet.

	Feet.	Inches.	Parts of feet.	
Steps to the entrance	16	00	—	G. P.
Height to it	38	00	—	G.
Wide and high	3	00	$\frac{1000}{2851}$	G.
Long	92	6	—	G.
Broken paſſage G.				
Long	89	00	—	G.
Broad	20	00	—	G.
Height to paſſage H.	9	00	—	G.
Paſſage H. wide and high	5	00	—	G.
Long	110	00	—	G.
Landing place L. long	15	00	—	G.
Paſſage N. wide and high	3	3	—	M.
Long	110	00	—	G.
Room O. long	17	6	—	M.
Broad	15	10	—	M.
Walls high to the ſlope	11	3	—	S.
Length of the ſlope	10	00	—	S.
Diameter of well, above	3	00	—	G.
Aſcent into the gallery at M. about	12	00	—	M.
Middle paſſage broad at M.	3	00	$\frac{1000}{2851}$	
Benches high at Q.	1	00	$\frac{1000}{3717}$	
Wide	1	00	$\frac{1000}{3717}$	
Whole breadth of gall. P.	6	00	$\frac{1000}{1710}$	G.
Holes for the ſeat at Q.				
Long	1	1	—	P.
Broad	00	7	—	P.
Deep	00	6	—	S.
Diſtance from one another	3	9	—	P.
Twenty-eight of theſe holes on each ſide S.				
This gallery high	26	00	—	G.
Height of two tiers of ſtone, to the ſtone that ſets in	5	3	—	P.
Each ſtone ſets out	00	3	—	P.
The ſeven tiers that ſet out, each in depth about	2	6	—	P.
Landing place R. is of the ſame width. P.				
Long	5	6	—	P.
High	10	00	—	G.
Paſſage T. long	8	00	—	P.
Wide	4	00	—	P.
High	4	00	—	P.
Second room Y. wide	4	6	—	P.
Long	6	9	—	P.
Next paſſage B B.				
Wide	4	00	—	P.
Long	8	3	—	P.
Great room long	34	00	$\frac{1000}{186}$	G.
Wide	17	00	$\frac{1000}{1720}$	G.
High	19	6	—	G.
Nine ſtones cover the room.				
The two next the walls wide	2	00	—	M.
The reſt wide	4	00	—	M.
Six tiers of ſtone compoſe the ſides, being all of an equal breadth.				
The tomb long	7	$3\frac{1}{4}$	—	G.
Wide	3	$3\frac{1}{4}$	—	G.
Deep	3	$3\frac{1}{4}$	—	G.
Long within	6	00	$\frac{1000}{488}$	G.
Wide within	2	00	$\frac{1000}{2178}$	G.
Deep within	2	00	$\frac{1000}{3676}$	G.

others,



A Section of the Great Pyramid, and a View of the Head of the Sphynx.

others, and have given Mallet's ſection of it in the ſeventeenth plate. I have alſo added in the ſixteenth plate, a plan of the laſt great gallery E. and of the apartments it leads to, together with a ſection of that gallery F. mark'd with the ſame letters as the great ſection, in order to give a more clear idea of it.

It is to be obſerved that the room X. has pilaſters round it ſix inches broad, and three feet apart, which could not be repreſented in this ſcale. Mallet alſo ſays that there are but four tier of ſtones on the ſides that ſet out on each ſide of the gallery F. tho' Greaves gives an account of ſeven, and ſo I am almoſt certain I number'd them myſelf.

The ſecond pyramid D. has a foſſee cut in the rock to the north and weſt of it, which is about ninety feet wide, and thirty feet deep; there are ſmall apartments cut from it into the rock, ſome of which are double, a plan of them may be ſeen as repreſented in the ſixteenth plate. Over the doors, about ten feet from the ground, are holes cut in the rock as to let in the ends of ſtones, which I ſuppoſe were for the cover of a portico, being laid on pillars that might be before theſe apartments. Ten feet higher, are holes cut in like manner in the rock; ſo that they might have deſign'd to make other apartments over theſe, cut likewiſe out of the rock, and to have a gallery before them as below. It is ſaid this pyramid was built by Cephrenes, the brother of Cheops. Thevenot affirms that it is ſix hundred and thirty-one French feet ſquare, and Herodotus [w] ſeems to ſay that it ſtood on as much ground as the other, but that it was forty feet lower; he ſays alſo that it had not buildings under ground as the firſt, nor a channel to it from the Nile, but that an iſland was made within it by means of an aqueduct, in which lay the body of Cheops; ſo that it is probable a paſſage was hewn through the rock to an apartment cut likewiſe out of the ſolid rock, in which this iſland might be contrived, according to the account that Herodotus had. Strabo ſays that the height of both the pyramids was a little more than the length of the ſides, which ſeems to be a miſtake for a little leſs *. He ſays they were both of the ſame height, and ſo they ſeem'd to me when I was at the top of the great one; but he adds that one was a little leſs than the other, which might be, if we ſuppoſe one to have a more eaſy aſcent than the other. The account of Strabo ſeems to be the more probable, the ſecond pyramid appearing ſteeper than the other. It was completely finiſh'd on the outſide, tho' ruin'd in ſeveral places; and a hole has been made ſome way up, as to find an entrance on the north ſide. Herodotus alſo obſerves, that the firſt tier of ſtone was of Æthiopic marble, that is granite; this probably was the loweſt tier, or the baſe of the pyramid. And Diodorus [x] ſays there were ſteps cut in the ſide of this pyramid, which might be contrived in the middle, by not filling up the ſteps there, and by making two ſteps of one, as was the practice in the aſcents they

[w] Τελευτήσαντα δὲ τούτου ἐκδέξασθαι τὴν βασιληΐην τὸν ἀδελφεὸν αὐτέ Χεφρῆνα· καὶ τοῦτον δὲ τῷ αὐτῷ τρόπῳ διαχρᾶσθαι τῷ ἑτέρῳ· τὰ τε ἄλλα, καὶ πυραμίδα ποιῆσαι, ἐς μὲν τὰ ἐκείνε μέτρα οὐκ ἀνύκησαν· ταῦτα γὰρ ὧν καὶ ἡμεῖς ἐμνησθημεν· ἔτε γὰρ ὕπεστι οἰκήματα ὑπὸ γῆν, ἔτε ἐκ τε Νείλε διώρυξ ἥκει ἐς αὐτήν, ὥσπερ ἐς τὴν ἑτέρην, ῥέουσα· διοικεδομημένης δὲ αὐλῶν τρόπον ἔσω, νῆσον ποιέει τὴν λεγομένην εἶναι Χέοπα· ὑποδέκαις δὲ τὸν πρῶτον δόμον λίθε Αἰθιοπικε ποικίλε, τεσσαρακονθα πόδας ὑποβὰς τῆς ἑτέρης, τοῦτο μέγεθος ἐχομένη τῆς μεγάλης οἰκοδομῆς· ἑστᾶσι δὲ ἐπὶ λόφε τε αὐτε ἀμφότεραι, μάλιστα ἑς ἑκατὸν πόδας ὑψηλε. Herodotus l. ii. c. 127.

* This is an error that might eaſily be made, by putting μείζων for μείων.

[x] Ἀνάβασιν δ' ἔχει διὰ μιᾶς τῶν πλευρῶν ἐγκεκολαμμένην. Diodorus l. i. p. 58.

made in the antient theatres. According to my obſervations, the caſing of this pyramid did not project beyond the angle of the ſteps, as it did in thoſe beyond Sacara, but was executed as repreſented in the ſixteenth plate. I obſerved that on the north and eaſt ſides, the upper part of the pyramid was entire for forty or fifty feet down from the top, as I conjectured, and the ſtone ſeem'd to ſet further out for near a hundred feet from the top than it does below, which I could not account for.

Towards the ſouth eaſt corner of this pyramid, there are ſome grottos cut in the rock, and adorn'd with hieroglyphics; and to the eaſt of it there are remains of walls, which probably may be what a certain author calls a temple, before the ſecond pyramid; there being more viſible remains before the third pyramid, which ſeem to be the ruins of a temple.

Sphynx. Directly in the front of the ſecond pyramid, about a quarter of a mile to the eaſt of it, is the famous ſphynx H. about half a quarter of a mile from the water when the Nile overflows, being on much lower ground than the pyramids. Here ſeems to have been the grand way up to theſe magnificent ſtructures; the other I mention'd having been probably made for the conveniency of carrying the ſtone up to the great pyramid.

The rock ſeems to have been dug away all round the ſphynx for a great way, and the ſtone was doubtleſs employ'd in building the pyramids, the ſphynx being cut out of the ſolid rock; for what has been taken by ſome to be joynings of the ſtone, is only veins in the rock. This extraordinary monument is ſaid to have been the ſepulchre of Amaſis, tho' I think it is mention'd by none of the antient authors, except Pliny *. I found by the quadrant that it is about twenty-ſeven feet high, the neck and head only being above ground; the lower part of the neck, or the beginning of the breaſt is thirty-three feet wide, and it is twenty feet from the fore part of the neck to the back, and thence to the hole in the back it is ſeventy-five feet, the hole being five feet long, from which to the tail, if I miſtake not, it is thirty feet; which ſomething exceeds Pliny's account, who ſays that it is a hundred and thirteen feet long. The ſand is riſen up in ſuch a manner that the top of the back only is ſeen; ſome perſons have lately got to the top of the head, where they found a hole, which probably ſerved for the arts of the prieſts in uttering oracles; as that in the back might be to deſcend to the apartments beneath.

A little to the weſt north weſt of the ſphynx is a ſmall ruin'd pyramid F. as I concluded it to be; a way had been open'd into it, but every thing now is almoſt ruin'd. I ſaw in it two handſome high door places oppoſite to one another, the ſpace between them being only five feet; over them are hieroglyphics, among which I ſaw the Ibis and ſtags. Oppoſite to this pyramid, on the other ſide of the valley to the ſouth, is ſuch another K. which ſeem'd to have been built with ſteps, and eaſt of

* Ante has eſt ſphynx, vel magis miranda, quaſi ſylveſtre numen accolentium. Amaſin regem putant in ea conditum, et volunt invectam videri. Eſt autem ſaxo naturali elaborata et lubrica. Capitis monſtri ambitus per frontem centum duos pedes colligit, longitudo pedum CXIII. eſt, altitudo a ventre ad ſummum apicem in capite LXIII. *Plin. Nat. Hiſt.* l. XXXVI. c. 12.

My account makes the ſphynx one hundred and thirty feet long, that is about ſeventeen feet more than Pliny. He ſays it was ſixty-three feet high, probably taking in a plinth that might be cut out under it; ſo that about thirty-ſix feet muſt be buried in the ſand.

it

it is another L. erected on a foundation of rock, fifteen feet high; it ſeem'd to have been built up higher only with a thick wall about a hundred and fifty feet ſquare. The firſt of theſe pyramids, from the deſcription of Herodotus [y], ſeems to be that which he imagined was built by the daughter of Cheops, who proſtituted herſelf in obedience to her father. The grand way up to the ſecond pyramid, as has been obſerved, ſeems to have been from the ſphynx, and turning there to the right and left, it might join two ways coming from the weſt: What I took for the foundation of a wall, might be ſome remains of that to the north; the way towards the ſouth is a cauſeway made of great ſtones eleven paces wide, and leading up to the temple M. which is before the third pyramid N. The ſtones employ'd in building the temple are ſix feet broad and deep, which is the thickneſs of the walls; and moſt of them are ſixteen or ſeventeen feet long, and ſome twenty-two, as is repreſented in the ſame plate, the whole building being a hundred and ſixty feet deep, and a hundred and eighty in front. To the eaſt of it is the third pyramid N. ſaid to be built by Mycerinus. Herodotus [z] ſpeaks of it as three hundred feet ſquare; I meaſured it at the top fourteen feet on the north ſide, and twelve on the eaſt, and counting ſeventy-eight ſteps, at one foot nine inches broad, it amounts to about this number of feet. Our author affirms that it was built half way up with Ethiopian marble, that is caſed with it; Diodorus mentions fifteen tier, ſo that computing each tier on the outſide to be five feet deep, as I found them, that will amount to ſeventy-five feet, which anſwers within ſix feet of the height, computed at one hundred fifty-ſix feet, ſuppoſing the ſteps to be two feet high. On this account Strabo ſays it was as expenſive a work as the others; all round it are remains of the granite it was adorn'd with, which has been pull'd down, and great part of it carried away: I ſaw however two ſtones remaining in their places, about five feet deep. To the ſouth of this are three ſmall pyramids O. the two weſtern ones are about eighty-ſeven feet ſquare; they are built with three degrees ten feet broad, each of them conſiſting of three tier of ſtone four or five feet deep, that ſet out about a foot, as repreſented in an upright of one of them O. In the ſame plate at P. the eaſtern pyramid is a hundred feet ſquare, being what is commonly call'd the fourth pyramid.

Theſe ſeem to be the three pyramids mention'd by Diodorus immediately after the third, as built for the wives of the three Kings, the ſucceſſors of Mycerinus. I cannot but mention a conjecture that has alſo been

[y] Ἐς τοῦτο δὲ ἐλθεῖν Χέοπα κακότητι, ὥστε τὴν θυγατέρα τὴν ἑωυτοῦ, χρημάτων δεύμενον, κατίσαντα ἐπ' εἰκήματι, προστάξαι παρασεσθαι ἀργύριον ἑκάστου δή τι· ἐ γὰρ δὴ τοῦτό γε ἔλεγον. τήνδε, τά τε ὑπὸ τῇ πυραμίδι ταχθεῖσα παρήσεσθαι· ἰδίη δὲ κ, αὐτὴν βουλεσθῆναι μνημόσυνον καταλιπέσθαι· κ, τῷ ἐσιόντι πρὸς αὐτὴν ὑπόσε δέεσθαι ὅκως ἂν αὐτῆ ἕνα λίθον ἐν τοῖσι ἔργοισι ὠφείλοι· ἐκ τούτων δὲ τῶν λιθων ἔφασαν τὴν πυραμίδα οἰκοδομηθῆναι, τὴν ἐν μέσῳ τῶν τριῶν ἑστηκυῖαν, ἔμπροσθεν τῆς μεγάλης πυραμίδος· τῆς τὸ κῶλον ἕκαστον ὅλε κ, ἡμίσεος πλήθος. Herodotus l. ii. c. 126.

[z] Πυραμίδα δε κ, ἔτος ἀπελίπετο πολλὸν ἐλάσσω τῇ πάρος, εἴκοσι ποδῶν καλαδεσαι, κῶλον ἕκαστον τριῶν πλίθρων ἑκάσης τετραγώνε· λίθε δὲ ἐς τὸ ἥμισυ Αἰθιοπικὲ. Herodotus l. ii. c. 134.

Ἀποτέρω δ' ἐρὴν ἐν ὕψει μείζονι τῆς ὀρευῆς ἡ τρίτη πολὺ ἐλάτίων ταῦν δυοῖν, πολὺ δὲ μείζον· δαπάνης καλεσκευασμένη· ἀπὸ γὰρ θεμελίων μέχρι μέσε ὀρθοῦ, μέλανος λίθε ἐστίν, ἐξ οὗ κ, ταὶς θυίας καλασκευατίζεσι κομίζονλες πόρρωθεν ἀπὸ τῶν τῆς Αἰθιοπίας ὀρῶν, ὁς τῷ σκληρὸς εἶναι κ, δυσκαίεργος, πολυτελῆ τὴν πραγματείαν παρέχε. Strabo l. xvii. p. 808.

Πυραμίδα ἕτος δ' ἐπιβαλόμενος τρίτην καλασκευάζειν, πρότερον ἐτελεύτησεν ἤπερ τὸ ἔργον ἔλαβε συντέλειαν· τῆς μὲν γὰρ βάσεως ἑκάσην πλευρὰν ὑπεστήσαλο πλίθρων τριῶν, τὰς δὲ τοίχους ἐπὶ μὲν πενλεκαίδεκα δόμοισι καλεσκεύασεν ἐκ μέλανος λίθε, τῷ Θηβαϊκῷ παραπλησίε. Diodorus l. i. p. 58.

made

made by others, which will make the labour that was beſtow'd on the pyramids much leſs than is imagined; and that is, that they might take the advantage of building round a hill when they begun a pyramid; and if this is probable, the great pyramid might be built about two rocky hills; the preſent entrance probably on the top of one, and the grand room which has the tomb in it on the top of the other; and the paſſage and room under, might be cut out on the ſide of the hill, tho' at ſome diſtance from the outſide of it; which is the more probable, if we ſuppoſe, as I ſhall after obſerve, that the firſt invention of pyramids might be owing to the caſing of ſmall hills with ſtone. I went twice to theſe famous monuments, and I enter'd as often into the great pyramid. The firſt time I was in company with ſome Engliſh and French, and attended by the Caimacam, or governor of Gizeh. They had ſent out great plenty of proviſions, and I could not but take particular notice of the leſſon of hoſpitality the governor taught them, by diſtributing about to all the Arabs of the good fare they had brought, even before he had ſerved himſelf. The ſecond time I went out was with the conſul, and moſt of the Engliſh, when we went round by the bridges, and ſaw a great number of wild fowl all over the waters. We pitch'd a tent in the plain, about half a mile to the north of the pyramids; the people of the neighbouring village came and ſat round, and had contrived to take away a garment that belong'd to us, and carried it to their village; but when it was miſſing, and we threatned to make complaint to their landlord, who was one of the Beys, if they did not go to the village in ſearch of it, and return it, they went off and brought it back. It was this ſecond time that I went alone down to the bottom of the firſt well in the pyramid, having prepared a lanthorn to let down to the bottom of each well, that I might ſee how far I had to deſcend; but none of the Arabs would go down with me. The method of deſcending is by the holes in the ſide to ſet the feet in, which were much broken; ſo that 'twas very difficult, being obliged to reſt much on the arms. I ſhould however have certainly gone down as far as I could, even alone, if I had not been indiſpoſed by a cauſe ſo far diſtant as drinking the waters of Aleppo half a year before; of which I ſhall have occaſion to ſay more in another place.

CHAP. VI.

Of the Catacombs and Pyramids of SACCARA.

THO' the pyramids and catacombs of Saccara are not ten miles from thoſe of Gizeh, yet the common way is to go from Cairo for five miles along the eaſt ſide of the river, to the convent of St. George, where croſſing the Nile, the road paſſes by Mocanan and Metrahenny; the laſt place is three or four miles from Saccara. Between Metrahenny and Saccara, I paſſed over a canal on a large bridge of four arches; this is called the weſtern canal.

A Plan of the Pyramids of Saccara, and Dashour.

It was on my return from Faiume that I went to Saccara, going out of the direct road to Cairo, ſoon after we had paſſed the ſandy deſerts; and travelling about five miles north weſt, we came to Daſhour, where there Daſhour.
is a cane, in which there are public harlots, who are profeſſed Mahometans, as I was inform'd they are alſo in many other parts. Theſe women are always unveil'd; and knowing that we were Europeans, they came and ſtared at us, and were very impudent, inſomuch that my ſervant was obliged to drive them away. From this place we travelled along by the weſtern canal, and after two miles we came to a village call'd Elmenſhieh Daſhour, being oppoſite to the great pyramid to the ſouth; the pyramid built of brick being in a line with Daſhour. We ſoon after came to the ſandy deſert, having the large canal to the eaſt of us; we after paſſed between the melon gardens, and came to a wood of Acacia trees, which extends about a mile north to the groves of palm trees that are near Saccara, which is a poor village at the foot of the hills. Saccara.
Having letters of recommendation, I went to the houſe of the Sheik, who according to cuſtom, ſet of their fare before us, and promiſed after he had been at the moſque at noon, it being friday, to go with me to the pyramids that were near. Accordingly we went half a mile to the ſouth, there being a ſmall lake on that part of the town. We came to a cauſeway made of great ſtones thirty-five feet wide, leading weſtward up the hills; it is mark'd S. in the eighteenth plate. This day and the two following I made the obſervations, in which I am the more exact, as few perſons have deſcribed any thing particularly here except the catacombs. The aſcent is ſhort to a ſandy plain, that may extend four or five miles to higher hills. I have given a view of the plain, and a plan of the pyramids in the eighteenth plate. The pyramids are built from north to ſouth Pyramids of Saccara.
along the brow of the hill, extending from the three northern ones C. which are three or four miles from Saccara, for eight or nine miles to the ſouth. About half a mile eaſt of the pyramid F. that appears at a diſtance to be built with great ſteps, is a little deſcent to a ſort of a round plain T. with a riſing in the middle; bones and ſkulls are ſeen almoſt all over this ſpot, under which are the catacombs of the mummies, extending near to this pyramid, the whole country being a rocky ſoil, cover'd over with ſand five or ſix feet deep. About half a mile to the north of the ſame pyramid, are the catacombs of the birds B. In this part I found about the ſands many of thoſe little earthen ſtatues of Oſiris, that are cover'd with a ſort of green enamel or paint. I ſaw here ſeveral heaps of ruins, and a ſort of foſſee which goes all round to the ſouth of Saccara; ſo that probably this place was formerly encloſed.

The three pyramids C. are three or four miles further to the north; they ſeem to be about the ſize of the third pyramid of Gize, and are on a height extending rather more to the eaſt than the other hills. As there is nothing remarkable in them, ſo travellers never go to them. Between theſe pyramids and thoſe of Gize, the hills retire and make a ſort of a ſemicircle. Here I imagined I ſaw ſeveral ruins, and poſſibly this might be the part of Memphis that extended up to the deſert. To the ſouth eaſt of theſe catacombs of the birds, I ſaw the ruin'd pyramid D. about ſixty feet ſquare; and further ſouth, ſome ſquare monuments E. that might have been ſmall pyramids. Near theſe is the pyramid F. call'd

by the Arabs the pyramid with ſteps. I omitted to meaſure it any otherwiſe than by paces [a], by which I computed the meaſure to be three hundred feet to the north, and two hundred ſeventy-five to the eaſt; and I found that moſt of theſe pyramids are broader one way than the other. This is a hundred and fifty feet high, conſiſting of ſix ſteps or degrees, eleven feet broad, and twenty-five feet deep in the perpendicular, being, I ſuppoſe, thirty-five in the inclined plain on ſome of the ſides, as I find I meaſured it in ſome parts; for the front of the degrees is an inclined plain. As it is much ruin'd at the angles, I aſcended at the north eaſt angle, and deſcended by the north weſt; it meaſured at top twenty-two feet ſix inches to the eaſt, and fifty feet ſix inches to the north, which muſt be accounted for by its inclining with a different angle one way from what it does the other. The outſide caſing is of hewn ſtone, twenty tier to each degree, each tier being one foot three inches deep. The building within is of ſmall thin ſtones, and the yellow gravelly mortar is ſix inches thick between them. There are two holes broken in on the ſouth ſide, as repreſented in the nineteenth plate at F. On the ſame ſide, three quarters of the lower degree is broken away, and on the north ſide the loweſt degree is intirely gone; and on the eaſt ſide the ground is riſen up to the height of the firſt degree. Near this pyramid I ſaw many pieces of a ſort of red and yellow marble.

The pyramid G. in the eighteenth plate, to the ſouth weſt, appears round at top; and there are three or four built in the ſame manner towards the firſt entrance on the hills from the cauſeway; one of them H. meaſured a hundred feet to the eaſt and weſt, and eighty to the north and ſouth; another I. is of the ſame dimenſions one way, and only ninety feet wide on the eaſt ſide. This latter has ſome great ſtones remaining towards the top, but there are none about the other; this as well as ſome others, ſeems to have been fill'd up in the middle with ſmall ſtones and ſand; on each ſide the entrance are two ſmaller, K L: Theſe latter do not look like pyramids, but more like hillocks caſed with ſtone; ſo that it is probable either that the original of pyramids was owing to the caſing with ſtone ſuch raiſed grounds that they threw up in memory of their dead, or that theſe hillocks in the northern parts, were a barbarous imitation of pyramids; and as in Syria there are ſome not very ſmall caſed with ſtone, that at preſent have caſtles built on them, it is poſſible they might firſt have been made in honour of ſome great men, and afterwards be converted to another uſe. Going near two miles to the ſouth, and croſſing over a little height which runs from eaſt to weſt, we came to the imperfect pyramid N. call'd Muſtabait-el-Pharaone, or the ſeat of Pharaoh, on which the Arabs ſay the Kings of Egypt promulged their laws; it is two hundred ſeventy-three feet wide to the north, and two hundred and eight to the eaſt; at preſent it is forty-ſix feet high, all the ſteps ſetting in a foot, except the third from the bottom, which ſets in ten feet; it is built of large mouldering ſtones, full of ſhells, they are ſeven feet long, and of the ſame depth as the ſteps, that is, four feet ſix inches; a view

[a] Tho' I was guilty of a great omiſſion in not being more exact in theſe meaſures, as well as ſome others, in relation to which I ſhall always mention in what manner I took the meaſures, if I was not exact; yet I thought it better to give an account of theſe imperfect obſervations, in the manner I made them, than to paſs them over in ſilence, that others may be induced hereafter to give a more exact account.

of

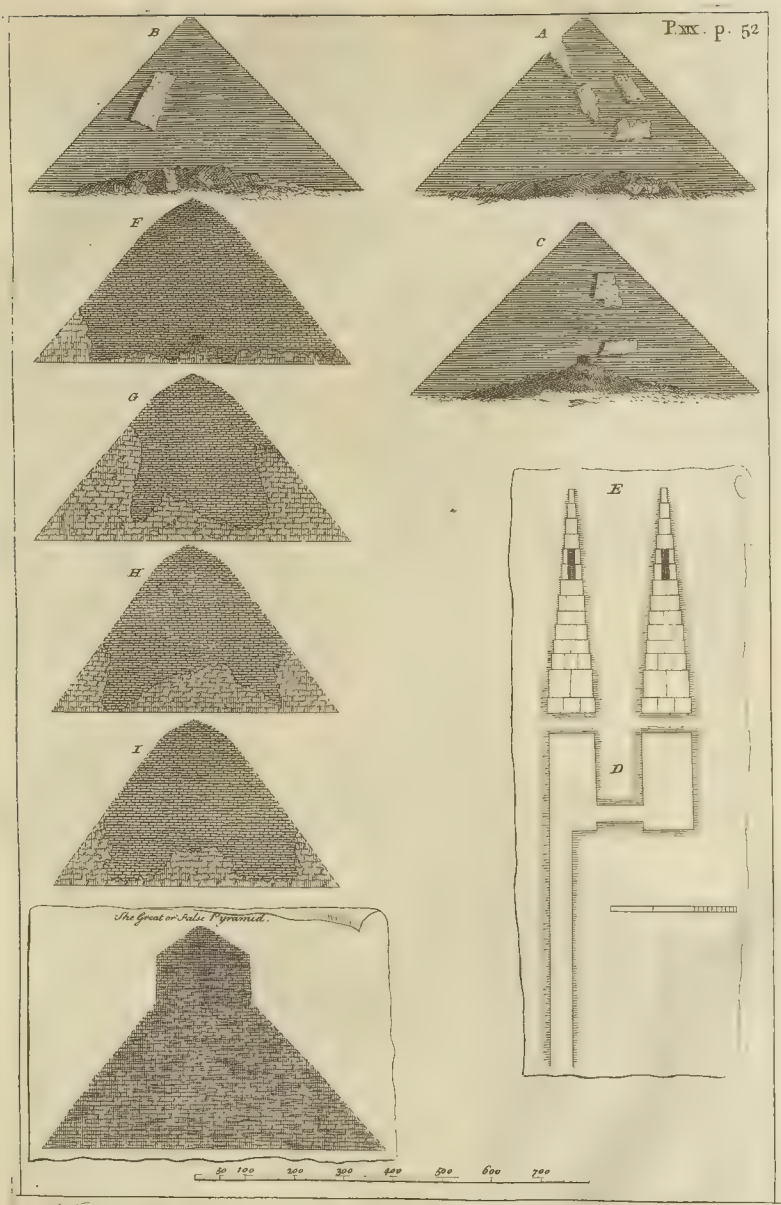
of it may be ſeen in the nineteenth plate G. To the weſt north weſt of it there is a ſmall raiſed pyramid G. in the eighteenth plate, being about two hundred feet ſquare: Near weſt of it is the ruin'd pyramid O. From this place we went two miles to the great pyramid P. call'd Il-Herem-Elkebere-El-Barieh, the great pyramid to the north. As there are heaps of ſtone round the pyramid that has ſcaled off, and I had no inſtruments to take the level, ſo I was obliged to meaſure the pyramid at a diſtance, by beginning oppoſite to the angles, which muſt be acknowledged not to be ſo certain; but in this manner I meaſured ſeven hundred and ten feet to the north, and ſix hundred and ninety to the eaſt; but pacing it, the meaſure came out on the north ſide only ſix hundred ſixty-two feet and a half, ſo that poſſibly there might be ſome miſtake; tho' the north ſide meaſured on the top twenty feet, and the eaſt ſide only fifteen; which inclines me to think that the meaſure I took is pretty exact, that makes the north ſide the broader. There are a hundred and fifty-ſix ſteps from three to two feet high; the lower ſteps being about three feet, the others moſtly two, and about two feet broad. By the quadrant I found it to be about three hundred forty-five feet high, which would be the height at a middle computation of two feet four inches to each ſtep. The pyramid by the meaſure at top, ſeems to incline with a more acute angle to the north and ſouth, than it does to the eaſt and weſt, where the ſteps may be broader, ſo that this pyramid is probably as big as the great one at Gize; for computing the ſteps to be only two feet broad, tho' I ſuppoſe ſome of them muſt be more to the eaſt and weſt, the north ſide will be ſix hundred forty-four feet, according to this computation: And a traveller who ſeems to mean this pyramid, which he calls the pyramid of Rhodope, and the largeſt of the fifteen this way, probably took his meaſures by computing the ſteps, who ſays it is ſix hundred forty-two feet ſquare, and three hundred twenty-ſeven high, and mentions a hundred and forty-eight ſteps; but as theſe are French feet, it may bring the meaſures pretty near to thoſe I have given. The ſtones of the caſing are ſix feet long, and ſo project about four feet. Theſe ſtones I found to be two feet ten inches in the inclined plain, where they were two feet ſix inches thick.

It is to be obſerved that the ſteps of the ſecond pyramid of Gize being fill'd up, as repreſented in the ſixteenth plate, that manner of finiſhing the work was moſt convenient, as they begun it at top; but as they might after find it more commodious to begin the caſing at bottom, this method of laying the ſtone, ſo as to project four feet beyond the ſteps, might be judged a more proper way, both as it made a larger platform to work on, and to raiſe the materials, and alſo as the ſtones laid in this manner would more effectually bind one another.

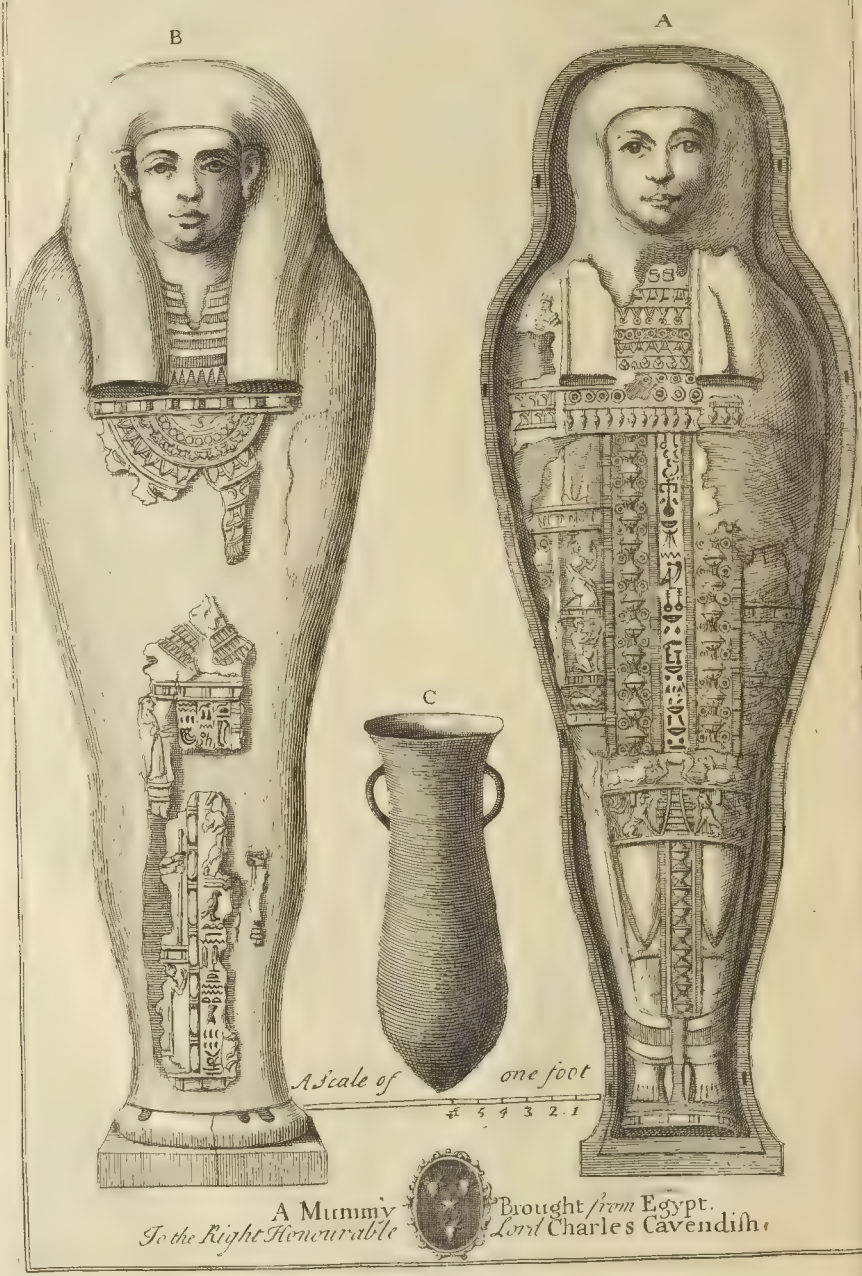
This pyramid is built of the ſame freeſtone as the others, but caſed with a fine hard ſtone, the outward cover remaining in ſeveral parts, as appears in the views in the nineteenth plate. A. is the weſt ſide, B. the eaſt, C. the north; the ground is raiſed much on the north ſide, and alſo on the eaſt, but leaſt of all on the weſt. At ſome diſtance to the ſouth and weſt the ground is hollow, as it is to the north and weſt of the great pyramid ſouth of it; out of theſe places, they probably dug the ſtone to build the pyramids.

On

On the north ſide, about a third of the way up, is an entrance three feet five inches wide, and four feet two inches deep; the ſtones within are of the height and breadth of the entrance, and about five feet long. I went into the pyramid by this paſſage, which is ſteep, and has holes cut as reſts for the feet. It was with great difficulty we made our way for the laſt twenty-five feet, the paſſage being almoſt fill'd up with ſand. At the end I came into a room twenty-two feet and a half long, and eleven feet ten inches broad; at the height of ten feet ſix inches, a tier of ſtones ſet in on each ſide five inches, and in the ſame manner twelve tiers one over another; ſo as that the top either ends in a point, or as I rather conjecture, it may be about a foot broad: To the weſt of this room is ſuch another; and in both at the further end, in the middle of the fifth and ſixth tiers of ſtone from the top, is a door, each of which leads to a ſmall room, as I was inform'd by a gentleman who contrived a ladder in order to get up to them. Theſe rooms are of a ſmooth white ſtone; and nothing can be imagined finer than the workmanſhip of them, being all of large ſtone. There are only ſeven in length, and three or four in width. At the joining of the ſtones, there is a little channel half an inch broad, making an angle like the members of a trigliph in the Doric order: The plan D. and a ſection of them E. may be ſeen in the twentieth plate. About a mile to the ſouth eaſt is another great pyramid Q. call'd, The great pyramid to the ſouth, (Il-Herem-El-Kieber-El-Koubli) which is leſs than the other: Meaſuring it as I did the other, I found it was on the north ſide five hundred and ninety feet wide, on the eaſt ſix hundred; and pacing it, the meaſure on this ſide came out exactly the ſame, and on the north ſix hundred and five feet; ſo that it is probable this pyramid is ſix hundred feet ſquare; and the height of it is three hundred and thirty-five feet. What is very particular, it ſeems to incline with a greater angle from the height of two hundred and eighty feet than it does below; for this pyramid ſeems to have been caſed all the way up, and is built of very good hewn ſtone even within, as I obſerved in ſome places where it is broke away; for it is ruin'd in many parts, but not ſo as that any one can go up to the top. The lower parts are much deſtroy'd on all ſides, and yet it would be very difficult and dangerous to go up to a hole that ſeems to lead to a paſſage that is not open, which is at the height of twelve tier from the ground; and I obſerved that under this hole the ſtones do not lie horizontally. The outer ſtones are moſtly three feet ſix inches long, two feet four inches thick, and two feet ſix in the inclined plain; the ſteps are two feet broad, and the ſtones laid on them, which are two feet wide, project beyond the ſteps four feet ſix inches, and conſequently make the pyramid every way nine feet wider than it was before it was caſed. Where I obſerved the pyramid appear'd as built with a different inclination above, the ſtones ſeem to have ſcaled, to be much ruin'd and looſe; and I do not think that I could be ſo far deceived, as not to perceive that the difference was cauſed only by that upper part not being caſed with ſtone as the reſt. The lower part is very entire, except towards the bottom, as mark'd in the twentieth plate, where it ſeems to have been purpoſely broke, and the ſtones carried away. F. is the north ſide, G. the ſouth, H. the weſt, and I. the eaſt ſide. The north ſide is the moſt entire, and the ground is not ſo much raiſed as on the



View of the Pyramids *of* DASHOUR, *& of the* Great Pyramid.



A Mummy Brought from Egypt.
To the Right Honourable Lord Charles Cavendish.

the other ſides. To the eaſt north eaſt of this is a ruin'd pyramid I. about one hundred ſeventy feet one way, and two hundred and ten another.

About two miles to the eaſt of the laſt great pyramid, on lower ground, and near the eaſt edge of the mountain, is the pyramid R. built of unburnt brick, call'd Ktoube-El-Menſhieh (the bricks of Menſhieh) from a village near call'd Menſhieh Daſhour. It was doubtleſs built near the plain on account of the brick, which ſeems to be made of the earth brought by the Nile, being of a ſandy black earth, with ſome pebbles and ſhells in it; it is mix'd up with chopped ſtraw, in order to bind the clay together, as they now make unburnt bricks in Egypt, and many other eaſtern parts, which they uſe very much in their buildings. I found ſome of theſe bricks thirteen inches and a half long, ſix inches and a half broad, and four inches thick; and others fifteen inches long, ſeven broad, and four inches and three quarters thick. I obſerved on the north ſide the bricks were laid lengthways from north to ſouth, but not every where in that direction; however, I particularly took notice that they were not laid ſo as to bind one another. It is much crumbled and ruin'd; but as it is, I meaſured it, and found it to be one hundred fifty-ſeven feet on the north ſide, and two hundred and ten on the weſt ſide, it being much broke away on the eaſt and weſt ſides, for at top it meaſured forty-three feet by thirty-five; it is a hundred and fifty feet high. By what I could judge from the preſent ſhape of it, I concluded that it was built with five degrees, like the pyramid at Saccara, each being about ten feet broad, and thirty deep; ſo that the aſcent to it is eaſy, as the bricks are crumbled away. As there is gravel and ſhells in the bricks, it is not probable that this is the pyramid built by that extravagant King Aſychis, with the mud that ſtuck to the plummets, which were often thrown into a lake for that purpoſe [b].

Another day I went to ſee the catacombs, and was firſt conducted to thoſe of the mummies in the eighteenth plate A. to one a little ſouth of the pyramid of ſteps. The entrance to it is by a well A. in the nineteenth plate, about four feet ſquare, and twenty feet deep, cut through the ſlaty rock, which has a mixture of talc in it; the upper part is ſand, which is often moved by the wind, and fills up the holes. I obſerved ſome of theſe wells were caſed with unburnt brick at the top, as far as the depth of the ſand, which by the ſize of them I imagined to be antient. The uſual method of letting people down by ropes is very painful; but I brought with me a ladder made of ropes, by which I deſcended more conveniently, tho' not without being much incommoded by the ſand which falls down from the top. I obſerved that there were holes on each ſide to deſcend by, as in the wells of the pyramid, and thoſe of the ciſterns of Alexandria; but they ſeem here to be moſtly wore away, ſo as to be of no uſe. The way is then by a paſſage B. five feet wide and about fifty feet long, which is almoſt fill'd up with ſand. I then came to a paſſage Catacombs.

[b] Τπερβαλέσθαι δὲ βυλόμενον τῦτον τὸν βασιλέα τὲς πρότερον ἐωὐτᾶ βασιλέας γενομένυς Αιγύπτυ, μνημόσυνον πνεφμίδα λιπέσθαι ἐκ πλίνθων ποιησαντα· ἐν τῇ γεφύμμασι ἐν λίθῳ ἐκκολαμμένα τάδε λέγουτά ἐσι· ΜΗ ΜΕ ΚΑΤΑΝΟΘΗΣ ΠΡΟΣ ΤΑΣ ΔΙΘΙΝΑΣ ΠΥΡΑΜΙΔΑΣ ΠΡΟΕΧΩ ΓΑΡ ΑΥΤΕΩΝ ΤΟΣΟΥΤΟΝ, ΟΣΟΝ Ο ΖΕΥΣ ΤΩΝ ΑΛΛΩΝ ΘΕΩΝ· ΚΟΝΤΩ ΓΑΡ ΤΙΟΤΤΙΤΟΝΤΕΣ ΕΣ ΛΙΜΝΗΝ, Ο, ΤΙ ΠΡΟΣΧΟΙΤΟ ΤΟΥ ΠΗΛΟΥ ΤΩ ΚΟΝΤΩ, ΤΟΥΤΟ ΣΤΑΛΕΓΟΝΤΕΣ, ΠΑΙΝΘΟΥΣ ΕΙΡΥΣΑΝ ΚΑΙ ΜΕ ΤΡΟΠΩ ΤΟΙΟΥΤΩ ΕΞΕΠΟΙΗΣΑΝ. Herodotus l. ii. c. 136.

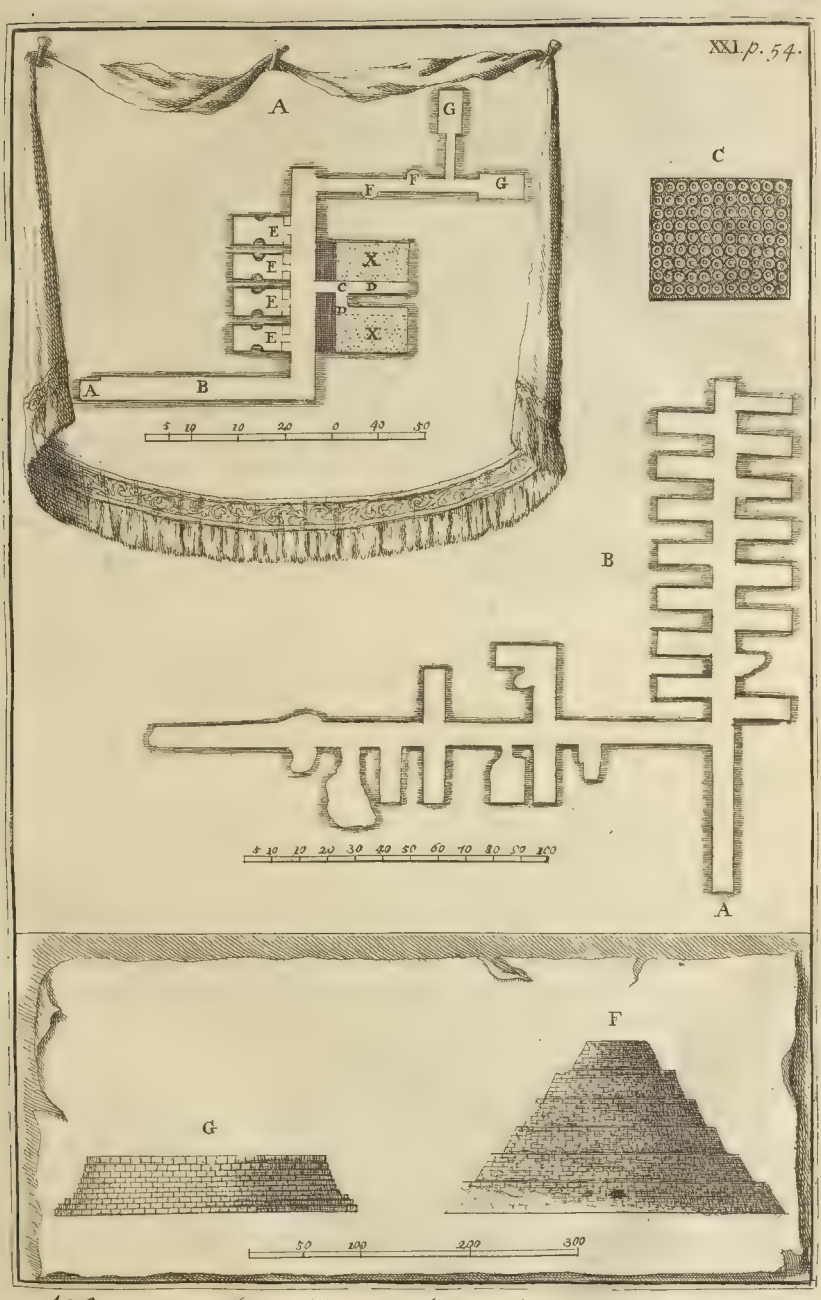
of the ſame ſize, and about ſix feet high; on one ſide were the apartments C. with benches X. about two feet above the paſſages D. On theſe I ſuppoſe they laid the mummies; and if they ſet them upright, they muſt have had ſome way of ſupporting them. On the other ſide are the narrow cells E. juſt big enough to receive a large coffin. About two feet from the ground, in the middle of them, the rock ſets out for about half a foot diameter, as repreſented in the plan. This I imagined might be to lay a coffin on, and there might be another placed on the ground. From this alley we went to another narrower, on each ſide of which were niches, as repreſented at F. which ſeem'd to be deſign'd to ſet coffins in upright. From theſe paſſages there are cut oblong ſquare apartments G. which are full of the remains of mummies; and probably here the inferior perſons of a family were depoſited, piled up one on another; as we may ſuppoſe the heads of the family were ſet upright in the niches, which appear to have been wall'd up, as well as all the other apartments; and ſometimes walls were built acroſs the paſſages. It is probable each family originally had its burial place, and as the family increaſed, they branched out theſe ſepulchral grotts, ſo as that every deſcendant might have a place apart for his family. I ſaw ſeveral of the ſwathes lying about, and ſome remaining almoſt entire, only the bodies taken out from the middle for the ſake of the mummy, and to ſearch if they could find any thing in them. I obſerved ſome of the bodies had been done up in palm boughs, which were tied together at each end; ſome of theſe appear'd like ruſhes, probably being rotten; others I ſaw, had been tied up in theſe fine reeds with which the Eaſterns write. Theſe probably were people of better condition than the others, as coffins was an expence that all could not be at, and thoſe who could afford coffins made of plank, might not be able to riſe to the price of ſuch as were hollowed out of one piece of timber, in the ſhape of a mummy, and finely painted according to the expence they would be at. I ſaw alſo many ſkulls here, as well as on the plain beyond; many of which probably had been rifled of the bitumen or balſam that was in them, when that ſort of medicine was formerly much more in uſe than it is at preſent. I ſaw alſo ſeveral large earthen vaſes, of which a draught may be ſeen in the twenty-firſt plate, which repreſents a mummy I ſent from Egypt. In them was a black fat earth, which made me imagine that the bowels might be preſerved in them.

Catacombs of birds.

I went half a mile north of the pyramid with ſteps, to the catacomb of the birds B. call'd the well or pit of the birds, to which the entrance is the ſame as of the other at A. excepting that it is about thirty feet deep; the paſſage from it is almoſt full of ſand, and about eight feet wide, as all the other paſſages are. Theſe catacombs are much more magnificent than the others, being the ſepulchres of thoſe birds and other animals they worſhipped; for when they happen'd to find them dead, they embalm'd them, and wrapped them up with the ſame care as they did human bodies, and depoſited them in earthen vaſes cover'd over and ſtopped cloſe with mortar, as deſcribed in the laſt book: A plan of the catacombs is repreſented in the nineteenth plate; and the front of one of the apartments is ſhewn at C. as it is fill'd with thoſe vaſes.

In one of the irregular apartments I ſaw ſeveral larger jarrs, which might be for dogs and other animals; of which ſome have been found,

but



A View of two Pyramids, and Plans of two Catacombs at Saccara.

but are now very rare. Concerning the manner of embalming theſe animals, as well as human bodies, I ſhall give a more particular account in the laſt book.

Returning from viſiting the catacombs ſooner than was expected, when I unlock'd the door of the room the Sheik had put me into at his houſe, a little girl about eight years old run out of the room againſt me; laying hold of her, ſhe cried out, but I had preſence of mind enough to let her go, it being a great affront in theſe countries for any one to lay hands on the fair ſex; and diſcovering any roguery (which I immediately apprehended) would have cauſed an embroil in the family, had the Sheik taken my part or not. As ſoon as I came into the room, I ſaw a hole had been broke thro' the ceiling, tho' the room was ten feet high, and as I ſuppoſed, the mother had let the child down by a rope to rifle my baggage, and convey what they thought proper up the ſame way ſhe came down. As it happen'd I caught them at the beginning, and little was loſt; tho' doubtleſs they thought they ſhould find treaſures, as they imagine the Franks, as they call all Europeans, abound in money. I was a little chagrined at this treatment, but thought it the moſt prudent way to take no notice of it, and to remain under the protection of the Sheik, tho' I could have gone away with the governour of Gize, who happen'd to be there, which might have cauſed a jealouſy between them; ſo I ſtaid till the next morning, when the Sheik ſent a man to conduct me to Grand Cairo.

CHAP. VII.

Of FAIUME the old ARSINOE, the LABYRINTH, and the Lake MÆRIS.

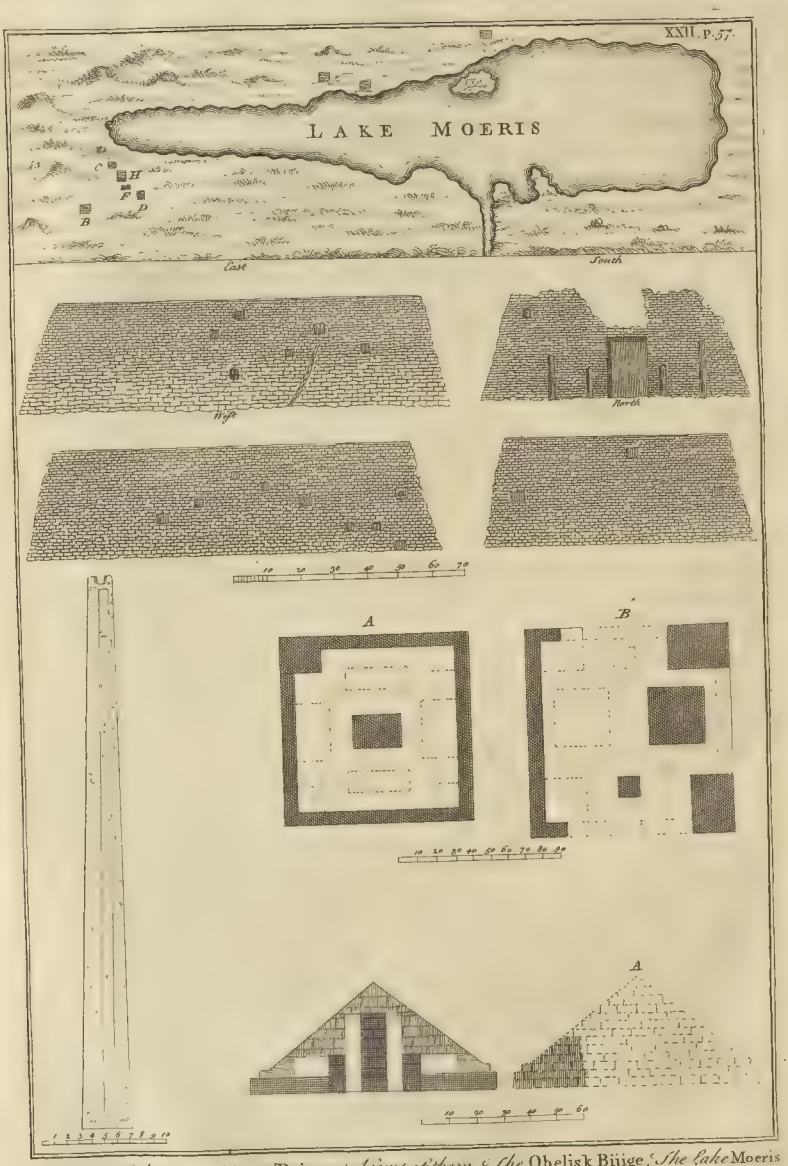
THE Caravans go once a week from Cairo to Faiume, but as the Caſhif or governor of that province, was to ſet out for this place, it was thought I ſhould go more conveniently in his company; ſo being recommended to him, I join'd him ſome time before our departure at old Cairo, at the houſe of Oſman Bey, whoſe creature and ſlave he had been. I had a room aſſign'd me there, and the Caſhif invited me to ſup with him; I had brought ſome ſpirituous liquors with me to preſent to him, with which I took care he ſhould be ſupplied at ſupper, and he proved to be a cheerful merry man, ſeeming to be about five and thirty years old. In the morning I ſet out with him, and we went to the ſouth of old Cairo, and paſſed by the moſque call'd Saranebi, becauſe they ſay a print of Mahomet's foot is there; as they pretend likewiſe at a moſque near Damaſcus. Beyond it we paſſed by a village call'd Dertin, and came to St. George's convent, about five miles from old Cairo; it is uninhabited, but the prieſts go out there to officiate on ſundays and holidays. Here we croſſed the river, and going on, we came to the large village of Mocanan, with fine plantations of palm-trees about it, and heaps of rubbiſh to the north of it. About two miles further to the ſouth weſt, we arrived at Metrahenny; about this place alſo

alſo I obſerved ſeveral heaps, and a mound extending a mile north and ſouth, and then north weſt towards the pyramids that are near Saccara. This, I conjecture, might be a rampart thrown up to defend the antient city of Memphis; and this I ſuppoſe was the bank on which I came from Saccara. South of Metrahenny we paſſed over a canal called Calig-El-Eheram, or the canal of the pyramids, which communicates with ſeveral ſmall canals that were dry in the month of February. We ſtopped a while, and I had my carpet laid at a diſtance; but the Caſhif invited me to him, and I partook of their collation of bread, raw onions, and a ſort of ſalt pickled cheeſe. We went on and came to the canal of Daſhour, which we paſſed on a large bridge of ſtone with four arches. This I take to be the weſtern canal mention'd in the way to Saccara. We purſued our journey moſtly by the canal, and came near to the hills to the ſouth at Baderiſhihe, to the eaſt of the canal. Tho' the greater part of theſe hills may be natural, yet I ſuppoſe that the Nile formerly running more to the weſt, a mound was thrown up where it uſually flow'd, to turn its courſe, according to the account of Herodotus; but that a canal was brought in lower, and join'd the antient bed of the Nile further to the north weſt, in order to water the country. We paſſed the night there in a grove of palm-trees; the Caſhif ſent to me to come to him, and I preſented him with the liquor I brought for him, and ſat with him for ſome time; but a great Sheik coming to him, I retired to my own place, and the Caſhif ſent me of his ſupper, which was prepared for him by the village on the other ſide. The next day we went on, and aſcended the low ſandy hills to the ſouth weſt, which abound in the Egyptian pebble; the road was after through an uneven ſandy deſert, and we came to a vale bounded to the north by low hills that are made up entirely of oyſter ſhells, with a very little red clay or earth between. I ſaw alſo much of that talc which is call'd Trichites; the oyſter ſhells are large, and thoſe at the top are dry, and not changed in their quality, but many of thoſe below and on the plain are petrified. We aſcended another ſmall height, and croſſing a large ſandy plain, we came to a Sheik's tomb, and a watering place on a riſing ground, and by a long deſcent arrived at Tamiea, at the end of the deſert, where a canal comes from the Nile, and runs into the lake Mæris. This canal was very low, and had little water in it; the mouth of it at the Nile, as I was inform'd, being almoſt fill'd up with a bank of ſand; ſo that at Tamiea they have made a reſervoir with ſtrong brick walls above the canal, being a ſort of a pond about half a mile round, to which the water is brought by a ſmaller canal, that higher up branches out from a great one. Here the water is kept up for the uſe of the village, and to be convey'd to the high lands by two canals; but when the baſin is full, and they have no need to draw it off, the water runs over in three ſheets at the weſt end, and ſo falls into the great canal †. Having well conſider'd this great work, we went on through a large ſandy plain, having improved land to the weſt that is very poor, and producing bad crops, the corn being only ſown, or coming up along by the furrows,

Tamiea.

† Strabo has an expreſſion for continuing the water in this manner; ταμιεύσει, and 'tis probable they called the head of water itſelf Ταμιεία, that is, the place where they kept up the water, and diſtributed it out all over the country; and it is not unlikely that the village of Tamiea has its name from this.

where



PLANS of the Pyramids *of* Baiamut, *Views of them; the* Obelisk Bijige, *the Lake* Moeris *And of the* Temple *of the* Labyrinth.

where it has the benefit of the little water they can bring to it. The Arabs who came out to meet the Caſhif, exerciſed themſelves all the way on horſeback, by running after one another with the pike, in the uſual way: When one has an advantage over another he engages, he turns ſhort and rides away, the other purſuing him till he finds an opportunity to ſtrike, and then he runs off in the ſame manner.

Sennours. We came to the large village of Sennours, and went to the houſe of the governor of the place, where a great ſupper was prepared for the Caſhif; a coarſe brown woollen cloth being ſpread near the whole length of the room, a heap of bread in cakes was laid all round it, and about ten diſhes repeated ſix or ſeven times over were placed along the whole length of the room; as pilaw, a ſmall ſheep boiled whole, a lamb roaſted in the ſame manner, roaſt fowls, many diſhes of ſtew'd meat in ſoup, ſweet ſlummery, cabobs, or meat roaſted in ſmall pieces, that may be eat without dividing, and the like. The Caſhif ſat at the head of the table, and all the great people ſat down with him: I might have put myſelf amongſt them, but being determined not to do any thing without direction, I kept my ſeat on the ſopha, and when the perſon got up at the right hand of the Caſhif, the Caſhif call'd to me to take his place, and ſhew'd me great civility; which was more honourable than if I had placed myſelf lower at the table. The cuſtom is for every one to get up as ſoon as he has done, waſh his hands, and take a draught of water; and ſo there is a continual ſucceſſion, till at laſt the poor come in and eat up all; for it is a cuſtom with the Arabs never to ſet by any thing that comes to the table, ſo that when they kill a ſheep, they dreſs it all, call in their neighbours and the poor to finiſh every thing, and afterwards live on bread, and their other mean fare. In the morning we had a very grand collation laid in the ſame manner, conſiſting of the beſt ſort of bread, made with butter, fried eggs, honey, green ſalt cheeſe, olives, and ſeveral other ſmall things.

Province of Arſinoe. We were here in the fruitful province of Arſinoe, which is ſaid to have been the moſt beautiful ſpot in all Egypt *, being the only part of it that produced naturally the olive, which was cultivated by art in the gardens of Alexandria. Here with care, they could make excellent oyl; but neglecting the buſineſs, they made only an ill-ſavour'd oyl, probably by letting the olives hang too long, in order to make a greater quantity; it alſo produced wine, great plenty of corn and pulſe, and whatever they pleaſed to ſow. We purſued our journey, and came to Baiamout, where there certainly has been ſome conſiderable antient city or buildings, it may be, ſome place dependant on Arſinoe, which was near. There are particularly to the north of the village, ruins on each ſide of the road, which I found to be of two pyramids, as repreſented in the two plans and uprights in the twenty-ſecond plate. I ſhould not have conjectured that they were pyramids, if I had not ſeen the corner of pyramid A. remain, as repreſented in the upright; and they are called by the people the pyramids of Baiamout (Al-Harem-Baiamout.) They were built in a very particular manner, of large freeſtone, being ſo-

Baiamout.

Pyramids.

* Ἔστι δ' ὁ νομὸς ὅτῳ ἀξιολογώτατα τῶν ἀπάντων ἔρεσι ἡ καλλικάρποις· —— οἶνον δὲ ὀκ ὀλίγον ἐκφέρει· κατά τε τὴν ὄψιν ἡ τὴν ἀρετὴν, ἡ τὴν κατασκευήν· σιτόν τε ἡ ὄσπρια καὶ τ' ἄλλα σπέρματα πάμπολλα. ἐλαιοφυτός τε γάρ μέτῳ ἐστὶ μεγάλοις ἡ τελείοις δέν- Strabo l. xvi. p. 809.

lid buildings, at the corners and in the middle; and I ſuppoſe likewiſe in the middle of each ſide, there being ſome remains of one of the walls in pyramid B. It ſeems as if the two firſt tiers of ſtone were built on the foundation, and that the others between the ſolid buildings were laid from the wall to thoſe buildings; there remain at preſent ten tiers of ſtone of the middle piles, of the other parts there is only one tier above ground: the ſtone was brought from a great diſtance, ſo this manner of building ſeems to have been contrived to ſave the expence of bringing the materials. I ſaw about this place, as well as on the ſpot of the antient Arſinoe, near Faiume, the people ſifting the ſand in order to find ſeals and medals, there being no place in all the eaſt where the former are found in ſuch great abundance. We went on and paſſed a deep bed of a canal, with broken banks on each ſide eight or nine feet high, a very ſmall ſtream running in it. I here obſerved that the ſoil for about three feet from the top was black, under it was a layer of two feet of a yellow ſandy ſoil, which I took notice of in a pit at Sennours; and moreover here the earth below is black, ſo that the lower black ſoil being the ſediment of the Nile; at ſome time or other a hurricane of wind may have brought ſuch a quantity of ſand as to cover the country for two feet deep; which afterwards might be render'd fruitful again by the overflow of the river. We came to Faiume through the heaps of ruins of the antient Arſinoe, croſſing on a bridge, the large canal, which runs along the north ſide of the new town.

Faiume. Faiume is about two miles in compaſs, but very ill built, chiefly of unburnt brick; it is the place of reſidence of the Caſhif or governor of this province: Several rich people live here, who have villages near belonging to them; there are alſo ſixty Arabs of intereſt who live in the town, and have the title of Sheiks, one of them being the head who has the greateſt intereſt; and theſe all go to the divan of the Cadi, which is held twice a week. The Cadi is ſent once a year from Conſtantinople, and has a ſubſtitute that conſtantly reſides here, and is generally the ſame perſon; the Caſhif calls a divan whenever there is occaſion. They have here a great manufacture of thoſe mattings they lay on the floors of their rooms; they are alſo famous for making roſe water, which is uſed by them in many things they eat, as well as to throw on the gueſts before the incenſe; and it is ſaid alſo that they make coarſe cloths, and cheap woollen ſtuffs, prepare leather, and thoſe leathern bags in which they carry the water on the camels backs.

The Franciſcans of the convent of Jeruſalem have a ſmall place here, coming under the notion of phyſicians, tho' they wear their habit. A tumult being raiſed againſt the Chriſtians a year or two before, on account of one of them that kill'd a renegado, they broke open this convent and plunder'd it of every thing. The Copti church is four miles off, tho' there are many Chriſtians in the town; they have vineyards in this country, moſtly about two leagues to the weſt, and the Chriſtians make very good whitewine; they have alſo fine raiſins, and the Mahometans make a ſyrup of the juice of the grape by boiling it, which they call Beemes; it is uſed inſtead of ſugar, and they bring it alſo to the table and dip their bread in it, which is a very agreeable food. The water of the canals in the month of February is a little ſalt and not good, and muſt be

worſe till the Nile riſes. Whilſt I was at Faiume it hail'd and rain'd almoſt all one morning, and rain'd very hard the night following, which is not look'd on as an advantage, and often does harm; and as they told me cauſes a ſcarcity, the overflowing of the Nile being ſufficient to water the country.

When I came to Faiume, I had an apartment given me in the Caſhif's houſe, and hoped to have ſeen things to great advantage; his people perſuaded me to ſend back my horſes, and promiſed I ſhould be well furniſh'd, but I found myſelf obliged to hire very bad horſes at an extravagant price. They ſerved for me a table every day in my own room, and ſometimes the Caſhif ſent for me to dine with him; when the drams went round very plentifully whilſt we were eating, and the great man diverted himſelf by jeſting with two or three that ſeem'd to be with him as dependants, expecting ſome little government; for on ſuch occaſions, when they are in private, the Turks lay aſide their gravity, and run into levity as much as the Europeans.

I went and examined the ſite of the antient Arſinoe, to the north of the town, twelve miles and a half from the lake; it was firſt call'd the city of the crocodiles [c], becauſe they worſhipped the crocodile there, which they bred up tame in the lake, of which Strabo who ſaw it, gives a very extraordinary account. Diodorus gives two reaſons for the riſe of the worſhip of the crocodile; one that Menas, or Menes, one of the antient Kings, the ſame who built the labyrinth, being purſued by his own dogs to this lake, was carried by a crocodile to the other ſide, and in gratitude built this city, and inſtituted divine honours to this animal, ſet apart the lake for its nouriſhment, where he built himſelf a ſepulchre, a pyramid, and the labyrinth. I conjectured this city might have been about four miles in compaſs, and probably had a canal on every ſide of it. There are little remains of the city, except the great heaps of rubbiſh that are ſeen on all ſides, and ruins of a wall of a round building, which ſeems to have been built of brick, but the eaſt ſide of it was encruſted with ſuch a ſort of petrification as is ſeen on antient aqueducts; the people ſay it was a bagnio, and poſſibly it might be ſome old building converted to that uſe. The country round is water'd by a great number of canals, over which there are many bridges made of brick. They reckon their diſtances here by malakas, a meaſure of about half a league, or what one may travel eaſily in half an hour. Arſinoe.

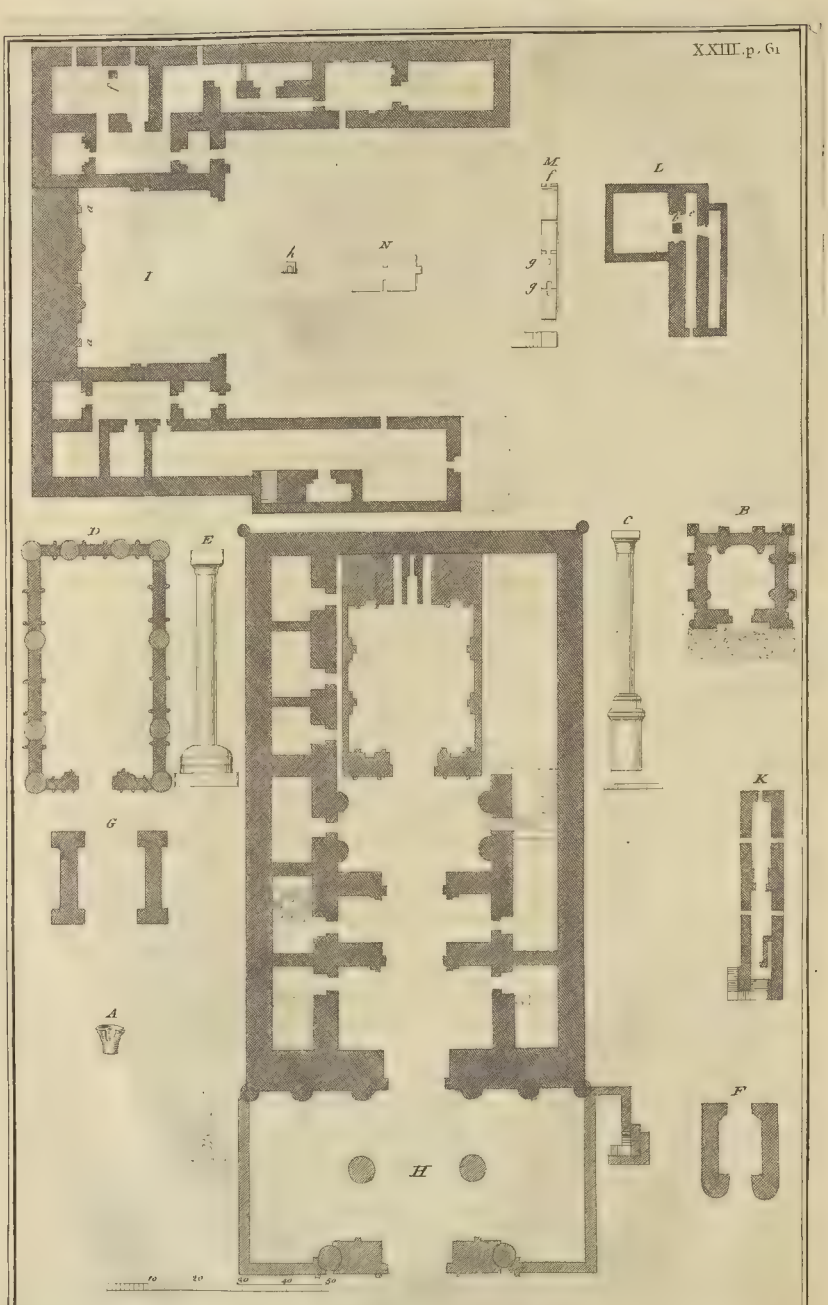
I went about three miles to the ſouth weſt, to a very particular obeliſk of a red granite, call'd Akmud Bijige (the pillar of Bijige) from the village of Bijige near it; it is of the figure repreſented in the twenty-ſecond plate, meaſuring four feet two inches on the north ſide, and ſix feet ſix inches on the eaſt; it is forty-three feet high, each ſide of it divided by lines into three columns, that in the middle being a foot wide. I obſerved the manner in which the hieroglyphics are diſpoſed; above theſe are four ſtories of men, ſix on each line, eighteen inches high, moſt of them having hawks heads, and the high cap; below, it is divided into fourteen columns of hieroglyphics, and the top is cut down in the middle about Obeliſk.

[c] Παραπλεύσαντι δὲ ταῦτα ἐφ' ἑκατὸν σταδίους, πόλις σφόδρα γὰρ ἐν τῷ νομῷ τούτῳ τιμῶσι τὸν κροκόδειλον, ἐστὶν Ἀρσινόη. Κροκοδείλων δὲ πόλις ἐκαλεῖτο πρότερον, Strabo l. xvii. p. 811.

three

three inches from north to ſouth, as in the draught: The obeliſk is much decay'd all round for ten feet high, but moſtly on the ſouth ſide; the weſt ſide is almoſt entirely defaced, and at the ſouth weſt and ſouth eaſt corners, it is much broken for about twenty feet high, and the whole is very foul, on account of the birds that ſit on the top of it; ſo that it would have been difficult to have taken off the hieroglyphics. We went on and came to a village call'd Gerod, where we viſited the Sheik of the village, who entertain'd us very civilly. We went on moſtly thro' groves of young palm-trees, and came to Topar, where I ſaw a young woman ſit by the road unveil'd, which was a certain ſign of the profeſſion ſhe lived by. About the country are ſeveral vineyards, with the vines diſpoſed in a very particular manner, which I ſhall deſcribe in another place. Having paſſed the groves, we paſſed by corn fields, and afterwards over uncultivated land, and croſſing the dry bed of a canal, we came to the large bed of Bahr-Joſeph. Bahr-Joſeph, which runs into the lake Mæris; it is about one hundred yards broad, with cliſts on the eaſt ſide not leſs than forty feet high, and on the weſt about thirty; on the eaſt ſide the black earth is about ſix or ſeven feet deep, and on the weſt it is from eight to twenty feet deep in different places, ſo that it is probable the canal did formerly overflow on that ſide; and after having continued to water the land by art, as they do at preſent, the ground may have riſen more on this ſide than on the eaſt: Below this it is a ſandy clay of a light yellow colour, and rock towards the bottom; the ſtream that run at this time was very ſhallow, and about fifty feet broad. This they told me was the only place to paſs the canal, and that thoſe who would go to the great pyramids to the ſouth, muſt come this way; tho' I have reaſon to believe that the canal is paſſable near the lake. The country to the weſt is call'd Neſle, and is improved for a league or two: And here I ſuppoſe the harveſt is forwarder than in any part of Egypt, for on the ſixteenth of February I ſaw barley of that year cut and threſh'd; the reaſon I ſuppoſe is, that they ſow very early, before the Nile is at higheſt, that they may raiſe the water with leſs labour when it is ſo high; for at the cataract, ſo many degrees more to the ſouth, the corn was but juſt in ear at the latter end of January.

Neſle. The large village of Neſle is cloſe by the river; and I went to the Sheik's houſe, which is built about a court, and has a round turret at the north weſt corner with canon in it for their defence, as they are often in a ſtate of war with the neighbouring Arabs. I had a letter to the Sheik from the Caſhif, who was not at home; ſo we applied ourſelves to the Caimacam, who has little power here, and lives in fear; he agreed with one of the chief Arabs to ſend with me four Arabs on horſeback, and a camel to carry water and proviſions, for about the price of three guineas, and about four the next morning we ſet forward, and going about two hours to the north weſt, we took a ſupply of water, and ſtay'd to give the cattle graſs. From this place the ſandy plain begins; and travelling on, we ſaw a ruin'd caſtle at ſome diſtance to the eaſt, call'd Caſr-Cophou; and further on ſuch another, call'd Caſr-Cobal. It is remarkable that Ptolemy mentions the Cobii in the province Mareotis; a colony from which place might be ſettled here: To the weſt is a high ſingle hill, appearing ſomething like a pyramid, half built; it is call'd El-Herem-Medaiah-El-Hebgad.



PLANS of the Temple, and Other Buildings, of the Labyrinth.

Hebgad. This I was told ſignifies the pyramid of the horſe, tho' I cannot be inform'd of the true ſignification of the words. The firſt part of the deſert is ſandy, and afterwards in many parts it is a plain rocky ground, moſtly cover'd over with ſand.

We ſaw at a great diſtance the temple of the Labyrinth; and being a- Labyrinth.
bout a league from it, I obſerved ſeveral heaps as of ruins cover'd with ſand, and many ſtones all round, as if there had been ſome great building there; they call it the town of Caroon, (Bellet Caroon) it ſeem'd to have been of a conſiderable breadth from eaſt to weſt, and the buildings extended on each ſide towards the north, to the lake Mæris and the temple: This without doubt is the ſpot of the famous Labyrinth, which Herodotus ſays was built by the twelve Kings of Egypt, when the government was divided into twelve parts, as ſo many palaces for them to meet in, to tranſact affairs of ſtate and religion. Diodorus [d] mentions that it was built as a ſepulchre for Mendes, and [e] Strabo that it was near the ſepulchre of the King that built it; which was probably Imandes, perhaps the ſame as Mendes, whoſe ſepulchre he after ſays [e] was here, and he is ſaid to be the King that built the Labyrinth. Pomponius Mela ſpeaks of it as built by Pſammiticus; but as Menes, or Imandes is mention'd by ſeveral, poſſibly he might be one of the twelve Kings of greateſt influence and authority who might have the chief ordering and direction of this great building, and as a peculiar honour, might have a ſepulchre apart from the others. But whoever was the founder of this extraordinary fabrick, they all agree that the twelve palaces contain'd in them three thouſand rooms, half of them under ground, without doubt cut out of the rock, as thoſe at Thebes. There was no wood throughout the whole building, and the entrances and rooms were contrived in ſuch a manner as that it would be impoſſible for a ſtranger to find his way out; and ſuch an extraordinary building it was, that it is ſaid Dædalus came to Egypt on purpoſe to ſee it, and built the Labyrinth in Crete for King Minos on the model of this. Herodotus with great admiration ſaw the upper ſtory of the Labyrinth, it not being permitted to go into the underground apartments, where were the tombs both of the Kings who built the Labyrinth, and of the ſacred crocodiles. The whole building was cover'd with ſtone, doubtleſs laid on the many pillars that were in it; and it was adorn'd throughout with the fineſt ſculptures: A view of the lake, and the relation the buildings have one to another, may be ſeen in the twenty-ſecond plate.

Going over the ſpot of this famous building, the firſt thing I ſaw was the vaſe A. in the twenty-third plate, of a reddiſh ſtone or marble, with a ſolid handle on each ſide. Afterwards I came to the foundation of an oblong ſquare building of the ſame kind of ſtone, about a quarter of a mile ſouth of the great fabrick I ſhall give an account of; it is the building B. in the plate of the plans, and in the plate of the view of the lake Mæris; it is built on a kind of ſolid baſe and pedeſtal of ſtone, the ſemicircular pilaſters have only one hewn ſtone at the bottom of the column, all above in the whole building being brick plaiſter'd over; there

[d] Τάφον δ' αὐτῷ κατεσκευάσαι τὸν ὀνομαζόμενον Λαβύρινθον. Diodorus l. i. p. 55.

Περὶ δὲ τούτοις ἡ τοῦ Λαβυρίνθου κατασκευή, παράδοξον παῖς παραμίαν ἔχουσα ἔργον, καὶ ὁ παραπεμφθεὶς τάφος τοῦ κωνσταντασαμένου βασιλέως τῶν Λαβυρίνθων. Strabo xvii. p. 811.

[f] Ἔτι τέλει δὲ τῆς οἰκοδομίας ταύτης πλέον ἢ στάδιον ἀπέχοντες, ὁ τάφος ἐστὶ πυραμὶς τετράγωνος, ἐκάστην τε ἔχουσα τὴν πλευρὰν ἃ τὸ ὕψος ἴσην. Ἰμανδὲς δ' ὄνομα ὁ ταφείς. Strabo l. xvii. p. 811.

are no pilaſters in the front, but the baſe is continued on before the door-place, as if it was deſign'd as a foundation of a portico; at the north end within there is a ſemicircular niche as to receive a ſtatue: Whatever this building was, it ſeems to have been deſtroy'd and repair'd in this rough manner; and does not ſtand in a line with the temple, but rather a little to the weſt. The pilaſters with their capital, and baſe, and pedeſtal, are as repreſented at C. I obſerved ſome unburnt bricks that were of yellow clay, and mix'd with ſtraw; all the others I had ſeen in Egypt being of a black earth. A little further, but more to the eaſt, is the oblong ſquare building D. of white hewn ſtone plaiſter'd over, a ſort of baſe and plinth ranges round, repreſented with the pillar at E. there being eight tiers of ſtone above this baſe, each eleven inches deep. Near this, a little to the north weſt, is a very particular ſort of ruſtic building F. that ſeems to have been a gateway: Of this kind there is another G. to the north weſt of the great building, where there ſeem'd to be ſome remains of an arch, which would have made me doubt of its antiquity, if there had been evident ſigns of that kind of architecture. At length we came to the grand building itſelf, now call'd Caſr-Caroon (the caſtle of Caroon.) Herodotus mentions a pyramid at the corner of the Labyrinth, and Strabo ſpeaks of a ſepulchre at the end of it, which was a ſquare pyramid, in which he ſays Imandes was buried, which I conjecture to be this building, and that ſome ſacred crocodiles were alſo depoſited in it. Strabo [g] ſays it was four hundred feet ſquare and high; Herodotus [h], who mentions only a pyramid in general, ſpeaks of it as two hundred and forty feet ſquare. The preſent building is about one hundred ſixty-five feet long, and eighty broad. If theſe authors ſpeak of the ſame building, 'twill be difficult to account for this difference in their meaſures, unleſs we ſuppoſe that Strabo might ſpeak of a large encloſure of this ſepulchre, tho' it will be difficult to conceive how it could be four hundred feet high, and gives reaſon to ſuſpect that he confounded this building with the pyramid in the iſland. The portico H. is a very ruſtic work, almoſt all deſtroy'd, being no where above ſix feet high; it is probable there were ſome apartments under it, from the remains of a flight of ſtairs on the eaſt ſide of it. I ſhould not have thought that it had been cover'd, if I had not ſeen the remains of pillars in the middle; the views of the ſeveral ſides are repreſented in the twenty-third plate. The front is more ruin'd than any other part. The upper ſtory in the middle is fallen down, and is entirely gone almoſt all the way from this break. As the building now remains, there are forty-four tiers of ſtone, each nine inches deep, and conſequently it is thirty-three feet high. There are ſigns of a corniſh ranging round, notwithſtanding which the building might have been carried up higher. Thoſe ſmall openings repreſented in the ſeveral views of this building in the ſame plate, are not windows, but ſeem to be the places from which thoſe pieces of brown marble or fine ſtone have been taken, which I ſaw to the north of the temple, adorn'd with a corniſh at top that have ſome ornaments of ſculpture, and in the middle a niche is cut, which ſeem'd to be of ſuch a ſize as would contain a marble head, and poſſibly they might have ſuch an object of worſhip placed in theſe niches, repreſenting every

Temple of the Labyrinth.

[g] See note f.

[h] Τῆς δὲ γοινίης τελευτᾶνῖ@ τὸ Λαβυρίνθυ ἔχεται πυραμὶς τεσσερακοντόγῳ@, ἐν τῇ ζῶα μεγάλα ἐγλυπται, οὐδὲ δ' ἐς αὐτὴν ὑπὸ γῆν πεποίηται. Herodotus l. ii. c. 149.

ſacred

ſacred crocodile that might be depoſited in this place, as I ſhall ſhew I have reaſon to think they were.

The four rooms in the length of this building have door places crown'd with double corniſhes, as repreſented in the plate of that architecture, together with ornaments of the winged globe. Theſe rooms I ſuppoſe, before they were filled up with earth, were near twenty feet high, and are cover'd with large ſtones of ſuch a length as to be laid from wall to wall; the narrow apartments at the further end might be to depoſite ſome tombs in. Over each of them is a work like a falſe door adorn'd with corniſhes; one of them being charged with ſculptures of hawks. The paſſage from the cell to the weſt, leads up to the apartments L. by a hole that ſeems to be broke in, and to come out at b. the large room d. being over the narrow apartments at the end of the laſt room. Theſe I ſuppoſe were the places to depoſite the ſacred crocodiles in; one of which long cells e. is thirty feet by three feet, and the other ſeven feet by two feet; a way is broke up from the end of the long room to the apartments above. In the falſe door on each ſide of the entrance to the inner room below, is a niche cut in a ſhell at top; on each ſide of the four middle rooms are the apartments in the plan, and others between them and the upper floor. Thoſe mark'd K. I aſcended to by a hole on the right ſide of the firſt room, the paſſage from the ſtairs on the ſouth end being ſtopped up. In theſe apartments there are ſeveral ſmall niches in the ſides of the walls, as there are in the rooms above; from them there is a broken paſſage to the upper floor, which is of a ſtrong gravelly cement. At I. is the plan of what remains of the building above; at a a. are two reliefs of men, with the heads of crocodiles. The moſt extraordinary part of this building is a ſort of a well deſcending from the upper ſtory I. on the eaſt ſide, at the narrow hole mark'd f. as it is likewiſe in the ſection M. that leads into the ſquare well which one deſcends by holes on each ſide, as before deſcribed in other wells. N. is the plan of the narrow cells g g. with the well. There is ſuch another oppoſite to the ſtairs at bottom, the upright of which is mark'd h. For what purpoſe theſe cells ſhould ſerve, unleſs to depoſite the crocodiles in, cannot well be conceived; for which end it is poſſible they might in building the wall, place ſome ſtones to be taken out in order to convey them in, which could not otherwiſe be done by this narrow well, and poſſibly they might be the ſtones at the niches mention'd on the outſide.

There are many ſtones ſcatter'd about the plain near this building, eſpecially ſeveral round ones with holes in the middle, which ſeem to have compoſed the pillars that might be about this building as well as others, and probably were faſten'd together in ſome manner by means of thoſe holes.

The lake Mæris [1] is about two miles from this building: Herodotus and Diodorus ſay it was four hundred and fifty miles round; Pomponius Mela five hundred. The two former add that it was three hundred feet deep in ſome parts; Strabo does not mention the ſize of it, but by paſſing over in ſilence this ſtory, that it was made by a certain King, it is probable he did not give credit to it; for the two other authors ſay it was made Lake Mæris.

[1] See the quotations in the geographical diſſertation, in the laſt chapter of the laſt book.

by

by King Mæris or Myris; and Diodorus [k] affirms that he made alſo the canal to it ten miles long and three hundred feet broad, which ſeems to be meant of the canal to the eaſt end by Tamiea, tho' that is longer; and the great river of Joſeph I paſſed over, which cannot run leſs than forty or fifty miles from the Nile, is about the breadth mention'd by theſe authors, and ſeems to have been originally not leſs than twenty feet deep. Herodotus, when he view'd this lake, might well be ſurprized at the account they gave him that it was made by art, and had reaſon to aſk them what they did with the earth they dug out; but ſeems to have too much credulity to be ſatisfied, when they told him that they carried the earth to the Nile, and ſo it was waſh'd away by the river; for it was very extraordinary to carry ſuch a vaſt quantity of earth above ten miles from the neareſt part of the lake, and fifty or ſixty from the further parts, even tho' they might contrive water carriage for a great part of the way. This I ſhould imagine a thing beyond belief, even if the lake were no larger than it is at preſent; that is, it may be fifty miles long, and ten broad. Another thing is mention'd alſo, which at firſt view ſeems very improbable; and that is, that the water run into the lake from the Nile for ſix months of the year, and for the other ſix months run back again into the Nile [l], which I think can only be accounted for by ſuppoſing that the water enter'd the lake ſix months both by the canal of Joſeph, and alſo by the canal at the eaſt end of the lake; and that it continued to run in by the canal of Joſeph for the greater part of the other ſix months, but at the ſame time emptied itſelf by the canal to the eaſt, the bed of which during that time might be higher than the water of the Nile in that part, when it was ſo low; as it muſt be ſuppoſed to be much lower there than at the mouth of the canal of Joſeph; ſo that I ſuppoſe the water began to come in at both canals, after it had begun to riſe for about a month, and for about four months after the waters began to abate: And I myſelf ſaw a ſmall ſtream running into the lake by the great canal in the month of February, when the Nile is very low. It is mention'd that the deſign of the lake was to hinder the Nile from overflowing the country too much, which was effected by drawing off ſuch a quantity of water, when it was apprehended that there might be an inundation ſufficient to hurt the land; till which time the gates were doubtleſs kept ſhut, and when the flow was moderate, they might not be open'd until ſuch time as the country was ſufficiently overflow'd. I ſuppoſe therefore that originally there was a great outlet of the Nile this way, it may be into the ſea by the valley call'd Baher-Bellomah, or the ſea without water, which extends from the weſt end of this lake near as far as the ſea; that finding the country was not ſufficiently overflow'd, they ſtopped the mouth of it to the ſea, which cauſed this great lake; that afterwards the mouth of the canal or river by which the water flow'd being accidentally ſtopped up, all the lake became dry, giving occaſion for the tradition that the ſpot of the lake was formerly all a plain or fields [m]; that the country afterwards being

[k] Διώρυγα μὲν ἐκ τῆ πόλεμῆ καλεσκεύασεν ἐις τὴν λίμνην, ὑδοδόκαιλα μὲν ςαδίων τὸ μῆκος, τρίπλεθρον δὲ τὸ πλάτος. Diodorus l. i. p. 48.

[l] Ἐξ μὲν ωῦν ἐσω ῥεῖ ἐς τὴν λίμνην, ἐξ δὲ μῆνας ἔξω ἐς τὸν Νεῖλον αὖτις. Καὶ ἐπεὰν μὲν ἐκρέῃ ἔξω ῥέῃ, τότε τὸς ἓξ μῆνας ἐς τὸ βασιλήϊον κάλαξέλλει ἐπ' ἡμέρην ἑκάςην τάλαντον ἀργυρέου ἐκ τῶν ἰχθύων· ἐπεὰν δὲ ἐσίῃ τὸ ὕδωρ ἐς αὖτὸν, εἴκοσι μνέας. Herodotus l. ii. c. 100.

[m] See quotation in geographical diſſertation, in the laſt chapter of the laſt book.

much

much incommoded by inundations, Mæris open'd this mouth, cleanſed this canal, put floodgates, and it may be in ſome parts towards the entrance, ſunk the lake lower, and that this might give riſe to the tradition that he made the lake. At this time the lake was very much retired within its banks. We went along on the ſouth ſide to the eaſt at ſome diſtance from it, and I could not perſuade the Arabs to go to the lake; ſo I left them and went alone; but ſeeing I was determined to go, after ſome time they ſent one of their company to attend me, and came themſelves towards the lake to meet me. There is a gentle deſcent to the banks of the lake, which are broken, and of a black ſoil; it was then half a mile from the bank to the water, firſt on a flaty ground, and then on a deep ſlimy mud incruſted at top with a thin cake of ſalt. I waded along through it with much difficulty, and came to the water, which is almoſt as ſalt as the ſea, and of a diſagreeable muddy taſte; it contracts theſe qualities from the nitre that is in the earth, and from the ſalt that is every year left on the mud; it is obſerved that the water is not ſo ſalt towards the parts where it enters from the Nile. I ſaw no ſort of ſhells on the banks of the lake; and it is ſaid it has no fiſh in it, but ſuch as are found in the Nile. They catch the fiſh in great quantities, eſpecially when the lake is low, and bring them to Faiume market, where they are ſold very cheap. As I think this lake is never entirely dry, ſo it is probable they always throw in what ſmall fiſh they find, and great quantities coming in with the Nile water, may be the reaſons why the lake ſo much abounds in fiſh as it did formerly, which brought in a great revenue to the Kings of Egypt. On the other ſide of the lake, what they told me was the iſland, appears like a head of land ſetting out into the lake in a ſemicircular figure with white clifts, and a height above, which poſſibly might be the lower part of thoſe two pyramids, which are ſaid [n] to have been built in it by Mæris for himſelf and his Queen, and were ſix hundred feet high, three hundred feet being under the water. A coloſſal ſtatue ſitting was placed on each of them. It is difficult to go to this iſland, as their boats are very bad, and there would be great danger if the wind ſhould riſe. I ſaw ſome large buildings north of the lake; they ſaid there was a convent at that place, call'd Der-El-Harakatelmy; but the buildings ſeem'd to me to be ſome remains of antiquity, which might be converted into a monaſtery. They mention'd alſo a place call'd Ryan, to the ſouth weſt of the lake, and ſaid there were ſome pyramids near it; tho' I gave more credit to what they ſaid of a lake call'd Birk-Al-Garieh, near a day's journey to the weſt, becauſe other travellers have had the ſame account. I obſerved about this lake ſeveral roots in the ground, that ſeem'd to me to be the remains of vines, for which the country about the lake was formerly famous. Where there is little moiſture in the air, and it rains ſo ſeldom, wood may remain ſound a great while, tho' it is not known how long theſe vineyards have been deſtroy'd.

Iſland in the lake.

The common people here have ſtrong traditions about Caroon; they ſay he was a King, and had keys to his treaſures that loaded two hundred camels. One would imagine from this that the fable of Charon might have its riſe here, and that this name might be the title of the

The fable of Charon.

[n] Ἐν μέσῃ τῇ λίμνῃ μάλιστά κη ἑξάϐσι δύο πυραμίδες τῇ ὕδατι· ὑπερέχουσαι πεντήκοντα ὀργυιὰς ἑκατέρη· τὸ κατ' ὕδατι οἰκοδόμημα ἕτερον τοσοῦτον. Herodotus l. ii. c. 149.

chief perſon who had the care of the Labyrinth, and of the ſepulchres in and about it, and kept the keys of theſe numerous apartments; that no one could be buried in theſe places unleſs orders were ſent to him, who might have the care and inſpection of the public funerals; and their Kings might ſome of them be carried over to the iſland, or be brought by water to this place, under the direction of this great officer, who when princes had behaved ill, might be forbid to inter them, as judges were appointed to determine whether the perſon were worthy of burial. It is poſſible they might give ſome token, the obolus, to ſignify to the proper officer that they might have ſepulchral honours done to them; and this lake might be called Acheruſia, and the name be afterwards given to other places paſſed over for the ſame purpoſe; as Diodorus obſerves the lake at Memphis was ſo call'd, who gives a particular account of the whole ceremony *. Poſſibly this at firſt might be the practice only with regard to their princes carried acroſs this lake to the iſland, and in time might come to be extended farther to all people in general, who were not to be admitted to have the honour of interment, unleſs they brought with them a clear reputation, the token, the teſſera or obolus that was to waft them to the Elyſian fields.

Turning to the ſouth, when we were above a league from Caſr-Caroon, we went about two leagues up a gentle aſcent, and came to the high ground where there is a ruin'd convent of unburnt brick, many ruins of the ſame materials, and ſeveral heaps of potſherds and rubbiſh, as if there had been a large town in that place. About two leagues further we came to the cultivated land, and ſtopping a while to refreſh our cattle, went a league and a half further to the Neſle, where the Caimacam invited us to his houſe; and I went to repoſe, very much fatigued with this expedition of eighteen hours in perpetual motion. The Caimacam was very ſolicitous about a preſent of coffee I was to ſend him from Faiume, and attended me the next day within a few miles of that town with his Arabs and ſlaves, who diverted themſelves in the road in riding after one another in their manner. When we had paſſed Topar, we left the road to the ſouth that we came in, and the great man ſitting down to repoſe, we left him, and ſoon came to Sambour, and from that place to Faiume. When I was at Neſle, I treated with the Arabs to conduct me to the two great pyramids of Davara, which I ſaw, as I ſuppoſe, ten or twelve miles ſouth of Faiume; but being to the ſouth of the great canal, they inform'd me that this was the only way to them: They demanded ſo extravagant a price, that I concluded they did not care to go, and they aſſured me there would be much danger in the voyage, as they might chance to fall in with their enemies, in which caſe they told us they muſt fly and leave us to be plunder'd. At the diſtance I was at, I could not well diſcern what ſort of pyramids they were; they appear'd like two hills, being probably much decay'd. They aſſured me that the materials they are built of is of unburnt brick: A perſon who view'd them near, if he may be credited, deſcribes one of them as built with three ſtories of arched niches all round.

* Diodorus l. i. p. 82, 86.

I ſet out for Cairo with the caravan, and went the firſt day to Tamiea, where we lay in the yard of a cane under my tent; there being no rooms, except a few huts inhabited by public harlots. We went the next day a long journey without ſtopping, to Daſhour; from which place I went the day after to Saccara, as mention'd before, and ſo arrived at Grand Cairo.

A DESCRIP-

A DESCRIPTION OF The *EAST, &c.*

BOOK II.

From GRAND CAIRO to the antient ETHIOPIA, above the Cataract of the NILE, and back to CAIRO and DAMIATA.

CHAP. I.

Of ARCHOMOUNAIN, GAUA, and other places in the way to AKMIM.

HAVING determined to make the voyage of upper Egypt, the conſul procured me letters from the great Sheik Oſman Bey (who was Sheik-Bellet, or head and protector of the Arab race) to the Bey of Girge, to the Prince of Akmim, and to the great Sheik at Furſhout. I provided every thing as for a long voyage; ſtores of coffee, rice, tobacco, ſoap, red ſhoes of the Arabs, and ſeveral other things for preſents, and took care to have ſufficient arms for our defence. I had the good fortune to meet with a boat of the prince of Akmim, and to be recommended to Malim Soliman who was going in it, a very worthy catholic copti, for whom I ſhall always have the utmoſt regard. He was the chief perſon in managing the affairs of that prince, although he would never accept of any office under him, thereby prudently avoiding the danger of having his family ruin'd, it having been the cuſtom of theſe princes, as it is much all over Turkey, to ſeize on what is got in their ſervice, when any of their officers die, being only (as they ſay) taking their own again: And tho' he might have been ſecure by the goodneſs of the

preſent prince, yet his family might have a harder fate under another, from whom he might not hereafter be able to withdraw himſelf. It was thought proper I ſhould take on me a name that the people are uſed to, ſo it was agreed that I ſhould be called Joſeph, with the uſual title of Chriſtians in this country, malim or maſter. I had alſo let my beard grow, and put myſelf exactly in the habit of a copti, with the black ferijee or gown of ceremony, and had a large blue and white towel or handkerchief looſe about my neck, hanging down before, and on other occaſions a large ſheet of the ſame kind, which is brought round the body and over the head; not without the blue garment or ſhirt, which is put on over all, to go out with at any time in diſguiſe with the boatmen. In this manner I ſet out with my ſervant and dragoman, or interpreter. On the ſixth of December one thouſand ſeven hundred and thirty-ſeven, about noon, we embark'd in a ſmall hired boat, the veſſel we were to go in to Akmim having left the port, and gone half a day's journey up the river, for fear of being preſſed to carry the ſoldiers to Roſetto, which the Grand Signior had ſent for to Conſtantinople, to go to the war againſt the Emperor and the Muſcovites. Setting out, I was ſhewn on the height which is to the ſouth of the narrow eaſtern plain, a ruin'd tower which they call the tower of King Antar. They have alſo a tradition of ſome buildings of this King on the ſide of Babylon; but who he was I could not be inform'd, being probably ſome King of Egypt, who goes by another name in hiſtory *. Before we came to this place, we had Oſman to the weſt. About this place poſſibly might be Acanthus, where ° Strabo ſeems to ſay there was a temple of Oſiris, and a wood of Thebaick Acantha, which produced gums. This probably was Acacia, the Thebaick Acantha or buſh; and 'tis not improbable that the city itſelf had its name from this wood. This tree is very common in Egypt, under the name of Sount, and is much the ſame as the Acacia call'd Cyale, in Arabia Petræa, which I am inform'd produces the Gum Egyptian, or Arabic. At night we came up to the great boat at Turphaier, which is on the iſle that I ſuppoſe to be the great iſle of Heracleopolis [P], made by a canal croſſing from this great river to the old bed of the Nile under the hills. This weſtern channel the people call the old channel at this time, which confirms what I have ſaid in another place on this ſubject. Heracleopolis.

The large boats, call'd marſhes, ſuch as we embark'd on, have a maſt about the middle, and another towards the prow; they cover part of the boat with matting, by means of poles ſet up an end, with others tied acroſs at the top of them, under which ſhelter the people ſit and repoſe all night. On the ſeventh we went on with a gentle wind, having had a view of the pyramids of Saccara and Daſhour, to the north weſt from Turphaier. We paſſed by many villages, and coming to Stalhiteh on the eaſt, I ſaw on the weſt ſide oppoſite to it, at ſome diſtance, what appear'd to me at firſt like a ſmall high hill with a ruin on it, ſomething in the ſhape of a pyramid. When I had a better view of it, it appear'd as re-

* Diodorus l. i. p. 82, 86.

° Μετὰ δὲ Μέμφιν Ἄκανθος πόλις ὁμοίως ὡς ἐν τῇ Λιβύῃ, καὶ τὸ τοῦ Ὀσιριδῶς ἱερὸν, καὶ τὸ τῆς Ἀκάνθης ἄλσος τῆς Θηβαϊκῆς, ἐξ ἧς τὸ κόμμι. Strabo l. xvii. p. 809.

P Εἶθ' ὁ Ἡρακλεώτης νομὸς ἐν νήσῳ μεγάλῃ. Ibid. Heracleopolites eſt inſula Nili, longa paſſuum quinquaginta mille, in qua eſt oppidum Herculis appellatum. *Plin. Nat. Hiſt.* xxxvii. c. 5.

preſented at C. in the twentieth plate. They aſſured me that not only the upper part, but the whole which appears like a hill, is built; the Chriſtians call it the great pyramid, (Al-Herem-Kiebir) but the Mahometans call it the falſe pyramid (Al-Herem Elkadab.) To go to it, they ſay, one may land at Eſououd, but the moſt convenient place is Righah, from which it is half a day's journey; that is, I ſuppoſe, about ten miles. To go to this pyramid, it is neceſſary to have a man from the Sheik of this country, call'd Elkebery, who lives at Mocanan. I imagine that this is a ſmall hill, probably artificial, and that it may have been caſed with ſtone, or unburnt brick; I think they ſaid the latter, and that what appears at top is a pyramid of an extraordinary figure built on it. We arrived at Righah that night, where we ſtaid; it being the cuſtom going up always to lie by at night, as there are many ſhoals in the Nile, and travellers always lie in the boat, and keep a watch to defend themſelves againſt any attack, or to hinder people from coming privately to the ſide of the boat, as they ſometimes do, and ſteal any thing they can conveniently find. It is ſaid, with what truth I know not, that ſometimes the rogues have come to plunder boats with their naked bodies beſmear'd all over with oyl or greaſe, that if the boatmen ſhould attempt to lay hold of them, they might the more eaſily ſlip out of their hands. On the eighth, there being very little wind, we went aſhoar on the eaſt, at the convent of St. Antony: Here, as in moſt of the convents of Egypt, the prieſts are ſeculars, ſo that they live in the convent with their wives and children. Several of them were employ'd in bringing ſtones to repair their convent, and thinking we were officers come to demand the poll tax, when we aſk'd how many there were in the convent, they acknowledged no more than thoſe we ſaw; but when they were undeceived, they ſhew'd us their convent with much humility, and it was proper that we ſhould leave them ſome charity, as they are very poor. The convent is encompaſſed with a wall to defend them againſt robbers; they have a tolerable church, and they ſhew ſeveral things relating to St. Antony, who they ſay went from this place into the deſert by the red ſea, and was there the firſt founder of the monaſtic life. They told us they expected their biſhop that day to officiate in their church; for the biſhops here ſpend moſt of their time going round their diſtrict officiating in their churches, and collecting the dues that belong to themſelves and the patriarch. There are no churches about the country but what are called monaſteries, becauſe probably few except thoſe of the monaſteries were ſuffer'd to remain. As crocodiles are hardly ever ſeen ſo low as this, they are very fond of ſtories that they can go no lower, and that if they come ſo far they turn on their backs. They relate the ſame of St. George's convent much lower, ſome pretending to attribute this to their faith, others to taliſmans.

The great or falſe pyramid.

Convent of St. Antony.

We came up with the iſle and large village or town of Sment, and ſoon after to a ſmall ſandy iſland oppoſite to Benadi, where I ſaw a little crocodile, being the firſt we had met with. We came to a town call'd Bouche, on the canal which goes to Faiume; it is probable that this was Ptolemais, the port of Arſinoe mention'd by Ptolemy [r]. We came after to Beneſuief, which is a town about a mile round, very ill built, of unburnt

Bouche, the port Ptolemais. Beneſuief.

[r] Ἀρσινόη ἡ ὁρμὴ Πτολεμαΐς. Ptol. l. iv. c. 5.

brick;

brick; it is the capital of a province of that name, and here a Sangiak or Bey reſides. They have great manufactures of a ſtriped narrow carpet ſtuff without napp, made of wool and coarſe thread. They are uſed by inferior people to cover the cuſhions of ſophas; they make alſo coats for their children of this ſtuff without ſleeves, being wove ſo as to ſerve for that purpoſe without being cut.

We paſſed by Berangieh, where there is a ſmall hill to the ſouth, call'd Coum-el-Arab, and to the north of it are ſeveral ſmall hillocks, ſo that probably this was an antient place, and for that reaſon as well as the ſituation, I ſuppoſe it to be Cynopolis [s], the capital of a province of that name, in which Anubis was worſhipped, and dogs were had in great honour, and a certain ſacred food was allotted to them. It is ſaid the riſe of this was owing to Anubis, a companion of Oſiris, his wearing as an emblem of his courage, the dog's ſkin for armour, as Macedon his other companion wore the ſkin of a wolf; on which account ſome ſay theſe animals came to be worſhipped: And this ſeems the more probable, as theſe Deities are repreſented with human bodies, with the heads of theſe beaſts, which might have its riſe from their bringing the upper part of the ſkins over their heads; as Hercules is repreſented with the ſkin of a lion as well as thoſe who deſired to be thought like him [t]. We paſſed by Bibeh, a little town where there is a convent of St. George; we after came up with the large iſle of Fetne, which is a very fruitful ſpot; it was planted with melons and cucumbers, in rows about ſix feet apart, with the canes of Turkey wheat ſtuck in obliquely over them to defend them from the weather, and in ſome parts a ſort of ruſh or graſs call'd leſe is ſet along in a trench over the young plants; which ſort of graſs they likewiſe uſe to make ropes in this country. Here we lay by at night, and another boat having faſten'd to the eaſt ſide, they ſhot at a man that was coming towards it, as they ſuppoſed, to ſteal ſomething, who as they told me, went off crying out as if he had been wounded, and the boat moved over to the weſt, which is always the ſafer ſide. To this place the hills on the eaſt ſide coming near the river, the country is very little inhabited above the convent of St. Antony; and thoſe that are on the eaſt ſide are moſtly Arabs, who ſubmit to no government, inſomuch that when I return'd, the boatmen made an expreſs agreement that they ſhould not be obliged to go to any place on the eaſt, but where they pleaſed.

Cynopolis.

On the ninth we had little wind, and lay by about noon at the port of Fetne; we proceeded on our voyage and went by Sharony on the eaſt. I obſerved ſtones along the ſhoar, which ſeem'd to be the ruins of a very thick wall of a port or quay; I likewiſe ſaw two little hills, one above a mile ſouth of the other, and to the eaſt of the ſouthern hill is another, which ſeem'd to have had ſome buildings on it. Theſe hills and the ruins I ſaw, made me conjecture that ſome antient town might be here; and it agrees beſt with the ſituation of Muſæ of the itinerary. We ſtopped all night a little above a ſmall town call'd Abou-girge, which is a biſhop's ſee:

Abougirge, or Oxyrinchus.

[s] Ἐξῆς δ' ἐστὶν ὁ Κυνοπολίτης νομὸς καὶ Κυνῶν πόλις ἐν ᾗ ὁ Ἄνουβις τιμᾶται, καὶ τοῖς κυσὶ τιμὴ καὶ σιτισις τέτακται τις ἱερά. Strabo l. xvii. p. 812.

[t] Τῷ δ' ἕν Ὀσίριδι συνεφηλεῦσθαι υἱὸς Ἄνουβίν τε καὶ Μακεδόνα, διαφέρουσις ἀνδρείᾳ· ἀμφοτέρους δὲ χρήσασθαι τοῖς ἐπισημοτάτοις ὅπλοις ἀπό τινων ζώων ἐκ οἰκειων τῷ περὶ αὐτὰς εὐτολμίᾳ· τὸν μὲν γὰρ Ἄνουβιν περιθέσθαι κυνῆν, τὸν δὲ Μακεδόνα λύκα ᾠστομήν· ἀφ' ὧν αἰτίας καὶ τὰ ζῶα ταῦτα τιμηθῆναι παρὰ τοῖς Αἰγυπτίοις. Diodorus l. i. p. 16. See alſo p. 77. for other reaſons given for this worſhip.

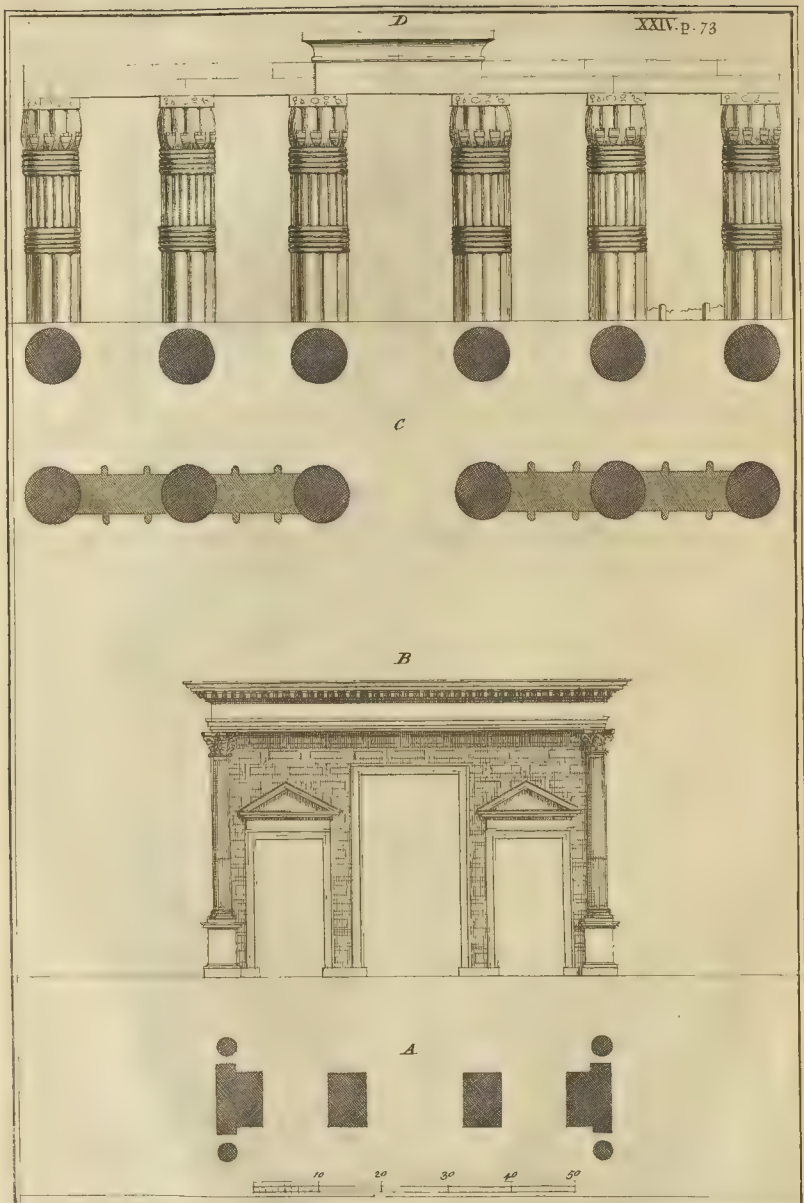
This

This I ſuppoſe to be Oxyrinchus, capital of the province of that name, ſo call'd from a fiſh [u] they worſhipped all over Egypt, but principally in this place, where they had a temple built to this Deity; for there were ſeveral animals, which tho' they were particularly honour'd in ſome places, yet were worſhipped throughout all Egypt; as the lepidotus or ſcaly fiſh, the hawk, and the ibis, the bull, the dog, and the cat [w]. Here they ſaid we were a third part of the way to Akmim, which is about three degrees and a half from Cairo. On the tenth I ſaw many Arabs at a diſtance on horſeback on the weſt ſide, and going a little way from the boat, one of them made towards me, and another after him; I retired to the boat, and they came pretty near and took a view of us. We paſſed by Abouſagat-Beniſama on the eaſt; there is a large houſe near, which belong'd to Sara Caſhif, who as they told me, fled to this place out of Cairo, when they aſſaſſinated eight of their Beys at once in a viſit they were making in one thouſand ſeven hundred and thirty; he return'd after to Cairo, and lay hid in the houſe of a Chriſtian; but a ſtrict ſearch being made after him, he fled towards the Red ſea, where as they told me, he married a Sheik's daughter, and was at that time in arms. It was now the time of the Turkiſh Ramaſan or faſt, ſo call'd from the month in which it is kept; and it was very hard on the boatmen to tow up the bark, as they were obliged to do when we had no wind; for during this month they are not allow'd to eat, drink, ſmoak, or take any pleaſure from ſun riſing to ſun ſet; and as a Turkiſh month happens at all times of the year in the term of two or three and thirty years, it is a great hardſhip on the poor, who are obliged to work in the ſummer, and are only allow'd to waſh their mouths with water; but they paſs the night in feaſting and pleaſure, if they can afford it. The firſt thing they take after this faſt is a draught of water, then they ſmoak, drink their coffee, and make their great meal; after midnight they take another plentiful repaſt and go to ſleep; but thoſe who have nothing to do, ſit up all night and ſleep the greater part of the day, ſo that this faſt does not prove in the leaſt inconvenient to them. When we paſſed by this place, the Arabs call'd to the maſter of the boat to come aſhoar and give them ſome tobacco, who anſwer'd, in order to frighten them, that the janizaries in the boat would give them tobacco; but as we had a dinner preparing, and they ſaw the ſmoak, they reply'd in their cool manner, that the janizaries were dreſſing dinner, intimating that by this they knew we were Chriſtians. On this we all ſhew'd ourſelves in the habits of Mahometans, and ſo they went away; however it was a caution to us for the future, not to diſcover by this means that there were Chriſtians on board, which might have encouraged the Arabs to make an attempt upon us. On the eleventh we made very little way. I obſerved on the weſt ſide, the bank within the bed of the river was ſow'd all the way to the water. In the night they ſaw a man ſwimming towards the boat, but calling out he return'd to the ſhoar; for they frequently come in the night, and hanging on the ſide of the boat, ſteal any thing they can moſt conveniently lay their hands on, whilſt the people are aſleep. On the twelfth we came to the hills on the eaſt, that end at the

Ramaſan.

[u] Ὀξύρυγχος· πόλις, ἡ νομὸς ὁμώνυμος· τιμῶσι δὲ τὸν Ὀξύρυγχον, ἡ ἔξιν αὐτοῖς ἱερὸν Ὀξυρύγχου. Strabo l. xvii. p. 812.

[w] Strabo ibid.



PLANS and Uprights of a Gate *of* Antinoopolis *And of a* Portico *of a* Temple *at* Archemounain

river, part of them having the name of Codrickſhan. The men being obliged to tow, I went aſhoar there, and obſerved that ſeveral grottos were cut all over the mountains, which were without doubt the ſepulchres of the people on the weſt ſide of the river. I ſaw alſo what I took to be the bed of a canal cut in between the hills, which poſſibly might be to convey water to the eaſt: All theſe hills are rocks of petrified ſhells, moſtly the cockle, and ſome flat ſhell, and alſo ſeveral large oyſter ſhells. To the ſouth of theſe hills is a fine ſpot of ground belonging to a village of the Arabs in the middle of it, call'd Cereſia; it is finely improved, and they have tobacco there, which I was inform'd is not good. We came to a town call'd Samalout, where there is a moſque with a minaret, the only one I had ſeen ſince I had left Cairo. That night our boat ſtopped about eight o' clock, and then went on a little further about nine, which I ſuppoſed was to avoid any danger by ſtaying in a place where people might obſerve we had halted in the evening. On the thirteenth we came to the hills on the eaſt, which are cloſe to the river, and are call'd Jebel Ockſeir, becauſe it is a great harbour for all ſorts of birds; there are many grottos in it, and on the top of it is a convent which has lands; but they are obliged to receive and entertain every body that comes.

On the fourteenth we had a good wind, and paſſed by Minio on the weſt, a neat town in compariſon of the others, and the reſidence of the Caſhif of the province of that name; higher we paſſed Souadi, a ſmall town to the eaſt. Minio.

We came up with the ruin'd city of Antinoopolis, now call'd Enſineh: Some ſay there was antiently a city here call'd Beſa; but Antinous, who accompanied Hadrian into Egypt, being drowned there, that Emperor built this city, and call'd it after the name of his favourite, to whom he inſtituted games and divine honours: It was made alſo the capital [w] of a new province of that name, taken out of the laſt of the ſeven provinces, call'd Heptanomis. It is ſaid the city was three or four miles round. I ſaw a large pillar with a Corinthian capital, and a ſquare ſtone or plinth on the top, which was probably to ſet ſome ſtatue on; it is ſaid there were four of theſe. I had alſo a view of a very fine gate of the Corinthian order, of exquiſite workmanſhip; a plan and upright of which may be ſeen in the twenty-fourth plate, mark'd A. B. Near this place is a village of Chriſtians, call'd Ebadie, whoſe greateſt ſecurity, among ſuch very bad people, ſeems to be a notion that has prevail'd, that no Mahometan can live in that place. Higher is the convent of St. John (Der-Abou-Ennis) where there are ſeveral prieſts; and a little further on is Meloui, near a mile to the weſt of the river. This town is about a mile round, and makes a tolerable appearance within, the ſhops being well built; it is at the head of nine villages, which are altogether a ſmall principality belonging to Mecca; ſo that the Emir-Hadge, who is commonly one of the greateſt Beys, and has the care of conducting the caravan to Mecca, is maſter of it, and ſends a Sardar to govern the country, who lives in as much ſtate as the Caſhifs and other great governors. As this is a place of great honour and profit, ſo it is commonly given to one of the greateſt people of thoſe that have been ſlaves to the Emir-Hadge. This place ſup- Antinoopolis. Meloui.

[w] Ἀπὸ δὲ ἀνατολῶν τῆς πόλεως Νομὸς Ἀντινοίτης, ἡ ἐν μεγάλῃ πόλει ἐπ' αὐτῇ Ἀντινόου πόλις. Ptol. iv. c. 5.

plies Mecca with three hundred and ninety thouſand adeps or ſacks of corn every year, which is ſent by way of Cairo, Suez, and the Red ſea, it being a very rich corn country. The Chriſtians have no church, but are obliged to go to the convent on the other ſide.

Archemounain. About three miles north of Meloui, is the village of Archemounain: There is a large country here which alſo goes by that name. This village is on the ruins of an old city, which I ſuppoſe to be the antient Hermopolis[x]; or, which is all the ſame, as Pliny calls it, the city of Mercury. It ſeem'd to have been of an irregular form, extending above a mile from eaſt to weſt, and more than half a mile from north to ſouth, and is near two miles from the river. Little appears but heaps of rubbiſh all over the ſite of the old city, except a grand portico of an antient temple repreſented in the twenty-fourth plate at C. and D. conſiſting of twelve pillars, ſix in a row, nine feet diameter; there are hieroglyphics on every part both of the pillars and of the ſtones laid on them. I ſaw on the pillars ſome remains of paint, and the ceiling is adorn'd with ſtars; on ſeveral parts there are figures of pyramids, as with a door to them, which Kircher interprets to be (ὁ ἀγαθὸς δαίμων) the good principle; a perſon ſitting, and one offering to him, is cut in ſeveral parts of the frieze. It appears that the pillars have been built up for about half way between, as in many Egyptian temples. About two hundred paces to the ſouth, I ſaw ſome large ſtones, and a piece of a pillar ſtanding upright, which may be the remains of ſome building belonging to this temple. I ſaw alſo ſome pieces of granite pillars among the heaps of ruins. I was inform'd that about a league to the ſouth weſt of theſe ruins, there is a place call'd Hoar, which from the name one may conjecture to be about the ſite of the antient caſtle of Hermopolis[y], on the ſouth ſide of the great canal, where they took cuſtom of every thing that came out of the Thebaid; it being the firſt place without that country; as the Theban[z] caſtle on the other ſide was the firſt place on the Thebaid; which muſt have been at Taroutoſcherif; the provinces of Hermopolis and Antinoopolis being the laſt before the entrance into the Thebaid. I was alſo inform'd that when the waters of the Nile begin to be low, there is no current in this great canal call'd Baher-Joſeph, but that there is always ſome ſtanding water in it. They told me alſo that Mount Bibian is about two hours weſt of this canal; that it was a high hill, I ſuppoſe between the mountains, and that there are ſome ruins there. It was in my return I ſaw theſe antiquities. Going up, we ſtopped only about an hour near Meloui, whilſt the maſter of the boat went to ſee one of his families who lived here.

We ſail'd on, and obſerved a great number of grottos cut in the mountains all the way from Souadi to Manfalouth. Near oppoſite to this laſt place where the hills retire to the eaſt, I ſaw a building on them cover'd with a dome, which I thought might have been a convent; but they told me it was ſome old ruin'd building. I obſerved that there are ſeveral

[x] Εἶτα Ἑρμοπολίτης Νομὸς καὶ μιξέλληνες πόλις, ἀπὸ δυσμῶν τὸ πρῶτον μεσόγειος. Ἑρμόπολις μεγάλη. Καὶ ἀπὸ δυσμῶν τὸ πλάτος παρεκτείνουσι φυλακαί. Ptol. ibid.

[y] See w. Ἐξῆς δ' ἐστὶν Ἑρμοπολιτικὴ φυλακὴ, τελωνίον τι τῶν ἐκ τῆς Θηβαΐδος καταφερομένων· ἐνταῦθεν ἀρχὴ τῶν ἑξήκοντα σταδίων χώρων. Strabo l. xvii. p. 813. Here it is to be obſerved that the Greek meaſure by ſchœni conſiſted of ſixty ſtadia each, from this place up to Siene, and from Memphis to this place, they were ſchœni of one hundred and twenty ſtadia, as lower they were only of thirty ſtadia. See Strabo l. xvii. p. 804.

[z] Εἶτα ἡ Θηβαϊκὴ φυλακή. Strabo xvii. p. 813.

narrow

narrow openings into the mountains. About this place I ſaw great ruins of walls built with unburnt brick, from the river up the ſide of the hills; they told me they were made by the Kings of Egypt, when the Turks invaded this country, tho' I ſhould rather have thought they had been built by the Arabs, when they might have had wars with one another. A little further is a convent cut out of the rock; the church of it is ſerved by a prieſt that comes from Manfalouth. We paſſed by that town, which I ſuppoſe to be Lycopolis, the chief city of a province of that name, in which they paid an extraordinary devotion to the wolf. Some authors mention a fabulous foundation for it, becauſe when the Ethiopians invaded Egypt, they ſay they were drove back to Elphantine, on the borders of Ethiopia by wolves: Other reaſons alſo are given for this extravagant worſhip [a].

Manfalouth. Lycopolis.

Manfalouth is a mile from the river, and above a mile round; it is tolerably well built; a Caſhif reſides here who governs this province: It is alſo a biſhop's ſee, and there are about two hundred Chriſtians in the place; but their church is at ſome diſtance at Narach, where the common people have a notion the holy family ſtay'd till the death of Herod. The Nile here is ſo deep, and there are ſo few ſhallows, that we ſail'd all night, and on the fifteenth we paſſed by Sciout, about two miles from the river, which I went to in my return; it is finely ſituated on a height that may have been made by art, divided into three parts, being higheſt at each end; it is in the middle of a very fine country. There is a large lake by the town, which is fill'd from the Nile by a canal, over which there is a bridge of three high Gothic arches. There are alſo ſeveral pleaſant gardens without the town, which ſtretches about two miles from the ſouth eaſt to the north weſt, and is well built; and it may be reckon'd among the beſt cities in Egypt: A Caſhif reſides here, who governs this province of Sciout; there are about five hundred Chriſtians in the town, and a biſhop; but their church is a league off, the hills to the eaſt being about that diſtance, and are cut into a great number of grottos. This I ſuppoſe to have been Antæopolis, capital of the province of that name, ſo call'd from Antæus, who was overcome by Hercules [b]; and Diodorus ſays that Oſiris committed to his care the countries of Ethiopia and Lybia. This place anſwers alſo to the account of Ptolemy [c], who places it at ſome diſtance from the river.

Sciout. Antæopolis.

We ſaw Aboutig near a mile to the weſt of the river; it is a pretty large town, and a biſhop's ſee; I ſuppoſe it to be Hypſele of the antients. Near the town we ſaw the encampment of an Arabian Sheik, who commands this country. Theſe governors often go round their territories, encamping near towns and villages, in many of which they have houſes. This method they take in order to collect the tributes that are paid to them, which are moſtly in cattle. Above Aboutig is the port that belongs to the city, call'd Nackele, and almoſt oppoſite to it is the country of Seling, conſiſting of ſeveral villages. To the north eaſt of the moſt ſouthern village, are two ſmall hills, where I imagined there might have been ſome antient town; and from the name one would conclude it was Selinon, ſuppoſing the diſtance of ſixteen miles in the itinerary from Pa-

Aboutig. Hypſele.

[a] See t. and Diodorus i. p. 79.
[b] Diodorus i. p. 18.
[c] Μητρόπολις Ἀνταίου μεσόγειος. Ptol. iv. c. 5.

nopolis

nopolis or Akmim, to be a miſtake for ſix and thirty. In the evening we
Gaua-Kiebre Paſſalon. came to Gaua-Kiebre, which may be the Paſſalon of Ptolemy, the laſt place in the province of Antæopolis, tho' the diſtances do not well agree. There is here a very beautiful portico of a temple of eighteen pillars, in three rows, as repreſented in the twenty-fifth plate; they have a particular capital, and the columns are enrich'd with hieroglyphics beyond any that I have ſeen in Egypt. The manner alſo in which a wall is built up againſt the pillars in the front, as for ſo many door places, is altogether ſingular. There is an imperfect Greek inſcription in the frieze, the middle ſtone of the inſcription being fallen down, and lies on the ground. This inſcription may be ſeen at the end of the book, with other inſcriptions I found in Egypt; it appears to have been a very magnificent building, not only from the portico, but from the vaſt ſtones that are ſeen about it; one I found to be twenty-one feet long, eight broad, and four deep, another thirty feet long, and five broad. Behind the portico, at ſome diſtance is a ſtone ſhaped like the top of an obeliſk, as ſeen in the ſame plate. There is a niche on one ſide of it, which might be for a ſtatue, and hieroglyphics are cut on it. On the ſixteenth we came to the territories of the Prince of Akmim, which begin at Raigny. Near this place is the grotto of the famous ſerpent call'd Heredy, mention'd by travellers. On the ſeventeenth we arrived at Akmim.

CHAP. II.

Of AKMIM, and the places near it.

AKMIM is about a mile to the eaſt of the river, on a little height that ſeem'd to have been raiſed by art, a canal of water from the river going round moſt part of the town when the Nile is high.
Panopolis. I ſuppoſe it to have been Panopolis, famous of old for workers in ſtone, and for the linen manufactures[d], and at preſent they make coarſe cottons here. It appears plainly from Diodorus, that this is the city which is call'd Chemmis by Herodotus *, who mentions that Pan accompanying Oſiris, on that account was deified, and particularly worſhipped in this city. Herodotus ſays Chemmis was near Neapolis, as it was the next city to it of any conſequence on the eaſt ſide, and ſpeaks of a temple and games inſtituted to Perſeus here, whoſe anceſtors they pretend went from this city into Greece. It is now the place of reſidence of the Prince of Akmim, who has the title of Emir or Prince, and is as a Sheik of the country. The family came two or three generations paſt from Barbary, and managed ſo as to become governors of a large territory, by renting the land of the Grand Signor, according to cuſtom. It is like the other

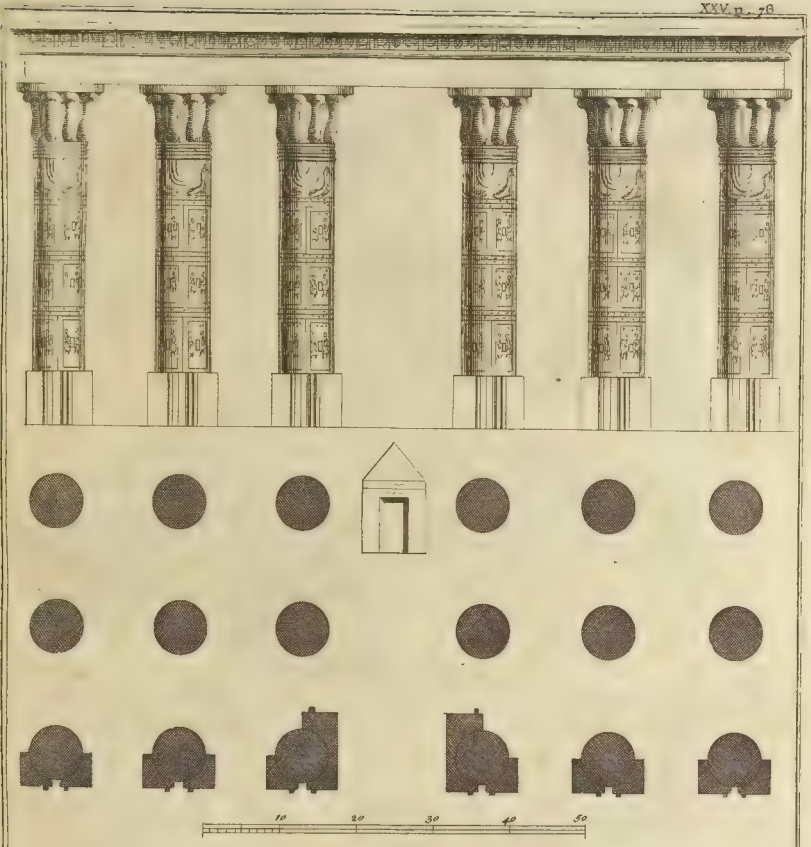
[d] Παιῶν πόλις, λινεργῶν, ἢ λιθεργῶν καὶ σινία παλαιά. Strabo l. xvii. p. 813.

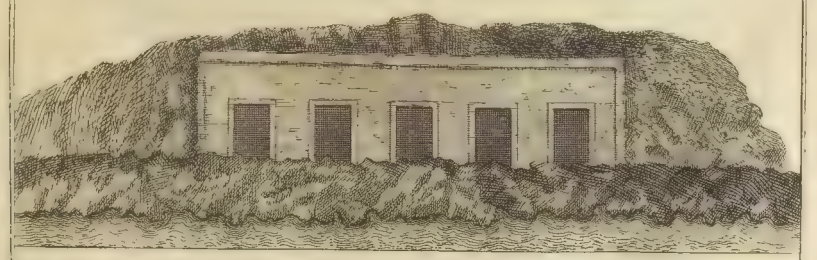
* Τούτῳ γὰρ τὸν ἐγχώριον ἐ μόνον ἀγάλματα πεποιηκέναι κατὰ πᾶν ἱερὸ., ἀλλὰ ἢ πόλιν ἐπώνυμον κατὰ τὴν Θηβαΐδα, καλουμένην ὑπὸ τῶν ἐγχωρίων Χεμμιν ἢ Χεμμὼ, μεθερμηνευομένην δὲ Πανὸς πόλιν. Diodorus i. p. 16.

Ἔστι δὲ Χέμμις πόλις μεγάλη νομοῦ τοῦ Θηβαϊκοῦ ἐγγὺς Νίης πόλιος· ἐν ταύτῃ τῇ πόλι ἐστὶ Περσέος τοῦ Δαναὴς ἱρὸν τέθεγμενον. Herodotus ii. c. 91.

Herodotus ſays that this city was in the Nomos of Thebes, which probably in his time extended ſo far, and the provinces of Coptos and Panopolis might be afterwards taken out of it.

Arab





A PLAN *and View of the* Portico *of the* Temple *of* Gaua. *And a* Grotto *near* Hajar Silcily

Arab towns, except that the ſtreets are wider; the quoins of their houſes are built of burnt brick, but all the reſt of bricks that are only dried in the ſun. I went to the convent of the Franciſcan miſſionaries, being recommended to them by their prefect. I dined and ſupped with them in their hall, and the firſt day many of the Catholic Coptis came to ſee me, there being about two thouſand Chriſtians in and about the town, two hundred of which they told me were converts to the church of Rome. They have a large room in the convent, where as many of their people as pleaſe may come every night, and one of the fathers is obliged to attend to diſcourſe with them, and to anſwer any queſtions they aſk.

I went with my friend Malim Soliman to wait on the Prince, with a letter from Oſman Bey, and a preſent of ſeveral vaſes of glaſs; he was dreſſed in the Turkiſh habit, not after the Arab faſhion, and received me with great civility. This Prince is much beloved by his ſubjects, eſpecially the Chriſtians, who are on a very good footing in this place, as they were likewiſe in the time of his father, which is thought to be owing to the mother of this Prince, who had been a Chriſtian ſlave, and it is conjectured that in her heart ſhe always retain'd her religion, for as long as ſhe lived, ſhe ſent a preſent to the convent every week; and this Prince was thought to be much inclined that way, having, as they ſay, ſhewn ſome marks of devotion when he has come to ſee their chapel. The miſſionaries came here at firſt under the character of phyſicians, and were received by the father, as well as by this Prince, into their palaces: The latter ſome years ago was accuſed to the government above, as if he was become a Chriſtian; five hundred ſoldiers were ſent to bring him to Cairo, but eſcaping to the mountains, he took with him the three miſſionaries that were there; and having friends at Cairo, after ſome time the ſoldiers were recall'd, and he return'd to his capital. This Prince died ſuddenly about a year after, greatly lamented by his people. I went to ſee the ſmall remains of antiquity that are about the town, and found to the north ſome ruins of an antient temple, of which there is little to be ſeen, except four very large ſtones that lie near a hollow ground, out of which it is probable they dug the other ſtones of the temple: One of them, more remarkable than the reſt, is about eighteen feet long out of the ground, one end of it being under a modern building; it is eight feet wide, and three deep, and has a Greek inſcription on it, in which the name of Tiberius Claudius is mention'd, and ſome remains, as I take it, of the name of the city. On another ſide of the ſtone is a very extraordinary ſculpture which has been painted, and from which I concluded that it was a temple dedicated to the ſun. Within ſome ornaments, there are four circles; in the inner circle is a figure probably repreſenting the ſun, the ſpaces between the two next are divided into twelve parts; in the firſt, twelve birds are cut in like ſeals; in the next twelve figures defaced, that I conjectured might be the ſigns of the Zodiack. The outer one, not divided, has in it figures of men, if I miſtake not, in the ſame number. In each angle between the outer circle and the ſquare ornaments that are round it, is a figure which may poſſibly repreſent the four ſeaſons: A wing extends along one ſide of it, from a ſort of globe mark'd out in lines, which probably had another wing extending in the ſame manner, it may be over ſuch another ſculpture. Theſe ſtones, and ſome others of a tem-

ple near, are ſo large that they cannot move them; nor do they uſe ſtones in building, but they break in pieces theſe fine morſels of antiquity, adorn'd with hieroglyphics, and make lime of them. About a hundred yards higher to the north eaſt, is another great ruin, the ſtones of which are ſtill larger: The entrance of this temple ſeems to have been to the ſouth, as that of the other was probably to the north; moſt of it is a white ſtone mix'd with pebbles, and adorn'd with hieroglyphics; one of them has ſtars cut on it, which without doubt cover'd part of the building. Theſe ſtones lie all in a hole ſome feet deep, which has been dug to get out the ſmall ſtones, and to break the large ones to pieces. One of theſe temples might have been dedicated to Pan, and the other to the Sun, and poſſibly there might have been a third dedicated to Perſeus. Several red granite pillars ſtand in a ſquare of the town, where there might be ſome other antient building; and in a moſque I ſaw many pillars of granite, and other marble. In the portico of another moſque, there is a piece of grey granite five feet long, and near two broad, on which there was a Greek inſcription, that has been almoſt entirely eraſed; it was in ſmall letters not an inch long, and probably ſome law or decree was cut on this ſtone.

Convents to the eaſt.

I ſpent a day in going to ſee ſome places without the town, and went three miles eaſt to the uninhabited convent of the martyrs, on a low hill near the foot of the mountain; from thence we went into a very narrow valley, between the high ſteep mountains, and in two miles came to the convent call'd Dermadoud, which is one of the moſt diſmal retirements I ever ſaw; it conſiſts of nothing but grottos cut in the rock, except the ſmall church, which is of brick, that has ſeveral Copti inſcriptions on the plaiſter within: Some of the little cells in the rock have a wall with a door-place before them; one very large one ſeems to have been the refectory. From the convent there is a very narrow dangerous way cut out of the perpendicular rock, to a ſmall building half way up the mountain, which might be ſome hermit's cell. Beyond this monaſtery there is a very ſteep aſcent up the valley; and the way for half a mile before we came to the convent is ſo obſtructed with the great ſtones that have fallen down from the hills, that the way is impracticable for horſes. This might be a retreat in times of perſecution, and afterwards be frequented on account of the fine water that is here, moſt of which diſtils in drops from the rocks, there being a ſort of well they call Bir-Elaham, which is the only water I met with in Egypt, that does not certainly come from the Nile. Near it are ſeveral grottos and little cottages, probably built by the Chriſtians, who ſometimes come and ſpend a day here, and have ſervice in the church. I obſerved the rocks of freeſtone towards the bottom, have every half foot a layer of black flint about an inch thick, which has a white coat on each ſide; and the rock in ſome places having fallen away, it appears like an artificial ceiling. Coming out of this valley, we went on to the weſt to a village call'd El-Gourney, over which the hills are cut into ſepulchral grottos in ſeveral ſtories about three quarters of the way up; ſome of theſe are ſingle rooms, others have two or three one within another; they have moſtly three niches in them about three feet deep, and three feet from the ground, being cut up to the ceiling, in which without doubt they depoſited their dead. I

obſerved

obſerved a deſcent down from ſome of them that has been fill'd up, and ſaw many ſwathes and bones lying about; ſeveral of the rooms were painted, but without figures, except one, in which I ſaw an Ibis repreſented in the ceiling, and ſome very odd figures on the ſides, particularly a man tied to the body of a four-footed beaſt.

I went alſo to the weſt ſide of the Nile, to two antient magnificent convents. We paſſed through Souadgy, where a Copti invited us to take coffee, and a collation of dates, treacle, and bread, and would not be refuſed; ſo laying a carpet before his door, we ſat down and accepted of his favour, and at our departure he invited us to return and take a lodging at his houſe, or to dine with him the next day. Going out of town, we ſaw a young woman unveil'd, with braſs ornaments about her neck, ſitting by the way-ſide. We paſſed by ſeveral little lakes of water, made by the overflowings of the Nile, and I never ſaw ſo great a quantity of wild fowl together as there was on them. We went on, and came to the convent call'd Embeſhnuda, on the edge of the ſandy deſert: There are ſeveral remains of antient pillars, and ſtones of red granite, in and about both the convents; ſo that I conjecture the city call'd Crocodilopolis was here, mention'd in this part by Ptolemy as diſtant from the river[e]; and they have a tradition that there was a large city here that extended from one monaſtery to another. This convent is built of hewn ſtone, and there are great marks of magnificence in both the churches; and without doubt it was on the firſt eſtabliſhment of Chriſtianity in Egypt, that theſe convents were built, as the work is executed according to the Greek architecture, tho' after it had begun to decline: And as I ſaw a ſculpture of an eagle with a croſs before it, and another eagle on a crown, it made me conjecture that this great convent was founded by the Empreſs Helena. The churches of both the convents are built on the ſame model, with pillars of the Corinthian order, not executed in the beſt manner; ſeveral of them have croſſes on them inſtead of the roſe in the capital. It appears that there was a building adjoining to the ſouth ſide of each of theſe churches, which ſeems to have conſiſted of two ſtories of cells for the monks, there being in the great convent two ſtories of oblong ſquare windows. The church is paved with red granite, and on many of the ſtones are ſome remains of hieroglyphics; a plan of the church of the large convent, with the ſuppoſed apartments to the ſouth of it, may be ſeen in the laſt book, with the diſcourſe of the Copti church. The gates of this convent ſeem to have been of the Doric order, and probably ſome other parts, for I ſaw in ſeveral places the frieze of that order.

Convent to the weſt.

Above a mile to the north is the other convent call'd Der-Embabſhai; there is a foſſee round the convent about half a mile in compaſs; the quoins and doors of the building are of ſtone, moſt of the reſt is of brick, the gate to the north is adorn'd with Corinthian pilaſters, and an entablature over, with a relief of St. George on each ſide. The architecture of this convent is rather richer than that of the other; the greater part of this church is fallen down, and they now only make uſe of the eaſt end which is encloſed. Near the weſt end of this church there is a large vaſe, ſaid to have been uſed for a font, and is repreſented in the plate, with the

[e] Εἶτα μεσόγειος πόλις κροκοδείλων. Ptol. iv. c. 5.

plan

plan of the other convent; it is near the weſt end of the church, without the preſent encloſure, which takes up only the ſite of the church, and the ſuppoſed apartments to the ſouth.

I went firſt to this cõvent, and as they have no place fit to carry a ſtranger into, they prepared a collation for us in the weſt end of the church; which is what they uſually do, when any one comes they would ſhew a particular honour to. We walked two miles on the ſand, to the mountains on the weſt, going by a large burial place of the Chriſtians, to which they are brought from all the neighbouring parts to be buried. We after paſſed by a ſmall hillock, on which there were ſome ſmall ruins of a building that ſeem'd to have been round, and it is ſaid was a church. We ſaw the track of wolves in the ſand, and they pretended to ſhew the trace of ſerpents, which they ſay are here fourteen or fifteen feet long. There are ſeveral holes in the ſides of the rocky mountains, which do not extend far in; I went up to ſome of them, and could ſee that they were places of ſhelter for eagles and other large birds. I obſerved towards the bottom of the mountains, the ſame regularity as on the other ſide, a layer of yellow flint about an inch thick, at the diſtance of every eight inches. We return'd to the convent, and being a fine evening, we took the refreſhment that was prepared for us, ſitting on matts abroad at the door of a chapel; they ſtuck the wax lights of the church into their cakes, inſtead of candleſticks, and we went to repoſe in the chapel itſelf. The next morning we view'd the great convent, where the prieſts entertain'd us with coffee, and offer'd to kill a ſheep if we would ſtay and dine; but we went on thro' clouds of duſt to Akmim, for the wind being high, it raiſed the ſands to ſuch a degree that we could not ſee before us any further than in a very thick fog; and the duſt was ſo exceedingly troubleſome to the eyes, that it would have been a pleaſure to have had it ſucceeded by the moſt ſtormy weather, attended with rain. Theſe two convents have their lands of the Prince at an eaſy price; but they are obliged to entertain the Arabs, and even the Bey of Girge when he paſſes by, which is a great burthen. About this place and Akmim I ſaw many of the dome trees, the leaf of which reſembles that which is call'd by the botaniſts the palm of Braſil, with the folding or fan leaf. On enquiry I find this tree as it grows here is not any where deſcribed, but may be ſeen engraved in the laſt book, with ſome other plants I collected in Egypt.

I happen'd to be at Akmim at Chriſtmas, and ſat up almoſt all the night of Chriſtmas eve to ſee the Copti ceremonies in the Roman church; for tho' they become converts to the church of Rome, they retain their own ceremonies, only making ſome few alterations in part of their prayers, where heretics are mention'd with honour; and this is the method of the Greek, Armenian, and all the other eaſtern churches. As ſoon as the ſervice was ended, which is not before day, I had a meſſage from Malim Soliman, that I muſt come to his houſe and paſs the whole day with him, he having invited me before to dine with him on Chriſtmas day. Accordingly I went to his houſe, and coffee being ſerved, we all found it neceſſary to repoſe on account of the fatigue of the night before. At noon a great dinner was ſerved in an open ſummer-houſe, of twenty-five diſhes, eight or nine in a row, ſeveral of them being repeated three or four times over; they conſiſted moſtly of rich ſoups, and a ſort of ragoos, roaſt

roaſt lamb, pigeons and fowls ſtuffed with rice, and I was the only perſon at the table that was ſerved with a plate, or had a knife and fork; his ſons-in-law, and ſome of his relations waited at table; for ſons and inferior relations in this country will at no time ſit down before their parents, unleſs they are deſired three or four times; a great ſubordination being preſerved throughout all the eaſt, with regard to different degrees and ſtations. Firſt a very rich dram was ſerved, and at dinner wine was given round, that I had preſented him with, which was a very extraordinary thing. After we had drank coffee, we walk'd out of the town to his garden, where we had coffee again, and returning to his houſe, after ſupper he aſk'd me if I would lie there or at the convent? In this manner the day was paſſed in a Turkiſh viſit; for ſuch it really was, every thing being far beyond whatever the Arabs pretend to, and after the Turkiſh manner. I went a ſecond time to ſee the Prince, who ſaid he wonder'd he had ſeen me but once; he deſired me to make his houſe my own, and command what I pleaſed, and promiſed to ſend a man to remove the earth from an inſcription I deſired to copy.

I agreed here for a boat and four men to go up with me to the Cataract, and to bring me back to this place, paying them about the value of half a crown a day, together with a certain quantity of corn and lentils by the month, and to find them in coffee; and in ſhort as I found afterwards, they expected I ſhould let them have a ſhare of every thing I had; for it is the nature of the Arabs to deſire whatever they ſee. When we had made the agreement, the Coptis who were preſent ſaid a prayer according to their cuſtom. Malim Soliman and ſome other friends came with me to the boat, and his ſervants brought me a preſent of a large baſket of bread, ſome fine cakes, and a live ſheep: At parting the Coptis ſaid a prayer, and wiſhed a ſafe return, that we might ſay another prayer together.

CHAP. III.

From AKMIM to MENSHEEH, GIRGE, FURSHOUT, DENDYRA, KENA, KEPT, COUS, and THEBES.

ON the twenty-eighth of December about noon I left Akmim, to go on towards the Cataracts. In ſome time we came to a ruin'd convent of red unburnt brick, call'd Der-El-Hadid; and oppoſite to Menſheeh to another, which has four prieſts in it, and is call'd Der-Embabſag, to which the Chriſtians of Menſheeh come to church; it is in a very ruinous condition, but about it there are pieces of entablatures and capitals, which are proofs that there had been ſome other ſort of buildings there. After we had view'd the church, the prieſt told us there was nothing more to ſee; but as ſoon as he had a piece of money put into his hands, he ſhew'd us the way up ſome ſtairs, and brought us to a draw bridge that led to a ſmall chapel, to which they retire in difficult times, or when the Arabs break in upon them.

Menſheeh, old Ptolemais.

We croſſed over to Menſheeh on the weſt, a poor ill-built town, about a mile in compaſs; but there are marks here of a great city to the ſouth of the town, which part is call'd Embabſag, as they ſay from St. Sag, a biſhop of this place; and it is at preſent a biſhop's ſee. I went round part of the foſſee of the town, which is about three quarters of a mile long to the ſouth, and half a mile broad from eaſt to weſt; probably the antient town extended alſo as far north as the preſent. All along by the river are conſiderable ruins of a quay, built with ſeveral ſhort piers to receive the boats into docks, where they might be ſhelter'd from the weather; and in one part it is built in a ſemicircle, with flights of ſteps in different parts. I ſaw ſeveral pedeſtals, cornices, and pieces of granite among the ruins. This ſeems to have been Ptolemais, mention'd by Strabo as the greateſt city in the Thebaid, and had a government eſtabliſh'd after the Greek manner; ſo that it is probable that the town was rebuilt under the Ptolemies, and had its name from them. Some think it might be built on the ſpot of the antient city, this being mention'd as the capital of this province Thinites; Ptolemy calls it Ptolemais of Hermius; ſo that it is probable Mercury was worſhipped here in a particular manner. Within the compaſs of the old town is a ſmall lake that is fill'd with water when the Nile riſes, and when the water evaporates, it leaves a cake of ſalt on the top, as in many other parts of Egypt. The Prince of Akmim having writ to an officer of the town to give me ſome letters for Aſſouan, I waited on him with a preſent of rice and ſoap, which are acceptable here, and he gave me letters to his friends at Aſſouan, and entertain'd me very civilly at his houſe. I went afterwards to ſee the maſter of the veſſel that brought us from Cairo, who had another family here, and he had invited me to his houſe in the evening, it being ſtill the faſt of Rameſan; he entertain'd me likewiſe with coffee, and a hot ſharab as they call'd it, made with ſugar and ginger; inſtead of which, people of better condition uſe cinamon, and drink it like tea, it being an extraordinary entertainment. We ſat round a pan of coals, and three Mahometans ſung Arab ſongs, beating time with their hands, and playing on a tambour.

On the twenty-ninth we purſued our voyage, and ſtopped at a proper place on the eaſt to take in a ſtore of wood: An Arab came down from the mountain on horſeback after my ſervant, and approach'd the boat; but he came in to us and avoided being ſtripped, as probably he would have been, if the Arab had come to him. After ſome time we had to the eaſt the high rocky hills almoſt perpendicular, in which there are many curious grottos. We came to the poor little convent of Girge, on the eaſt ſide, under the rocks. To this place the Coptis of Girge come to church, not being allow'd a church in the city. We went about two miles further to Girge, on the weſt, which is the capital of Said or upper Egypt; it is not above a quarter of a mile from the river, and may be near two miles in compaſs, is pretty well built, and if I miſtake not, moſtly of burnt brick. The Sangiack, or governor of upper Egypt, who is one of the Beys, reſides here, and continues in this office three or four years, according to the pleaſure of the divan at Cairo, or as he is agreeable to the people here. I went to the convent of the Franciſcan miſſionaries, who paſs for phyſicians, but privately have a church, and as they told me, about

Girge.

about one hundred and fifty converts; but they are often in great danger, for the ſoldiers are very inſolent, all the moſt unruly janizaries being ſent to this place from Cairo; ſo that the miſſionaries have been forced to fly two or three times, and their houſe has been plunder'd. I went with one of the fathers to wait on the Caimacam of the town, who is chief governor in the abſence of the Bey. This father was detain'd here to viſit this great man, who was in a dropſy. I ſhew'd him the letter I had from Oſman Bey to the Sangiack of Girge, made him a preſent of two boxes of French prunellas, and he gave me a letter to Aſſouan, near the Cataract. I then went to the Aga of the janizaries, who was ſitting according to their cuſtom, under the gateway to his houſe; he received us with much civility, having been a patient of the father, and gave me four letters to the people above, and I ſent him the ſame preſent I had carried to the Caimacam. We afterwards went to a Turk, who I was told had ſome ſuperior command over the janizaries of the caſtle of Aſſouan; I gave him a letter from the Prince of Akmim, and to the preſent I made the others, I added a large baſket of rice: He did not receive us very politely, but ſaid he wonder'd for what end the Franks went up to the Cataracts, and aſk'd if I had a watch to ſell; which is a way they have of intimating that they want ſuch a preſent: However, as ſoon as he ſaw what I had brought for him, he order'd me a letter, that he ſaid would protect me as far as the three caſtles; that is, as far as the Grand Signor's dominions extend.

I went about three miles to the weſt, to a village call'd El-Berbi (The temple.) It is built on part of a raiſed uneven ground, which ſeems to have been the ſite of an antient city: Aſking them where the temple was, from which it had its name, they ſhew'd me a hollow ground from which probably all the ſtones had been carried away to Girge. This I ſuppoſe to be the antient Abydus; which is the more probable, as it is mention'd [f] as a city diſtant from the river, on the weſt ſide. It was once the ſecond city in the Thebaid, where there was a famous palace of Memnon [g]; but in Strabo's time it was only a village. He ſays ſome were of opinion that Iſmandes was the ſame as Memnon, and conſequently that the Labyrinth was the work of Memnon. He mentions alſo a fountain here, to which there was an extraordinary deſcent by ſteps, and likewiſe a canal from the great river, which ſeems to be that which comes from Badjoura to the ſouth. He ſays alſo that there was a wood about the canal of the Egyptian Acanthos, which was ſacred to Apollo; and poſſibly the wood about Furſhout may be ſome remains of it [h].

El-Berbi, old Abydus.

From this place they went to the upper or great Oaſis *, ſeven days journey, probably about a hundred and forty miles from Abydus, by a way almoſt inacceſſible by reaſon of the ſands; but the place itſelf was well

Oaſis.

[f] Εἶτα μεσόγειος ὁμοίως ἀπὸ δύσεως Ἄβυδος. Ptol. iv. c. 5.

[g] Ἡ Ἄβυδος, ἐν ᾗ τὸ Μεμνόνειον βασίλειον θαυμαστῶς κατεσκευασμένον, ὁλόλιθον τῇ αὐτῇ καλασκευῇ ἥπερ τὸν λαβύρινθον ἔφαμεν. Strabo xvii. p. 813.

[h] Abydus Memnonis regia et Oſiris templo inclyta, VII. M. cccc. paſſ. in Libyam a flumine remota. *Plin. Nat. Hiſt.* l. v. c. 9.

For what relates to Oaſis, ſee Herodotus iii. c. 26. Strabo calls theſe places that are in the midſt of the deſerts Ἀνάσεις, or rather Ἄνασις.

* Κατάσκοπος γάρ ἐστε ταῖς οἰκήσεσι πεφεμενομένοις ἐρήμῳ τῇ ἀνύδρῳ γῇ· καλέσι δὲ τὰς τοιαύτας οἰκήσεις Ἀνάσεις οἱ Αἰγύπλιοι. Strabo ii. p. 130.

Stephanus takes notice of this difference of the names, which confirms the opinion that the reading of Strabo ought to be corrected to Ἀνάσεις. Ἀνάσις πόλις Αἰγύπλε· ταύτην δὲ τὴν Ὄασιν καλεῖσι. Stephanus de urbibus.

water'd,

water'd, and abounded in vines: This doubtleſs is what is call'd Elouah, in ſome modern accounts of Egypt, that mention it as a place where they have plenty of water and palm-trees. There the caravans of Nubia firſt come into Egypt, after thirteen days journey; and the country is govern'd by a Caſhif. It is ſaid the army of Cambyſes came to this place when he ſent them from Thebes, on the expedition to plunder the temple of Jupiter Ammon, which was three degrees further north; in which journey it is ſaid the whole army was buried in the ſands. To this place the Chriſtians were often baniſh'd in times of perſecution; and there is an epiſtle of St. Athanaſius directed to them here. The ſecond Oaſis was to the weſt of the lake Mæris, by ſome call'd little Oaſis, about one hundred miles from the other: The lake mention'd as ſix hours weſt of the lake Mæris muſt be too near to be that place. The third Oaſis was call'd alſo the little Oaſis; with regard to which, ſome diſtinguiſh both the others by the title of great. This is mention'd as at a great diſtance from the others, and was near the temple of Jupiter Ammon. This laſt and the middle Oaſis muſt be meant by Pliny, who ſpeaks of two as being bounded by the provinces of Memphis, Heracleopolis, and Arſinoe.

On the thirty-firſt I ſet forward in the boat from Girge, in company with an Aleppine of the Roman Greek church, who lived in the convent of Furſhout, and I ſuppoſe was a lay brother. We paſſed by the large iſle of Domes, call'd ſo from that tree; a great number of which grow on it. I firſt ſaw in this voyage the large floats of earthen ware; they are about thirty feet wide, and ſixty long, being a frame of palm-boughs tied together about four feet deep, on which they put a layer of large jars with the mouths uppermoſt; on theſe they make another floor, and then put on another layer of jars, and ſo a third, which laſt are ſo diſpoſed as to trim the float, and leave room for the men to go between. The float lies acroſs the river, one end being lower down than the other; towards the lower end, on each ſide they have four long poles, with which they row and direct the boat, as well as forward the motion down: It is ſaid crocodiles have ſometimes taken men from theſe floats; a view of one of them is repreſented in the eighth plate. A few miles to the ſouth of Girge is Bardis, where a great Sheik reſides, who has but a ſmall territory here on the eaſt and weſt, but has a large tract of land under him up higher on the eaſt, extending from Kena near as high as Eſne, and reſides ſometimes at Cous. We ſtopped at a place about three miles from Furſhout on the third of January, the wind not having favour'd us. We mounted on aſſes without bridles, and only a piece of coarſe cloth tied on the back for a ſaddle; but we were ſoon met by the preſident of the convent, who had brought horſes for us on notice of our arrival, and we

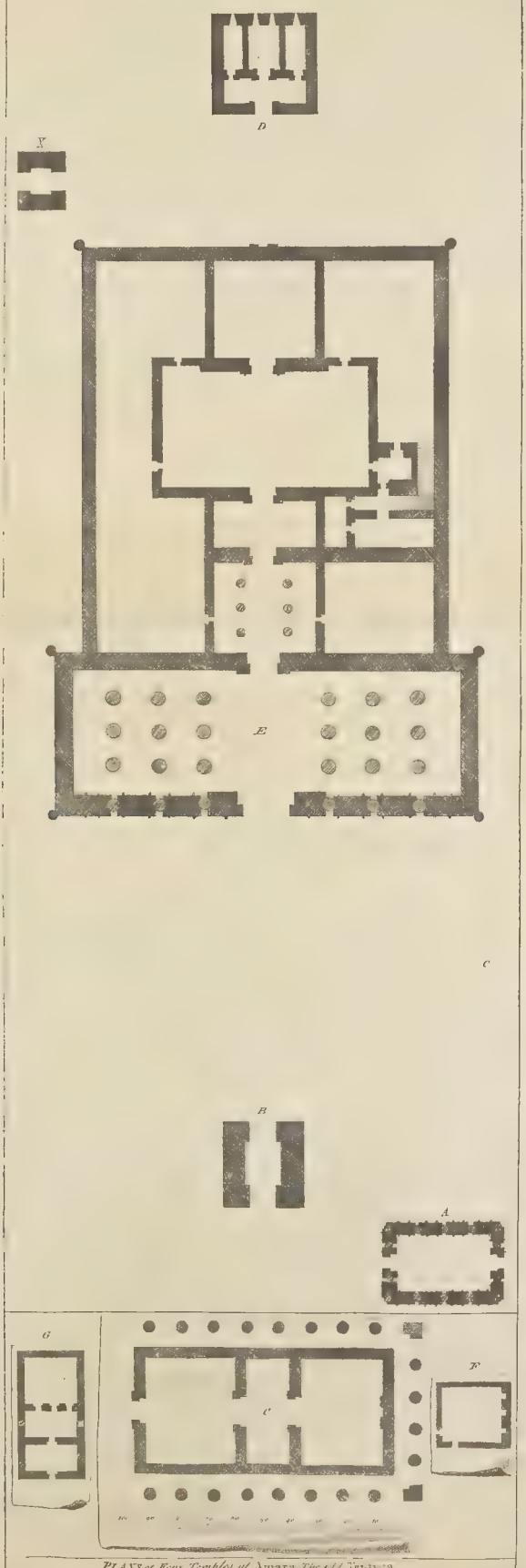
Furſhout.

came to Furſhout, which is a poor, ill-built, ruinous town, that may be about a mile in compaſs. The great Sheik reſides here, who is governor of almoſt all the country on the weſt, near as far as Aſſouan; tho' in the upper parts they make themſelves almoſt independent of him, and it is with great difficulty that he collects his rents. The country round is very pleaſant, moſt of the roads leading to the town being planted with acacia trees. The Franciſcan miſſionaries have a convent here under the name of phyſicians, and have a large ſaloon where they receive their company, which in private ſerves them for a chapel. I waited on the ſecretary of the Sheik,

and preſented him with five or ſix pounds of coffee, and he ſent a preſent of a ſheep alive to the convent to entertain me with, and after introduced me to the Sheik himſelf, who was ſitting in the corner of his room by a pan of coals: He roſe both when I came and when I left him; his dreſs was after the Arab manner. I gave him three letters, and the ſervant brought in the preſent I made him of two boxes of prunellas, two of ſome other ſweetmeats, and ſeveral vaſes of glaſs. He aſk'd me where I intended to go? I told him to the Cataract. He ſaid a boat of Franks went up lately, and that the people ſaid they came to find the way into the country, in order to return afterwards and take it. He then aſked me what I wanted to ſee? I told him the ruin'd cities. He ſaid we had not ſuch ruins in England; and asked whether if they ſhould go into our country, we would permit them to ſee every thing. All theſe queſtions, tho' a little ſhocking, he ask'd me with a good-natured ſmile, and told me he would give me letters, and a man to go with me; ſo that I might be aſſured I ſhould travel ſecurely. I went to ſee the Sheik's garden, planted in the middle with vines, the other parts being like an orchard full of the acacia, palm, oranges, lemons, and other trees. The interpreter of the Arab language I had taken with me, who was an Armenian, falling ill, I was obliged to ſend for another to Girge, where they engaged a merchant of Aleppo, who came up to ſell goods, to go with me; and on the eighth of January in the morning, the ſecretary came and had his carpet laid in the convent, and ſent to his houſe for coffee and other refreſhments, and we took collation together, and about ten I dined with the fathers; the ſecretary eating the dinner he had order'd for himſelf in another part of the convent, ſending us a part of it, not being accuſtom'd to ſit at a table; and we all ſet out together and went through Badjoura to the boat. The ſecretary ſent me a preſent of a large ſheep alive, bread, and ſugar canes, and about two in the afternoon we ſet ſail, and paſſed by Hou to the weſt, a long town on a height that ſeems to be made by art, and extending a conſiderable way to the weſt; this I conjecture might be little Dioſpolis of Ptolemy: We lay all night near Reiſere. On the ninth about midnight we arrived at Dendera, about half a mile from the river: There is a great quantity of wood all round it. I went out to the skirts of the town; but we did not care to go much about, becauſe it was the firſt day of the great Turkiſh feaſt Biram, after the concluſion of their month of faſting. Some of our men went to the moſque in a habit of ceremony uſed in theſe parts, a gown of white cotton ſowed up before, ſo that it look'd like a ſhirt; and poſſibly from this the uſe of the ſurplice might take its riſe, as a veſt of ceremony uſed when they went any where in high dreſs.

I had letters to two Mahometans here, to whom I carried ſome ſmall preſents, and they recommended me to the governor, who ſent his brother with me about a league to the ſouth to Amara, where are the ruins of the antient Tentyra, about a mile from the river, and from the mountains to the ſouth; from which the name of the preſent town ſeems to be derived. The people of Tentyra were famous for their enmity to the crocodile, ſo as to endeavour to deſtroy that animal by all means, inſomuch that they often engaged in wars with the worſhippers of the crocodile, and particularly with the people of Ombos. Some imagined, tho' it is ſaid falſely,

that they had a greater natural power over theſe animals than other people, having encounter'd them with wonderful ſucceſs at the publick games at Rome. In this city they were great worſhippers of Iſis and Venus; to each of which Deities they had a temple. From the many heaps of ruins that are ſeen, the city appears to have been large; they extend about a mile from eaſt to weſt, and half a mile from north to ſouth. The town has been much frequented ſince the time of its antient ſplendor, for the buildings are almoſt fill'd up with aſhes and rubbiſh; they ſeem to have lived much in and about the temples, and to have built their little houſes of unburnt brick near them; particularly there are ſeveral on the top of the great temple, probably erected there for coolneſs by night during the ſummer ſeaſon; but as this temple is but two hundred feet long, and a hundred and forty-five broad, any one may judge with what reaſon it has been ſaid, that the temple is ſo large that a city was built on it. The chief remains of buildings are very near to one another, as repreſented in the twenty-ſixth plate. What are above the line mark'd in the drawing, are placed as they ſtand in relation to one another, except that the gate X. is further to the eaſt. There are two gates and four temples which ſeem to have relation to one another; the ſmall temple A. being without the gate B. might not belong to the others, and is too ſmall for the temple of Venus: In it is the ſecond capital deſcribed in the plate of that architecture. This gate B. is like the grand kind of gate at Thebes, which may be ſeen in the drawings of the temple of Carrack: A ſort of double frieze is mark'd out in lines within it, in which one may ſee ſomething of the metopes and triglyphs of the doric order, as repreſented in the plate of cornices and entablatures. The temple C. which is ſituated on the right hand, as the plan of the front of it is mark'd, has over the capitals two ſquare ſtones; on the lower ſtone a figure is repreſented as on the laſt pillar in the ſecond plate of columns. This temple is ſo near the great one, that I ſhould imagine it was a building that belong'd to it, as well as the temple D. Over the door of the latter a hawk is cut, with the uſual cap or ornament on his head: In one room there are two friezes, and two ſtories of hieroglyphics range round it, and a cornice on the outſide, with hawks and wings, and a frieze, under which two Deities are cut. At the end of the middle room is a niche, Oſiris is cut in it in releif, with a high cap, as repreſented in the ſmall braſs ſtatues, but much defaced. Poſſibly this temple might be the habitation of a ſacred hawk. The grand temple itſelf E. is intire, except that ſome apartments which ſeem to have been at top are deſtroy'd, and ſix or ſeven of the rooms below are intirely fill'd up. There are ten flights of ſtairs to the top, at the ſixth is the room F. and near the top are the rooms G. from which there are ſix ſteps to the top of the temple. The particular large capital of the pillars, which is repreſented in the plate of capitals, has over it a ſquare ſtone, with a compartment of reliefs on each ſide, in the beſt taſte and workmanſhip of any I have ſeen in Egypt, and are exquiſitely fine, inſomuch that I conclude they muſt have been executed by one of the beſt Greek ſculptors. At the ends of the grand room are four ſtories of hieroglyphics, in ſeven compartments, each having two or three figures of men in it, ſome of which are defaced. There are alſo four ſtories of hieroglyphics on the outſide; and probably there were five both within and without, before the ground



PLANS of Five Temples at Amara The 6th Tentyra

Back of
Foldout
Not Imaged

ground was raiſed. Coloſſal figures are cut on the outſide of the ſouth end, five of them together, and two more beautiful than the others at each corner. Round the top of this building there are ſeveral ſpouts, with an ornament over them of the head and ſhoulders of the ſphynx: This, no doubt, was the temple of Iſis, as may be concluded from the capitals which are ſhaped like the head of that Deity. The gate X. of the ſame kind as the other, ſtands, with regard to the temple, as it is repreſented; on the ſtones that cover it are cut five of the birds Ibis. A third gate in the ſame ſtyle is ſo far to the eaſt ſouth eaſt of the temple, that it is not repreſented with the other plans: It is all over adorn'd with hieroglyphics, as well as the others, and poſſibly might lead to the temple of Venus, which we may ſuppoſe has been deſtroy'd; and coming to it from the river, the temple of Iſis might be ſaid to be behind it [i], as deſcribed by Strabo.

Having view'd all theſe fine remains of antiquity with the greateſt ſatisfaction, I return'd to the town; and at parting, my friends ſent me a preſent of a lamb; and the governor's brother came to the boat for his preſent, which was a basket of rice, ſome coffee, and ſoap: As there is plenty of wood here, this place ſupplies moſt part of Egypt with charcoal. We purſued our voyage with a favourable wind, and came up with Kena, a ſmall town on a raiſed ground about a mile from the river, which I ſuppoſe to be the antient Cæne or Neapolis, mention'd both by Herodotus and Ptolemy [k]. After Tentyra, Strabo mentions Typhonia [l], which I do not find in any other author: It is probable it had its name from ſome ceremonies perform'd to ſhew their deteſtation of Typhon; but whether it were here or on the weſt ſide of the river, there are no grounds to determine, only that he mentions the canal that goes to Coptos immediately after it, which is near this place; and I took notice of the canal which comes in and makes the iſle of Kena. This city at preſent is only remarkable for making the beſt black earthen ware in Egypt, which is very light and much eſteem'd: They could never be prevail'd on to make the vaſes with broad bottoms, to ſtand without danger of falling; ſo that the people are obliged to have wooden frames to ſet them on. A little higher on the weſt, we paſſed by Etouerat, where thoſe large jars are made which are carried down on floats, on which we ſaw the people placing them for the voyage. We went on and came up with Kept, a village at ſome diſtance from the river; it is the antient Coptos, ſaid to be ſo call'd in the Greek, becauſe Iſis was here when ſhe heard of the death of Oſiris, and for grief cut off one of the locks of her hair. This city was inhabited both by Egyptians and Arabians. The Nile below the city running to the weſt, this was the firſt convenient place for carrying on the trade by the Red ſea, the river being nearer to it here than at other places below; and the difficult navigation of the Red ſea to the north cauſed the trade for the merchandices of India and Arabia to take this channel. The antients ſpeak of the Red ſea as ſix or ſeven days journey diſtant, tho' the people at preſent ſay it is only four days journey: The former ſeem to be nearer the truth, tho' Pliny ſeems to make the diſtance much too great from Coptos to Beronice, in ſaying it is two hundred fifty-eight miles. The Itinerary alſo makes it

Kena, Cæne or Neapolis.

Typhonia.

Kept. Coptos.

[i] Ὀπισθεν δε τῦ νεῶ τῆς Ἀφροδίτης, Ἴσιδός ἐστιν ἱερόν. Strabo xvii. p. 815.

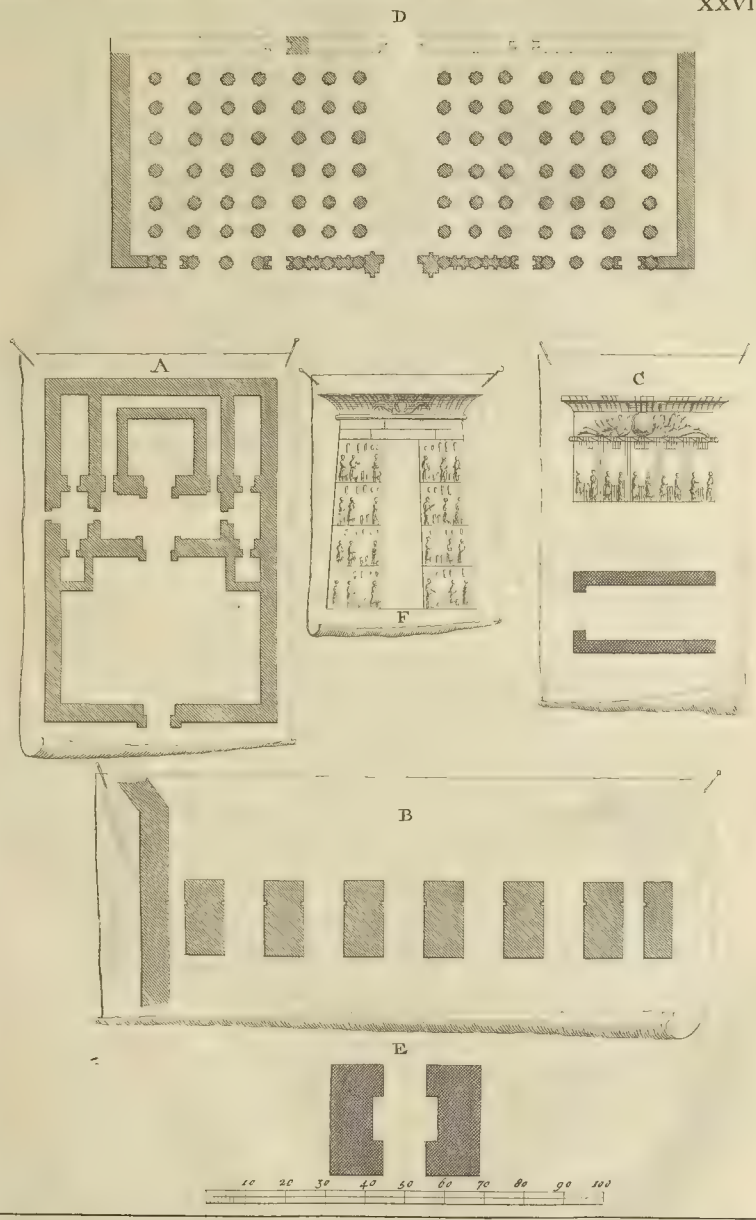
[k] Κανὴ πόλις. Ptol. iv. c. 5.

[l] Εἶτα Τυφώνεια καλούμενα, ἢ ἡ εἰς Κοπτὸν διώρυξ· πόλιν κοινὴν Αἰγυπτίων τε καὶ Ἀράβων. Strabo ibid.

near

near the ſame diſtance, which by ſuppoſing a miſtake in every diſtance, I have reduced to about one hundred. As Strabo makes Beronice the neareſt port on the Red ſea, and the Itinerary gives an account of the road between theſe two places; it muſt be ſuppoſed that Ptolemy is miſtaken in his latitudes, in making Beronice ſo much further ſouth, and Myos ſo much more to the north. Strabo [m] alſo, who was in theſe parts, was inform'd that Coptos was near to Beronice; in which it is the more unlikely he ſhould be miſtaken, becauſe he ſays the port of Myos was then the more frequented; Beronice being a bad port, as Coſſir is at preſent, which is the port that was uſed in the middle ages, and probably is Beronice; there being another bad port north of it call'd old Coſſir, which from the ſituation, one may conjecture to be Myos. Pliny [n] mentions Juliopolis as two miles from Alexandria, probably the port on the lake where this trade was carried on, and ſays that from Juliopolis to Coptos, the voyage of three hundred and three miles was perform'd in twelve days, when the northerly winds blew. Ptolemy Philadelphus [o] firſt made a good road from Coptos to Beronice, and fixed inns at proper diſtances: Wells alſo were dug, and ciſterns made to preſerve the little rain water that fell; ſo that the ſtations where they ſtopped had the general name of Hydrea, or watering places. The journey before was uſually perform'd by night, carrying water on their camels, and directing their courſe by the ſtars. The trade continued on this way in the middle ages to Coſſir, till it was interrupted by the depredations of the Arabs: They have notwithſtanding ſometimes ſent corn this way, but very little of the eaſtern goods have lately come by this road. In the early times of Chriſtianity, this city became famous for the great reſort of Chriſtians to it in times of perſecution; and it is ſaid that they retired to the grottos of the neighbouring mountains, tho' I could not be inform'd that there were any near. This was the firſt riſe of the name of Coptis, which it is ſaid the Mahometans gave in deriſion to the Chriſtians in Egypt. This town having revolted againſt Diocleſian, probably on account of his perſecutions, he cauſed it to be utterly deſtroy'd. I went with letters I had to two Mahometans from the Prince of Akmim. Going through the ruins of the old town, half a mile to the left to the village call'd Kalalikeman, they ſhew'd me all the ruins of this great city, the ground of which is much raiſed. About the middle of the city I ſaw ſome ſquare pillars, and the remains of a fine entablature repreſented in the plan of entablatures, all of red granite. At a village to the north are the remains of a ſmall temple much deſtroy'd; a plan of which is at A. in the twenty-ſeventh plate. To the eaſt of the high ground of the old city is a large baſin, as of a lake or pond, about three hundred paces long, and two hundred broad; to the north of it there is a deeper hole, in which there was foul water, but I could not perceive that it was ſalt. Both theſe were doubtleſs reſervoirs of water for the uſe of the city, which was convey'd by the canal, and poſſibly they might bring their veſſels into the large baſin. The canal runs to the ſouth of theſe, and to the ſouth and weſt of the old town: Over it are the remains of two bridges; one at the ſouth weſt corner of the town is almoſt intire, and has five piers; it is not built with arches, but large ſtones are

[m] See Strabo ibid.
[n] Lib. vi. c. 23.
[o] See Strabo ibid.



A Plan and Upright of a Temple *at* Cous. Plans *of a* Temple *and* Bridge *at* Kepht, *and of a* Temple *and* Gate *of* Thebes *East of* Carnack, *and an* Upright *of the* Gate.

laid from one pier to another. The piers are built in ſuch manner as if floodgates had been fix'd between them to keep in the water when the Nile abated, as may be ſeen at B. The other bridge is at the ſouth eaſt corner: Near it I ſaw ſeveral Sarcophagus's, on the lids of which is a mezzo-releivo of a man like a mummy: There are many of them likewiſe about a riſing ground on the canal a mile further, where probably there was a church or convent; for I imagined they were Chriſtian tombs, the antient Pagan Egyptians not depoſiting their dead ſo near their cities. The people find here a great number of medals, and ſmall ſtatues of earthen ware, tho' but few intire, and alſo ſome pieces of rock, chryſtal, and ſometimes precious ſtones, and particularly the root or refuſe of emerald in great abundance; it is of a pale green, and they have an emerald at Cairo which they call the emerald of Said, which is not very tranſparent, nor of a bright green. Strabo ſays there were mines of emeralds and other precious ſtones here, in which the Arabs work'd. Ptolemy alſo ſpeaks of the mountain of emeralds in theſe parts, and the mines of emerald are mention'd in the map of the patriarch, and they ſay the Arabs have dug for them; but as they belong to the Grand Signor, they are very well ſatisfied that they ſhould not be known, becauſe he would have the profit, and the inhabitants might be obliged to work in the mines for a very ſmall conſideration.

We went on and paſſed by Nequade to the weſt, in which town there are many Chriſtians, and it is a biſhop's ſee, the Dioceſe extending to the confines of Egypt; for above this place there are very few Chriſtians in any parts, except at Eſne and the convent beyond it. I was inform'd that there were two or three monaſteries near this town. Nequade.

We came to the port of Cous, and rid two miles through a flat country full of dome-trees, to the miſerable town built of unburnt brick, which was the antient little Apollinopolis, call'd by Antonine a village; it is on an artificial height, but there are no remains except of one ſmall temple; a plan and an upright of one ſide is in the twenty-ſeventh plate at C. and there is an inſcription on it, to be ſeen with the other Greek inſcriptions in Egypt put up by Cleopatra and Ptolemy in honour of the great Deity, and the other Deities worſhipped in that temple. Cous.

As I was viewing the temple, one of the Sheik's officers, dreſſed as a Turk, came and asked me with great civility to drink coffee, but it being late I declined it. Theſe great Sheiks have often many Turks in their ſervice, who having been on the vanquiſh'd ſide, have been obliged to fly from Cairo in time of public inſurrections, which frequently happen. I was told this Sheik had ſeveral of theſe people with him, and I concluded this perſon was one of them. This is the only antiquity to be ſeen at Cous. I went to the Chriſtian ſecretary of the great Sheik to be introduced by him, and made him a ſmall preſent. We ſat down on a mat in the open court, where the horſes were tied, and had very indifferent fare ſerved to us; a ſort of ill-taſted ſeed mix'd with oyl, onions, bread, and water; and finiſhing with coffee, he went with me to the great Sheik, who is the ſame that commonly reſides at Bardis. He is a young man of a Mulatto complexion, and a large black eye: Being laid down to repoſe, he was in a ſmall room on his bed on the ſopha, having a blue ſhirt over ſome other garments, one of his officers ſitting by him. I went up on the ſopha, and

deliver'd my letters from the Prince of Akmim, and an officer of the janizaries at Girge, and then my preſent, as uſual, was laid before him; a bag of rice, tobacco in the leaf, Joppa ſoap, and a pair of ſuch red ſhoes as they wear. I told him I deſired a letter to ſee the antiquities of Carnack and Luxerein, which he order'd to be prepared, and deſired us to go and drink coffee with his ſecretary. I went to my boat, the ſecretary ſending me a preſent of a ſheep. I left my interpreter to bring the letters, who came the next morning and ſaid he was at the river in the evening, but could not find the boat; for the men hearing ſome people at the water ſide, had put off into the middle of the river. The Sheik adviſed me by him to ſee Carnack and Luxerein now, and not in my return as I propoſed, for that he was going to encamp there, and I ſhould ſee every thing with greater ſafety. There is one little church in this town, and towards the mountains there is a mean convent call'd Aboukter, that has only three prieſts in it. On the twelfth we went on with a man the Sheik had ſent to go with me, and ſtopping oppoſite to Zenieh, where the Sheik of Carnack lives, the man went to the camp of the great Sheik, who ſent us two men to guard the boat by night.

CHAP. III.

Of THEBES.

I WENT on the thirteenth to the Sheik at Zenieh, with a letter I had from his ſuperior, and the Sheik of Furſhout; and making him a preſent, he was very civil, and took care to make a return by a preſent of a ſheep. I went to Carnack, which is part of the antient Thebes, where there are the ruins of a moſt magnificent temple. I began to meaſure the firſt gate I came to on the north, and to take an account of it in my book. The man the Sheik of Furſhout had ſent with me, who had no authority here, pretended to tell me I ſhould not venture to do ſo, before I had been with the great Sheik, who had encamp'd near the river to the north. I order'd him to ſhew me the way to him, and they conducted me to the village of Carnack, where I found the Sheik I had been with in the morning, who ſent a man with me to ſee the ruins; and the ſecretary came whom the great man had ſent to go along with me. I aſked him if I might meaſure and write down my obſervations. He told me I might do what I pleaſed, and ſtay'd with me two or three hours; and the people of the village came round me, when they obſerved I was meaſuring the temple. This firſt day I had not taken care to have any proviſions brought, and deſiring the man that was ſent with me to bring me ſome bread, he went and brought me of ſuch fare as they have, and I dined in the temple; and having order'd my boat to lie under the encampment of the Sheik, I waited on him in his tent. He ask'd if we would not ſup with his ſecretary; which we excuſed, being fatigued, and went to our boat. Theſe encampments are in the regular manner of an army: In the middle was the large green tent of the Sheik, who ſat in a corner of it, with three or four of his officers ſitting by him; they go

and encamp about in this manner all over their territories, to get in their tributes or rents, which are paid in kind. The ſecretary came with me to the boat, and came into it, and took ſome little refreſhments. I continued here viewing the temple as long as I pleaſed, and order'd the men to provide a dinner for me in the boat and bring it to the temple, which they did every day. The cavalcade of the Sheik paſſing by, a great number of them rid into the temple and talk'd to me; and one day a ſingle man on horſeback came and told me that there was a large cavern under the temple, where often a great number of rogues lay hid, and bid me take care, ſeeming to deſign to intimidate me. The Sheik's ſon of the place came to me, and conducted me to a part of the temple inhabited by the women, and giving them notice to keep out of the way, I went in, and view'd it, with all manner of liberty. One day the Caia or firſt officer of the Sheik came and dined with me, and I made him a preſent; which he return'd, by making me a preſent of a lamb.

The great and famous city of Thebes was on both ſides of the river; ſome ſay it was built by Oſiris, others by Buſiris the ſecond of that name, and that it was about eighteen miles round [p], others ſay it extended ten miles in length [q]. On the weſt ſide was the part call'd Memnonium, from the temple and ſtatue of Memnon there. In the time of Strabo, the city ſeems to have been chiefly on the eaſt ſide, and was call'd the great Dioſpolis, on account of the famous temple built there to the Deity they chiefly worſhipped, which probably was the temple of Carnack. About a league ſouth of it is Luxerein, where are remains of another grand building, which was probably the temple or monument of Oſymanduas; and the antient Dioſpolis ſeems to have been between theſe two temples, as the grand entrances to both are that way. The hundred gates of Thebes are mention'd by many authors, and are commonly thought to have been gates of the city; but there are no ſigns of walls round it, nor were wall'd towns common in Egypt. And as there are remains of ſuch fine gates about their temples, it might be thought that theſe might give occaſion, as Diodorus [r] obſerves, for this obſervation of the poet; but as he mentions that two hundred chariots could be ſent out of them with armed men, this may be thought not to agree ſo well with the gates of the temples, unleſs we ſuppoſe that they join'd in ſome ſolemn acts of religion before they went out to war: Others [s] however think they might be rather ſo many palaces of Princes or great men of the city, who could each of them on any exigency, ſend out ſo many chariots to the war; and this interpretation ſeems to be countenanced by the poet, who immediately after he has mention'd the great wealth of their houſes, ſpeaks of their hundred gates, and of the chariots and men that could be ſent out of them. Carnack is a very poor village, in which the people have moſtly built their cottages among the ruins to the ſouth of the temple. There were four remarkable temples

Thebes.

Dioſpolis.

[p] Τὸν μὲν δὴ περίβολον αὐτὸν ὑποσήσασθαι σταδίων ἑκατὸν ἢ τεσσαρακονθ'α. Diodorus i. p. 42.

[q] Δείκνυται δ' ἴχνη τῆ μεγεθος αὐτῆς ἐπι ὀγδοήκονθα σταδίους τὸ μῆκος· ἔσι δ' ἱερὰ πλείω. Καὶ τέτων δὲ τὰ πολλὰ ἠφάνισε Καμβύσης· νυνὶ δὲ καμηδὸν συνοικῶται· μέρος δ' ἐσὶν ἐν τῆ Λιβύῃ, ἐν ὑπερ ἡ πόλις. Strabo xvii. p. 816.

Καὶ μεγάπολις Διὸς πόλις μεγάλη. Ptol. iv. c. 5.

[r] Ἔνιοι δέ φασιν ὰ πύλας ἑκατὸν ἐχούσας τὴν πόλιν, ἀλλὰ πολλὰ τὰ μεγάλα προπύλαια τῶν ἱερῶν, ἀφ' ὧν ἑκάστυλον ὠκοδόμηται, καθάπερεί πολύπυλον. Diodorus i. p. 43.

[s] Thebæ, ut Homero dictum eſt, centum portas, ſive, ut alii aiunt, centum aulas habent, totidem olim principum domos: Solitaſque ſingulas, ubi negotium exegerat, dena armatorum millia effundere. *Pomponius Mela* l. xi. c. 9.

at

at Thebes; and this is, without doubt, the temple mentioned by Diodorus Siculus, as of a moſt extraordinary ſize, though in no part incredible to any one, who has examined the great remains of this ſtupendous building, the ruins of which extend near half a mile in length, and he computes it to have been above a mile and a half in circumference; he ſays alſo, that the height of the temple was forty-five cubits, and that the walls of it were twenty-four feet thick, in both which reſpects it will appear, that this temple, in ſome parts of it, exceeds the account Diodorus gave, though it has been looked on as an extravagant relation [t]; a plan of this temple, and a ſection of the middle part of it, and a view of the gates may be ſeen in the twenty-eighth plate.

In order to underſtand the nature of this temple, and of Egyptian temples in general, I have below given Strabo's [u] deſcription of them. There are no leſs than eight grand entrances to the temple, to three of which there were avenues of ſphynxes of a great length, two of them having ſixty ſtatues on each ſide, according to the manner of building with the Egyptians, who commonly had before their temples what the Greeks called the Dromos, marked A, about a hundred feet wide, and three or four times as long, adorned in this manner. After this, to one of the entrances are four grand gateways, B C D E, that lead to the temple; they are about thirty-five feet deep, one hundred and fifty in length, and muſt, before the ground was raiſed, be from fifty to ſixty feet high; there is an entrance to them at one end, and a flight of ſtairs that leads up to the opening, over the door in the middle; for theſe buildings are open in the middle, as may be ſeen in the view of them: From this part there is another flight of ſteps, up the middle of the other ſide of the building that lands at the top: Theſe buildings leſſen very much every way from the bottom to the top, like a pyramid; for which reaſon I call them the pyramidal gateways. It appears from three medals that have been found, that they put ſtatues over the door-place; in one of them I met with in Egypt, ſeems to be an eagle; in another I have ſeen two canopuſes, with the lote flower on the heads of them; and in the drawing of a fourth, a ſtatue with a pike in the left hand, and ſomething in the right. The firſt of theſe four gates B is of red granite, finely poliſhed, and beautifully adorned with hieroglyphics, in four compartments in the height of it on each ſide of the gate without, and three in the inſide, in each of which are the figures of two men, bigger than the life, and of exquiſite workmanſhip; further on each ſide are coloſſal figures, with hieroglyphics under them, which are in height about fifteen feet above ground, and in this

[t] Τετράρων γὰρ ἱερῶν καλασκευασθέντων τὸ, τε κάλλος καὶ τὸ μέγεθος θαυμασῶν, ἓν εἶναι τὸ παλαιοτάτων τρισκαίδεκα μὲν σταδίων τὴν περίμετρον, πέντε δὲ καὶ τεσσαρακοντα πηχῶν τὸ ὕψος, εἴκοσι δὲ καὶ τετράρων ποδῶν τὸ πλάτος τῶν τοίχων. Diodorus i. p. 43.

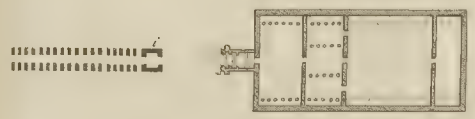
[u] Strabo gives this deſcription of the Egyptian temples.

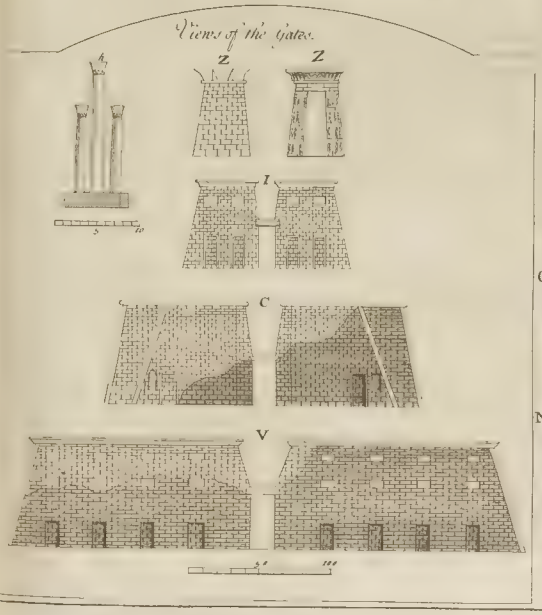
Their temples are built in this manner.

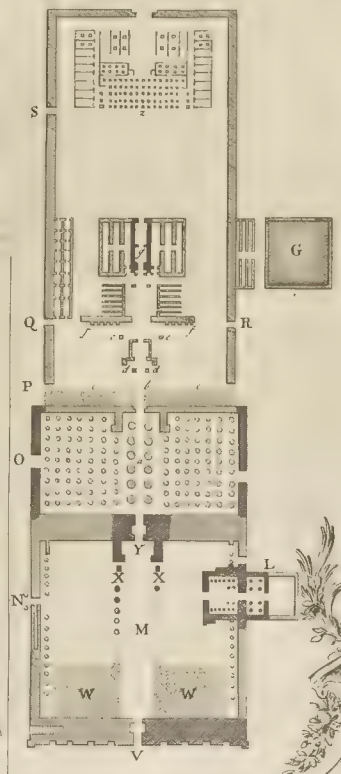
At the firſt entrance is a court or avenue, paved with ſtone, about one hundred feet wide, and three or four hundred feet long, and ſometimes more; this is called the Dromos, ὁ Δρόμος. On each ſide are ſphynxes, in two rows, about thirty feet apart. After this, is one or more large veſtibles, τὸ πρόπυλον. After that is the temple, ὁ νεὼς, which conſiſts of a large court or ante-temple, ὁ πρόναος, which is not very large, and in which there is no ſculpture, or at leaſt, if there is, 'tis of ſome beaſt, but never of the human figure. At the further end of the ante-temple are ſort of wings, of the height of the temple, the walls being as far diſtant from one another, as the breadth of the foundation of the walls of the temple; and are ſo built, as to incline towards one another for about ſeventy-five or ninety feet in height; on theſe walls, very large figures are cut, much like the Hetruſcan and Greek works. Strabo xvii. p. 805.

XXVIII p. 92.

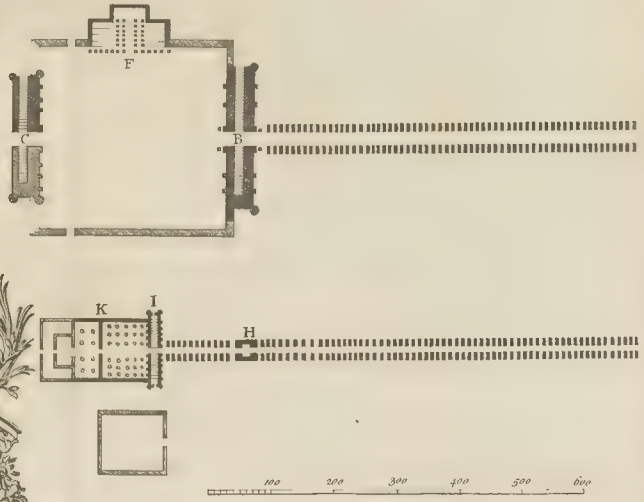
A Plan and Section of the Temple of Jupiter at Thebes and uprights of Gates to it.







A Section of the Temple.



To the Right Honble
THOMAS Earl of POMFRET
Knight of The Most Hon.ble Order of the BATH.

Back of
Foldout
Not Imaged

latter manner the others are adorned, without ſuch compartments as are in the granite gateway. On each ſide of theſe gates there ſeem to have been coloſſal ſtatues; on the outſide of the firſt, is a red granite ſtatue on one ſide, and on the other, a ſtatue of a ſort of granite compoſed of ſmall pebbles; one alſo remains within, of white marble, the head being off; it has round the middle a belt, with a ſhort dagger ſtuck into it. Theſe ſtatues have each of them in one hand, the croſs with a handle, which is ſaid to repreſent the four elements; I took ſome meaſures from one, and found the hand to be ſixteen inches broad, and the head five feet ſix inches long; on the back of the ſtone, behind their heads, is a tortoiſe, cut in an oval, and ſome other hieroglyphics about it; on the other ſide are fragments of ſuch another ſtatue. I ſaw likewiſe on the outſide of the gate, many pieces of a rough ſort of red marble, like porphyry, and of that yellow ſpangling marble which is imitated at Venice. The next gate, C. is very much ruined, but has only two ſtories of coloſſal figures to the ſouth, and one to the north. The third gate, D. has hieroglyphics all round, and coloſſal figures of men; here likewiſe are remains of a ſtatue of white marble, the head of which has a ſerpent work'd on its caſque; it is five feet diameter, and meaſured four feet and a half from the lower part of the neck to the top of the head. The fourth gateway, E. is now a heap of ruins; before it are ſome pieces of a red granite ſtatue, the trunk of which I found to be ſeven feet and an half broad. To the eaſt of theſe gates is the building, F. and alſo a large pond, G. which probably was a reſervoir of the Nile water, for the uſe of the temple: Theſe gateways were called by the Greeks ante-gates or veſtibules, (τὰ πρόπυλα.) From them walls were built, that extended not only to the other gates, to make the entire encloſure of the temple, but alſo to encloſe the particular courts between the gates and the temple. At the entrance within the encloſure of the temple, towards the obelisks, are ruins of a coloſſal ſtatue, of red granite. And though this entrance from the ſouth was ſo grand, yet it was the way only to the ſide of the temple, the ſituation of the ground not permitting ſuch an entrance to the front, where every thing elſe is executed in the grandeſt manner; which I ſhall deſcribe in its place.

About a hundred and fifty paces to the weſt is another ſuperb entrance, with the ſame kind of avenue of ſphynxes leading to ſuch a gateway H, as is repreſented by the upright, Z. adorned likewiſe with hieroglyphics. A hundred and eighty-three paces from this, is a grand pyramidal gateway, I, and adjoining to it is the large building K. divided into ſeveral parts, and ſeems to have continued on to the temple. I got admiſſion into it by the particular favour of the Sheik, though it is the habitation of the women. To the eaſt of this is another entrance, L. to what I call the ante-temple, M, which is to the weſt of the grand building; as there is likewiſe on the north ſide of that court at N. A fifth entrance O. is the temple itſelf on the north ſide, where there ſeem'd to be conſiderable buildings, now almoſt entirely buried by the rubbiſh, which was probably thrown there from ſome village that formerly was near. A ſixth entrance, P. is alſo from the north, where every thing likewiſe is buried, and is oppoſite to the firſt grand entrance mentioned to the ſouth. A ſeventh, Q. is further to the eaſt on the ſame ſide; and another oppoſite to it, R. It is probable there was an entrance alſo further on at S, for near it is a grand gate; and be-

tween that and the temple, ruins of great buildings, which I ſuppoſe led to the temple, though by reaſon of the ruinous ſtate of that part of it, I could not fix the entrance. It is probable there was another oppoſite to it, and that the twelfth entrance, T. was at the eaſt end, at ſome diſtance from the great eaſtern building. This grand gateway appears not to have been finiſhed, and it is from this to the great pyramidal entrance in the weſt front I am going to deſcribe, that I ſuppoſe the temple muſt be near half a mile in length. The grand entrance V. to the weſt, which may be called, at pleaſure, either a gateway or a front to the great court before the temple, is the moſt magnificent of the kind that probably was ever built in Egypt; and it may be a mark of its antiquity that it is built in the moſt ſimple and plain manner, without any hieroglyphics or other ornaments; very much reſembling what we call the ruſtic; it is forty feet broad, the bottom part being a ſolid wall of that thickneſs. There ſeem to have been ſtairs up to the lower windows, from the north end, where at preſent it is much ruined, ſo as that one may eaſily go up; and probably there was a paſſage to the other ſide over the gateway, now a heap of ruins, from whence the ſtairs might be continued up to the top, as they are in other buildings of the like nature; for in the front there are two ſtories of eight ſmall windows; the upper ſtory is near the top, which is ſo ruined in moſt parts, that at a diſtance they appear ſomething like battlements. Within this is a large open court, having on each ſide, at the the firſt entrance, a terrace, W. eighty feet broad, and ſix feet above the ground, as it is now raiſed, to which I ſuppoſe there were ſteps up from the colonnade which is on each ſide of this ante-temple. Theſe pillars have ſquare capitals; and on each ſide of the middle walk, to the inner part of the temple, there was a very grand colonnade of pillars, above forty feet high, and eight feet diameter, with large capitals like a vaſe, only worked with ſome figures in lines: On the top of theſe capitals is a ſquare ſtone, as for a pedeſtal to place ſtatues on: At the further end of theſe pillars, are two colloſſal ſtatutes, X. of red granite, on pedeſtals four feet wide, and ſix feet long; the heads are broke off, and the ſtatues much disfigured: The pilaſters behind the ſtatues are adorned with hieroglyphics, and ſo alſo is an oval below the navel of the ſtatue. Strabo ſays, that within the gateways, was the temple, which conſiſted of the ante-temple, and the temple properly ſo called, or the inner temple, which ſeems to be the moſt ſacred part of it: What I have deſcribed muſt be the ante-temple; what follows in the deſcription of the Egyptian temples, is ſomewhat difficult; for it is ſaid, that at the further end [w] of the ante-temple are a ſort of wings, of the height of the temple, the walls being as far diſtant from one another, as the foundation of the walls of the temple, and ſo built, as to incline towards one another for ſeventy-five or ninety feet in height [x]. In this manner the walls, almoſt intirely ruined, ſeem to be built between this ante-temple

[w] So the word πρόκειται, ſeems to mean, at the further end, or advanc'd before it, that is, between the ante-temple and the inner temple, d; ſo theſe words, though very obſcure, ſeem to be underſtood: Ἔπειτ' εἰς τὸ πρόσθεν προϊόντι, καὶ ἐπινευούσας γραμμὰς μέχρι πηχῶν πεντήκοντα ἢ ἑξήκοντα. This may be in the manner of the pyramidal gates deſcribed, in which the walls incline inwards, ſo as to be much narrower at top than at bottom: Poſſibly the meaning may be, that each wall was built in ſuch a manner on the outſide, with a plain, inclining the one towards the other.

[x] I meaſured the pyramidal top of the great obeliſk, which was fallen, and found it to be ten feet nine inches long, and that 'twas five feet nine inches ſquare, at the bottom of the pyramid.

and

and the inner temple, on each ſide of that grand entrance, Y, which may be ſeen in the plan, and has more of the beautiful magnificence in it, than any other building I ever ſaw, the door itſelf being very high, and yet in a juſt proportion; and the walls on each ſide of the paſſage, as well as the doors, are adorned with moſt beautiful hieroglyphics, and figures of men, in ſix compartments, above nine feet high and twelve wide, every compartment having the figures of three men in it; theſe buildings in the temple being deſcribed to have been adorned with ſculptures of men, after the Greek and Hetruſcan manner. Beyond this, is the inner temple itſelf, a, in which there are ſixteen rows of pillars one way, and eighteen the other, the two middle rows are eleven feet diameter, the others eight, with capitals of a ſquare ſtone only on them; over the two middle rows, the temple was higher than in the other parts, having over the ſpace between the two pillars, a ſort of windows with twelve lattices of ſtone in each of them, made ſomething like the holes in the walls of cities, to ſpy out at, and to annoy the enemy with their arms; theſe ſeem to be deſigned to convey light into the temple, which is ſomething extraordinary, there being rarely any windows in the Egyptian buildings. Every part of this temple is covered, inſide and out, with hieroglyphics and other repreſentations, in a very extraordinary manner; and it is of this part of the temple that our author ſeems to ſpeak, when he ſays, that they put no ſtatues in it, nor any human figure, but ſculptures of animals; and in ſome other temples I have obſerved, that the human body has always on it the head of ſome bird or beaſt: This muſt be underſtood of the inſide of the temple; for the outſide of this building is beautified in a very grand manner, chiefly on the north ſide, where there are repreſentations of battles with horſes and chariots, one of which I obſerved was drawn by ſtags. At the other end of this inner temple there was an entrance, b. now in ruins, and without it, what I took to be a raiſed terrace, c. about thirty feet wide, the front of which has carved on it two barks with covers on them, like the Venetian gondolas; at one end of it is a ſculpture, reſembling a ray of the ſun; in the boat, men are repreſented working it along with their poles, and one ſtands towards the head of the bark, and receives the homage of the others. Here is the grand entrance deſcribed from the ſouth, and on each ſide of the entrance into the temple itſelf, at the eaſt end of it, are two obeliſks, d. having only one column of hieroglyphics, and are ſixty-three feet four inches high, and ſix feet ſquare. Further to the eaſt, are two other obeliſks, e. ſeven feet ſix inches ſquare, and ſeventy-three feet high; the obeliſk to the ſouth is fallen down; they have three columns of hieroglyphics all the way down: All theſe obelisks, are of red granite. A little further, a wall is built on each ſide to the north and ſouth; and on the weſt ſide of it are ſeveral coloſſal buſts or half ſtatues at f. very much defaced. Continuing on along the middle to the eaſt, we came at length to the ſmall granite room, g. with a room on each ſide of it, which ſeems to have been a place of more than ordinary ſanctity, and the entrance to it is adorned with a very particular ſort of ſquare columns; one of them I obſerved, was a knot of three ſuch pillars as are repreſented at h. It is poſſible this granite room was the place allotted for the beautiful noble virgin, that was annually

ally conſecrated to the Deity in a very ſtrange manner [y]. All along on each ſide are ſeveral apartments much ruin'd, which might ſerve both for the prieſts and for the beaſts they kept for ſacrifice. And about a hundred and ſixty feet to the eaſt is another large building z. conſiſting of ſeveral ſmall apartments, on each ſide of a ſpacious colonnade, as if for the officers of the temple. To the north, without this encloſure, are ruins of buildings, with the grand gate, i. before them, which ſeem to have led to the temple. Further to the eaſt of the other building, are ſigns of a colonnade, k. almoſt buried in the ground; to the eaſt of this is the moſt eaſtern grand gate, T. mention'd as unfiniſh'd, where the encloſure of this vaſt temple ends [z].

Temple eaſt of Carnack

The Sheik's ſon offer'd to go with me to a temple four miles to the eaſt of Carnack, and he came early in the morning to the boat with horſes, and laying a carpet on the bank of the river, I entertain'd him with coffee, and we ſet forward towards the temple; the ſon alſo of the Caia, or ſteward of the great governor went along with us. The plain to the eaſt naturally runs into a coarſe graſs, much like a ruſh, great part of it lying waſte; and where it is ſown, the ground is laid in broad low hillocks, round which there are ſmall irregular channels, the corn not being ſown at top of theſe hillocks, but only near the channels, in order, I ſuppoſe, that it may be the more eaſily water'd; for men raiſe the water out of the Nile into a ſmall canal, which conveys it to all parts. I omitted to enquire how they cultivated the land, which is probably only by harrowing in the corn. About four miles eaſt of Carnack, are the remains of a temple fronting to the north weſt, a plan of which may be ſeen in the twenty-ſeventh plate at D. with a plan of the grand gate, E. which ſtands in that manner to the temple, and an upright of it, F. It is about two hundred feet north of the temple, and is adorn'd with four compartments of hieroglyphics. The walls in the front of the temple between the pillars, are about ſeven feet high, cover'd alſo with hieroglyphics. Among thoſe on the gate, a perſon is repreſented offers ſomething that is round, it may be ſome fruit, to a perſon ſitting in a chair; another offering beaſts. The heads, legs and arms of the figures are defaced. The pillar on each ſide of the door is that beautiful one Numb. 11. in the ſecond plate of the architecture of Egyptian columns; the other pillars are of Numb. 7. of the firſt of thoſe plates; but being ſo near to one another, I ſuppoſe they were without baſes. At the further end, where I conjecture there was a door on each ſide, I ſaw the remains of a ſquare pillar of red granite, which might be the ruins of a door-caſe. All this temple is very much deſtroy'd, except the front, which is not perfect. The grand gate is intire; and I ſaw a ſphynx near it about four feet long. It is probable the antient Thebes extended formerly to this place. The

[y] Strabo xvii. p. 816.

[z] About the gates of the temple I took particular notice of the following hieroglyphics. On one a man offers to the Deity, in each hand a vaſe like a chocolate diſh, having on each arm ſomething reſembling a folded napkin. In another, one ſeems to offer himſelf to two Deities, which by ſome emblems, I conjectured to be the ſun and moon. A man offers ſomething like apples to one on a throne; four Deities being on thrones above, as on another floor. A bird like a hawk, on a pillar ſomewhat reſembling the Corinthian order. A peacock on another, with the bell capital; both which are in the plate of Egyptian pillars. A man ſtanding before four monkies, which are on two floors, as I think two on each floor. Three trees on a pedeſtal. It is to be obſerved that the heads, hands and legs of many of the figures are defaced; but thoſe cut on granite remain intire, as they could not be ſo eaſily diſfigured, by reaſon of the hardneſs of the ſtone.

patriarch's

Overview. A. Great Temples. B. Way to Sepulchres. C. Hills over them. I. A View of Thebes, on the West of the Nile. . Ruins of other Temples. R. Medinet Habu. I.

The Sepulchres *of the* Kings *of* Thebes.
To the Honourable William Herbert.

patriarch's map has Maximianopolis, a biſhop's ſee, in this ſituation, call'd in Arabic, Medmut, which may be one of the villages of old Thebes, mention'd by Strabo, that might after increaſe to a ſmall town.

Returning I view'd the ruins of what I ſuppoſed to be a round temple, and appear'd to have been a hundred and ſeventy-five feet diameter. I ſaw alſo ſome remains of a grand gate to the weſt of it. Having view'd theſe things, we return'd, and I entertain'd my conductors with coffee at the boat, and made the Sheik's ſon a preſent that I thought would be agreeable to him. This young man had ſhewn me great civility, imagining that I might be a phyſician, and deſired my advice in a certain caſe. The next day I ſpent in reviewing the great temple of Carnack, and taking ſeveral heights. I had thoughts of going to Luxerein, and ſo coming from that place to take leave of the great man; but his Caia, who came to me very kindly, told me it was beſt to take leave of the Sheik before I departed, ſo I waited on him. He was very civil, and told me I might ſee Luxerein without any trouble; and when I was return'd, the ſecretary ſent me proviſions from the Sheik's kitchen. Part of Thebes, which was weſt of the river, is now call'd Gournou; but the Memnonium, which was the moſt weſtern part, I take to be now call'd Medinet Habou. When I went on that ſide, I ſent to the Sheik, to whom I had a letter from the great Sheik of Furſhout; he came to the boat, and conducted me to his houſe at the village of Gournou, mark'd A. in the view I have given of this ſide in the twenty-ninth plate. The Sheik furniſh'd me with horſes, and we ſet out to go to Biban-el-Meluke, and went about a mile to the north, in a ſort of a ſtreet, on each ſide of which the rocky ground about ten feet high has rooms cut into it, ſome of them being ſupported with pillars; and, as there is not the leaſt ſign in the plain of private buildings, I thought that theſe in the very earlieſt times might ſerve as houſes, and be the firſt invention after tents, and contrived as a better ſhelter from wind, and the cold of the nights. It is a ſort of gravelly ſtone, and the doors are cut regularly to the ſtreet. We then turn'd to the north weſt, enter'd in between the high rocky hills, and went in a very narrow valley. We after turn'd towards the ſouth, and then to the north weſt, going in all between the mountains about a mile or a mile and a half, as repreſented in the plan mark'd N. in the thirty-firſt plate. We came to a part that is wider, being a round opening, like an amphitheatre, and aſcended by a narrow ſteep paſſage about ten feet high, which ſeems to have been broke down thro' the rock, the antient paſſage being probably from the Memnonium under the hills, and it may be from the grottos I enter'd on the other ſide. By this paſſage we came to Biban-el-Meluke, or Bab-il-Meluke, that is, The gate or court of the Kings, being the ſepulchres of the Kings of Thebes. Diodorus Siculus* makes mention of them as the very wonderful ſepulchres

Sepulchres of the Kings of Thebes.

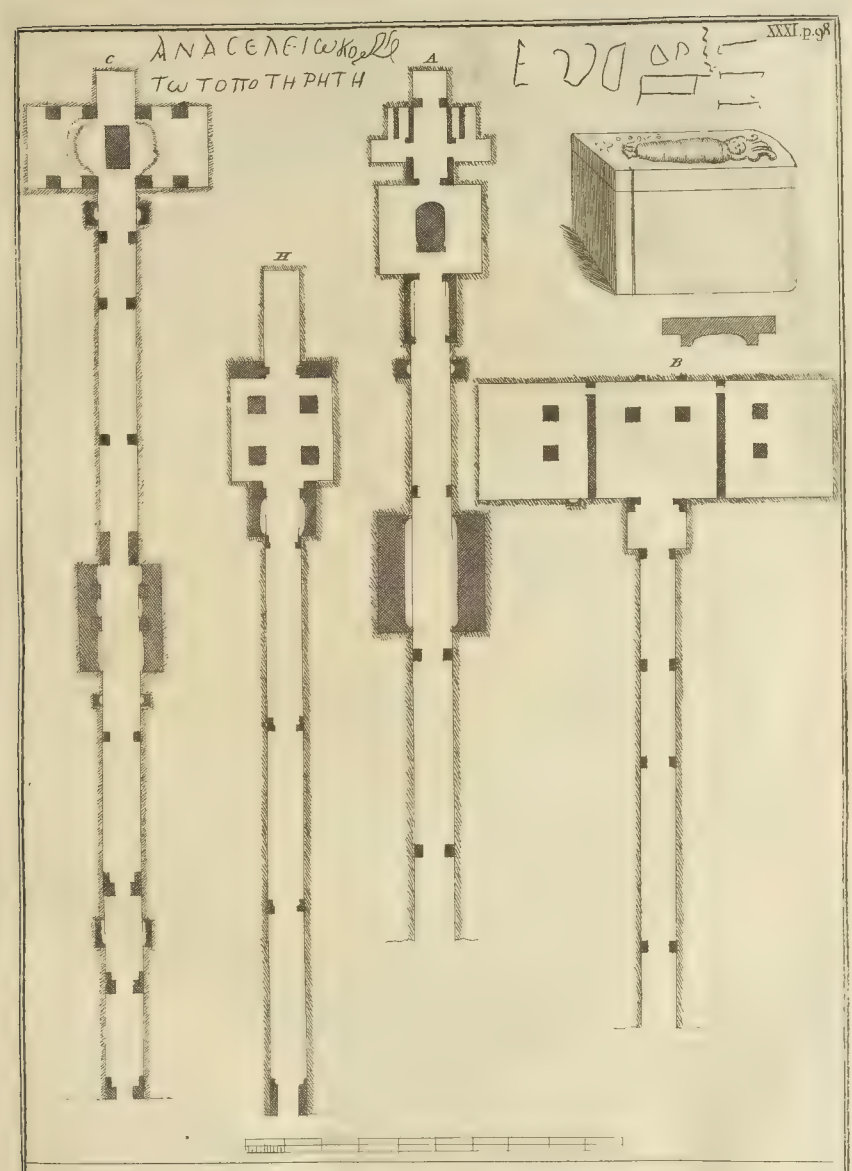
* Εἶναι δέ, φασὶ, καὶ τάφους ἐνταῦθα τῶν ἀρχαίων βασιλέων θαυμαστὸς, ἢ τῶν μεταγενεστέρων τοῖς εἰς τὰ παραπλήσια φιλοτιμημένοις ὑπερβολὴν ἐκ ἀπολείπουσας. Οἱ μὲν οὖν ἱερεῖς ἐκ τῶν ἀναγεγραμμένων ἔφασαν εὑρέσκειν ἑπτὰ πρὸς τοῖς τετταρακοντα τάφους βασιλικούς· εἰς δὲ Πτολεμαῖον τὸν Λάγου διαμεῖναι, φασὶν, ἑπτακαίδεκα μόνον, ὧν τὰ πολλὰ κατεφθαρῖο καθ' ὃς χρόνους παρεβάλομεν ἡμεῖς εἰς ἐκεῖνας τὰς τόπους. Diodorus l. i. p. 43.

Τὰς δὲ τῶ Μεμνονείε, θῆκαι βασιλέων ἐν σπηλαίοις λαλομηταὶ περὶ τετταρακοντα, θαυμασῶς καλεσκευασμέναι, θέας ἄξιαι. Strabo xvii. p. 816.

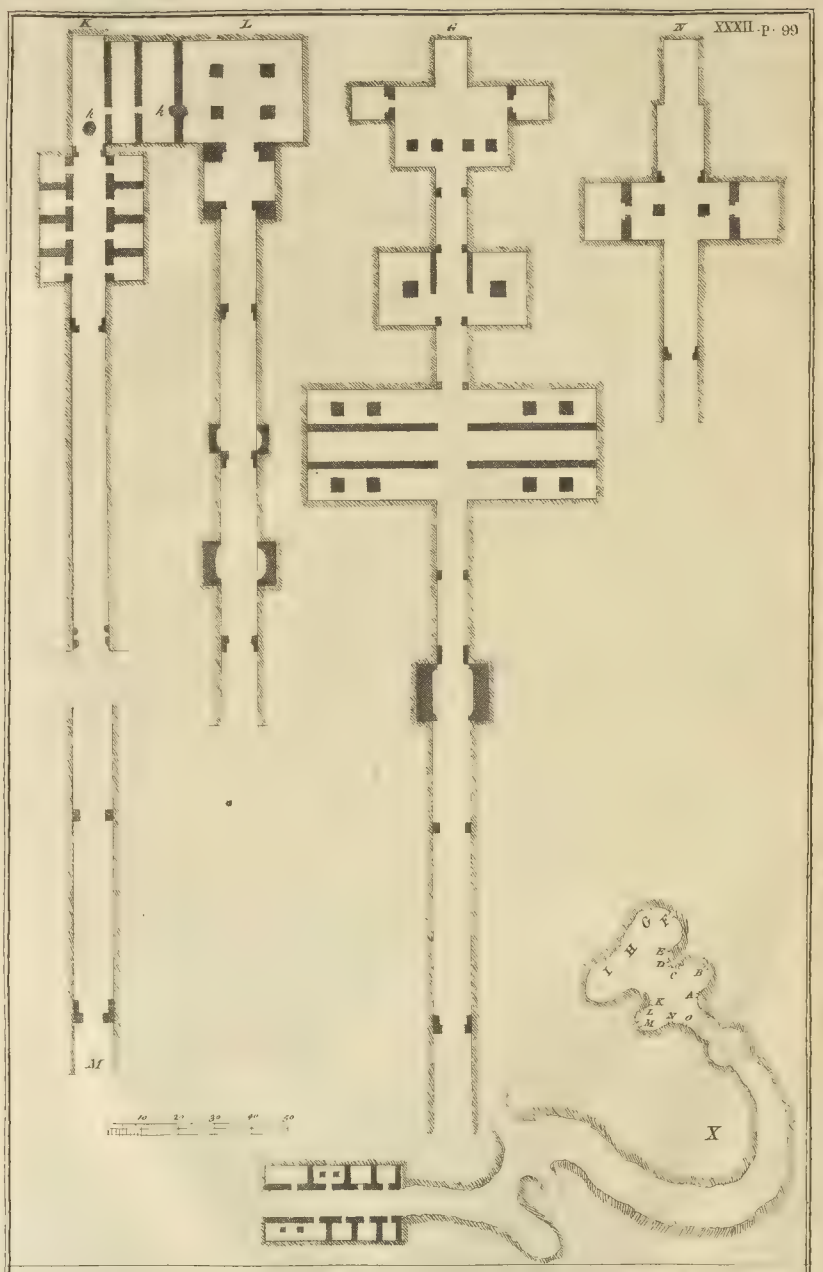
It is very probable that what Strabo calls τὰ σπήλαια, are the ſame as Pauſanias calls αἱ σύριγγες, which ſignifies not only pipes or tubes, but any paſſages or grottos under ground; and near theſe, our author ſays, the famous coloſſal ſtatue ſtood.

of the Kings of Thebes, ſuch as never could be exceeded by any thing that was afterwards executed in this kind. He ſays forty-ſeven of them were mention'd in their hiſtories, that ſeventeen only remain'd to the time of Ptolemy the ſon of Lagus, as the hiſtorians of that time, and particularly Hecatæus relates; and adds that moſt of them were deſtroy'd in his time; tho' probably many of the forty-ſeven he mentions were built, and not cut into the hills like theſe that remain, as it is not eaſy to deſtroy ſuch ſort of monuments. Strabo ſays that above the Memnonium were the ſepulchres of the Kings of Thebes, in grottos cut out of the rock, being about forty in number, wonderfully executed, and worthy to be ſeen. In them he ſays were obeliſks with inſcriptions on them, ſetting forth the riches, power and empire of thoſe Kings, as far as Scythia, Bactria, India, and Jonia, their great revenues and their armies, conſiſting of a million of men. The inſcriptions on theſe obelisks were probably hieroglyphical; and they muſt have been ſmall, it may be of the ſize of the obelisk mention'd in a window in the caſtle of Cairo. The vale where theſe grottos are, may be about one hundred yards wide, as repreſented in the thirtieth plate. There are ſigns of about eighteen of them, as mark'd in the view in this plate; D E F I. and O. are ſtopped up: To the reſt, if I made no miſtake, the plans correſpond in the thirty-firſt and thirty-ſecond plates. However, it is to be remark'd that Diodorus ſays ſeventeen of them only remain'd till the time of the Ptolemies; and I found the entrances to about that number, moſt of which he ſays were deſtroy'd in his time, and now there are only nine that can be enter'd into. The hills on each ſide are high ſteep rocks, and the whole place is cover'd with rough ſtones that ſeem to have rolled from them; the grottos are cut into the rock in a moſt beautiful manner in long rooms or galleries under the mountains, which are of a cloſe white freeſtone that cuts like chalk, and is as ſmooth as the fineſt ſtucco work. The galleries are moſtly about ten feet wide and high; four or five of theſe galleries, one within another, from thirty to fifty feet long, and from ten to fifteen feet high, generally lead to a ſpacious room, in which is ſeen the tomb of the King, with his figure cut in relief on the lid, as I ſaw it on one In the furthermoſt room of another, the picture of the King is painted on the ſtone at full length; both the ſides and ceilings of the rooms are cut with hieroglyphics of birds and beaſts, and ſome of them painted, being as freſh as if they were but juſt finiſh'd, tho' they muſt be above two thouſand years old. The ſepulchre A. particularly is moſt beautifully adorn'd with hieroglyphics cut into the ſtone and painted. The entrance, which is a deſcent, is cut thro' the rock, being open at top for thirteen feet; then for eight feet more to the door, the ceiling is an inclined plain, as the deſcent under it; over the door the beetle is cut in a circle, and a man ſitting on each ſide; the galleries within have hieroglyphics cut on each ſide; firſt in a ſort of a compartment next to the ceiling in manner of a frieze; lower, figures are cut out repreſenting mummies; below theſe, for ſeven feet from the ground, are hieroglyphics all down the ſides, divided by lines into different columns; in the middle of the ceiling there are figures of men for about three feet in breadth, with ſtars on each ſide. Among the hieroglyphics, I obſerved many goats heads. The tomb of the King, (the plan of which may be ſeen in the thirty-firſt plate A.) is of one ſtone of red granite, ſeven

feet



PLANS of the Sepulchres *of ỹ* Kings *of* Thebes.



PLANS of the Sepulchres *of the* Kings *of* Thebes, *And of the Way to them.* X

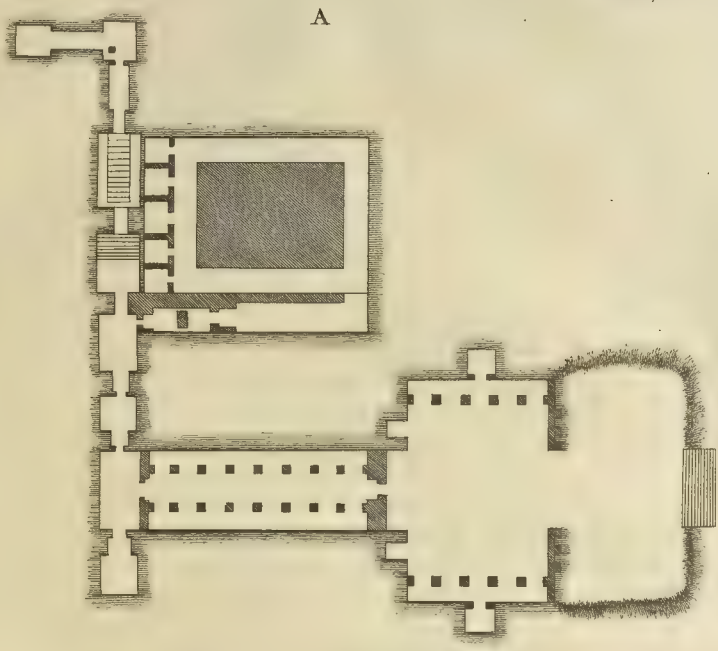
feet nine inches high, eleven feet eight inches long, and above ſix feet broad, the cover being made as repreſented to ſhut into it: On it is cut the figure of the King in mezzo-relievo, and a hieroglyphical inſcription, as may be ſeen in the plate over the tomb, which probably is ſome account of the Monarch. This room is adorn'd with hieroglyphics in different columns, with figures of men, hawks and bulls. In the laſt room are two inſcriptions, made probably by ſome perſons who came to ſee the place [a]; one of them is in the thirty-firſt plate. In the ſeveral ſepulchres, the parts that are ſhaded are niches, commonly about four feet above the ground; the large ones might be to depoſite bodies in, and the ſmaller for little ſtatues. The grotto C. towards the middle part, is a deſcent, and the ſeveral ſtories of hieroglyphics are cut parallel with the ground; the ceiling of the room where the tomb was is cut archwiſe; round the pedeſtal of the tomb which ſeems to have been there, the room is cut down three feet ſix inches lower than in the other parts, in a rough manner; the tomb is taken away, but the red granite top remains eleven feet long, and ſix feet and a half broad. In the furthermoſt room is a figure, I think in relief, with the arms acroſs on the breaſt; over it is a globe, and a man kneels on each ſide of the apartment H. In the great room there is a ſtatue of a man with a ſceptre in his hand, and on the ceiling is a large figure of a man painted at top, with a particular ſort of ſceptre alſo in his hand, and wings hanging down lower than the feet, and covering the whole body, being a very extraordinary figure, and the painting exceeding freſh. At the entrance on each ſide are four men cut into the ſtone above the natural ſize, having heads of hawks and other animals; on the inſide a tortoiſe, and a man with a goat's head are cut within a circle on each of the pilaſters. At the entrance of K. a large bull's head is cut in relief, and by a hole mark'd k. at the further end of it, there is a communication with L. The grotto B. is cut with a deſcent all the way from the entrance. Some of them, particularly that mark'd M. ſeem never to have been finiſh'd; and two or three have ſo much rough ſtone in them, like the chipping of the rock, that thoſe who enter, cannot walk upright in them. Having view'd theſe extraordinary ſepulchres of the Kings of Thebes with the utmoſt pleaſure, by the help of the wax-lights we brought, and being much fatigued, we thought to ſit down and take ſome refreſhments we had brought, in this retired place; but unfortunately we had forgot to bring water: The Sheik alſo was in haſte to go, being afraid, as I imagined, leſt the people ſhould have opportunity to gather together if we ſtaid out long. From Gournou to this place there is a very difficult foot way over the mountains, by which the people might have paid us an unwelcome viſit, tho' we were under the protection of the Sheik, who might likewiſe be well pleaſed to protract the time, that he might prolong our ſtay, in order to have more of our money for his horſes and people, and alſo in expectation of a greater preſent. Returning from this place, I obſerved in the plain to the north, many entrances into the rocks, which probably were of the nature of the grottos I obſerved on each ſide of the way as I came.

[a] This is the other inſcription; Januarius PP VI. DIEI miravi locum filium Eliani Varina valete omnes. ✠

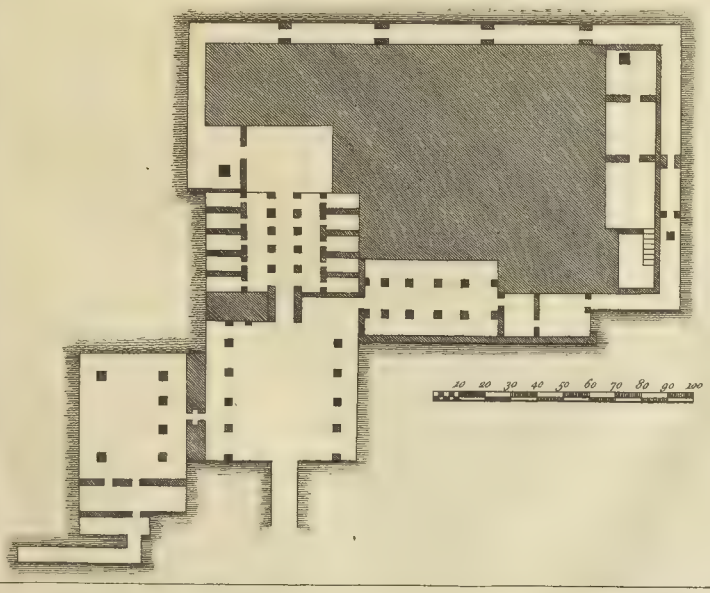
The

The Sheik was ſo civil and humane as to ſtay and eat with me, which is what they rarely do. The next day I went into two very extenſive apartments cut in the rock, on the ſouth ſide of thoſe hills we went to the day before, being in between the foot of the hills, at the place mark'd G. in the twenty-ninth plate. To one of them A. in the thirty-fourth plate, is a deſcent of ten ſteps to an area cut in the rock, which leads to a room in which are ſquare pillars cut out of the rock: Beyond that there is a long room with pillars on each ſide in like manner; all the apartments are adorn'd with hieroglyphics; but the ſtone is ſcaled in ſuch a manner, and is ſo black in ſome of the firſt apartments, that there is great reaſon to think the place has been damaged by fire. Beyond theſe rooms, the apartments extend to the right, there being ſeveral ſteps down; one part leads to a gallery cut round the rock, which has ſome apartments on one ſide; and in this, as well as in the apartments of the other grotto mark'd B. are holes cut perpendicularly down to other apartments below, where I ſaw doors and openings, and where probably there are as many apartments as above. One would almoſt imagine that theſe places were habitations for the living, and poſſibly might be cut under the palaces of the Kings of Thebes, if they were not the very palaces themſelves, to retire to when they pleaſed, from their tents or other places more expoſed to the wind or heat. The other grotto B. is cut under a ſmall hill, which is between E. and C. near the appearance of a grand entrance in under the mountains. The way to that entrance is by a valley, which ſeems to have been divided into four parts by walls or mounds, of which there are ſtill remains: That which is moſt to the eaſt is deep, and looks like a quarry of black flint ſtone, being much deeper than the others. I thought it might have been a reſervoir of the Nile water, and for that reaſon formerly paved with ſtones, in order to make it hold the water. The other three parts go towards ſome remains of buildings, as repreſented in the thirty-fifth plate; the granite door A. leads to the building B. which is all ruin'd, except a ſmall part of the front. To the weſt is a room C. over which there is a well-turn'd arch, with a half round at the ſpring of it; the door at the north end has likewiſe a half round on each ſide of it, and is of granite. It appears to have been uſed as a Chriſtian church, and the hieroglyphics have been cover'd over with plaiſter, which are in ſmall columns, exquiſitely well cut; Chriſt with a glory is painted on the plaiſter. As this was a church, it is probable the arch over this building is a Chriſtian work. In the ſmall room D. to the ſouth are many bones, which ſeem'd to have been burnt; and if there had not been linen with them, I ſhould not have thought they had been embalm'd, but burnt by accident. The rock at the mountain has been made perpendicular by art; the people ſaid there was an entrance there under the hill, and 'tis probable it was a paſſage to which there was a deſcent, and that all has been fill'd up. I took a particular view of the large temple, a little way to the ſouth eaſt, for ſuch it ſeems to have been; a plan of it is in the ſame plate. At all the ſquare pillars E. are ſtatues, as repreſented at K. with the heads broke off, which ſeem to have had on them the long cap, that is often ſeen in the hieroglyphics; for there is enough remains of thoſe caps on the pillars to ſhew what they were. Theſe ſtatues have the lituus in one hand, and the flagellum or whip in the other, as commonly ſeen with the ſtatue

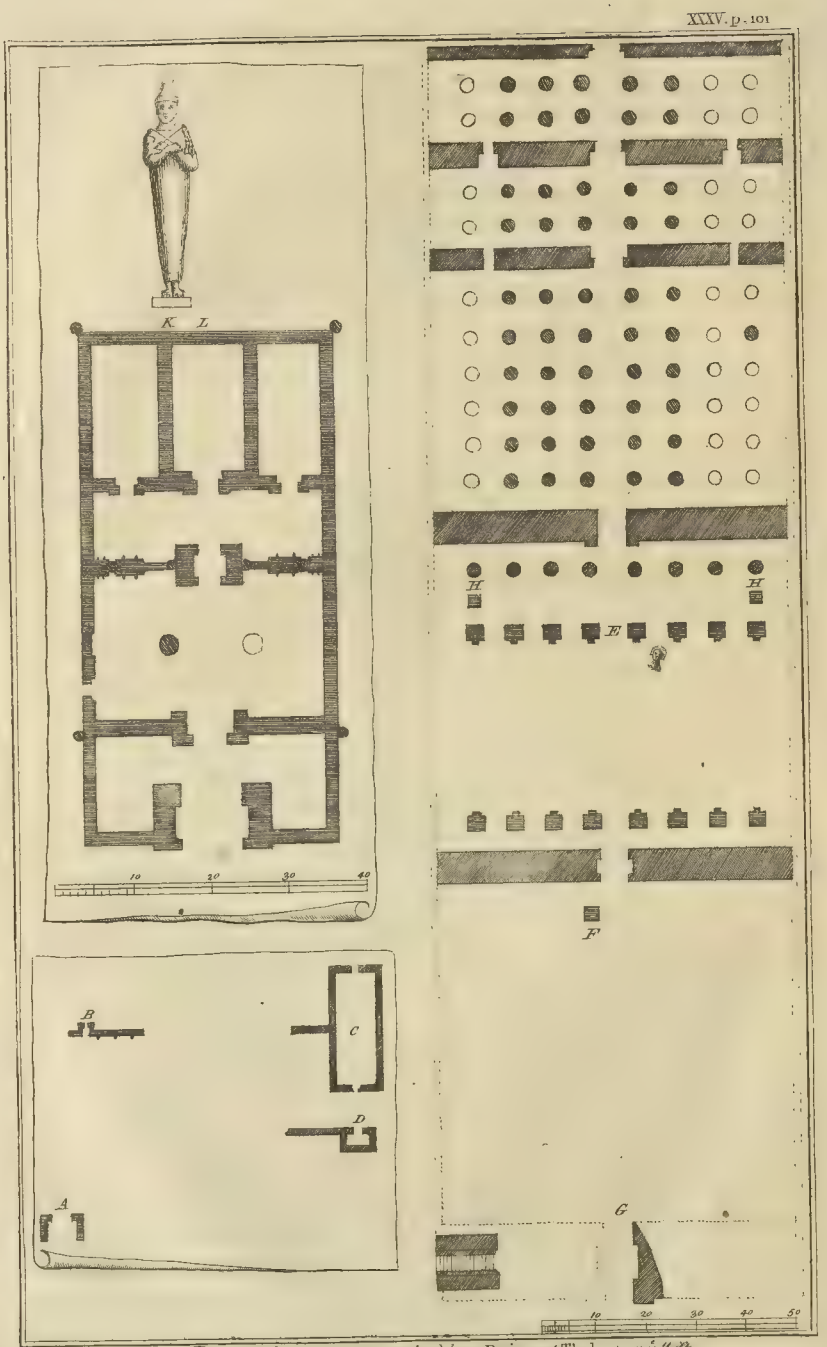
A



B



PLANS of two SUBTERRANEOUS GROTTOS at THEBES.



PLANS of two Temples, and of some Ruins at Thebes, on y W. syde.

ſtatue of Oſiris. There are ruins of a pyramidal gate at G. to the ſouth of this building, and of a very large coloſſal ſtatue; it is broke off about the middle of the trunk, the head is ſix feet broad; from the top of the head to the bottom of the neck, it meaſures eleven feet, and ſo it does from the bottom of the neck to the navel; it is twenty-one feet broad at the ſhoulders; the ear is three feet long, and one foot four inches broad; and the foot is four feet eight inches broad. In the ſecond court, at H H, are remains of two ſtatues of black granite; that to the weſt, which is ſitting, meaſured from the hand to the elbow five feet, thence to the ſhoulder four feet; the head is three feet and a half long, and the ear is one foot in length. The ſtatue to the eaſt is three feet five inches long in the foot; at a diſtance from it is the head with the cap; it is three feet ſix inches long, and behind it is the ornament of the dome leaf. Some perſons have thought that one of theſe is the ſtatue of Memnon. Many other pillars of this building are deſtroy'd, as repreſented in the plan; but from the ruins it appears to have been a very magnificent building in this way. From the temple I went to the ſtatues which I ſhall call the coloſſal ſtatues of Memnon; they are towards Medinet-Habou. The Sheik hurried me from this place, ſaying he was near his enemy; ſo I ſet out early the next morning, and ſpent above half a day at theſe ſtatues: They are of a very particular ſort of porous hard granite, ſuch as I never ſaw before; it moſt reſembles the eagle ſtone. The ſtatue is repreſented in the thirty-ſixth and thirty-ſeventh plates; they look to the ſouth ſouth eaſt, and are on a pedeſtal or plinth entirely plain. That to the north is thirty feet long, and ſeventeen broad, the pedeſtal of the other is thirty-three feet long, and nineteen feet wide, and they are about thirty feet apart: That to the ſouth is of one ſtone. The ſtatue to the north has been broken off at the middle, above the arms, that lie on the hams; and it has been built up with five tier of ſtones; one to the top of the clinch of the elbow, another almoſt half way up the arm, one to the armpits, the fourth to the neck, and the fifth the head and neck, of one ſtone. The other tiers have two ſtones in front, except that the middle tier has three, and there are two ſtones in the thickneſs of the ſtatue: The feet are broken a quarter off from the toes; but as I did not take a particular draught of the parts of the ſtatue that are maim'd, I thought it better to give it entire from the drawing and obſervations I did make. I found the height from the bottom of the foot to the top of the knee, to be about nineteen feet; from the bottom of the foot to the ankle, two feet ſix inches; to the top of the inſtep, four feet; the foot is five feet broad, and the leg is four feet deep; the ornament behind the head ſeem'd to be the dome leaf, as I have it on a ſtatue of Harpocrates. At the ſide of the legs, as repreſented, are two reliefs, and one between the legs, of the natural height, but much defaced: Between the former and the great ſtatue, are hieroglyphics. The pedeſtal of the imperfect ſtatue is crack'd acroſs, at the diſtance of about ten feet from the back part; there are alſo ſome flaws and cracks in the other ſtatue, but it is of one ſtone, which I dare poſitively affirm, and in which I could not be miſtaken, having been twice at the ſtatues. I ſpent half a day there, and took down in my notes an account of every ſtone, of which the upper part of the other is built. On the

Statues of Memnon.

pedeſtal of the imperfect ſtatue is a Greek epigram, which may be ſeen in the fifty-fifth plate; and on the inſteps and legs, for about eight feet high, are ſeveral inſcriptions in Greek and Latin, ſome being epigrams in honour of Memnon, others, the greater part, teſtimonies of thoſe who heard his ſound, and ſome alſo in unknown characters; all the inſcriptions are ill cut, and in bad language, both on account of the hardneſs of the ſtone and the ignorance of the people, who probably made money by cutting theſe inſcriptions for thoſe that came to hear the ſound. I copied them with all the exactneſs I poſſibly could, tho' many of them were very difficult to be underſtood, and they are engraved in the thirty-eighth and thirty-ninth plates; for I was not entirely undiſturbed whilſt I was doing it; but after I had been at this work ſome time, the Arabs came about me, and ſaid, they would not permit me to copy every thing in that manner, and ſome of them attempted to pull me away; but I continued on copying them out, till I had finiſhed them all. The common people have the weakneſs to imagine that inſcriptions diſcover treaſures.

Going on from theſe to the north north weſt, at a hundred paces diſtance in a line from the broken ſtatue, are the very imperfect ruins of another ſtatue lying on the ground, and one hundred paces farther, ſuch another, two hundred paces from that, is another ſtatue, of which there are greater remains, being broken and fallen down, the back part with hieroglyphics on it lies uppermoſt, and is thirty feet ſix inches long; it is of a mixture of white and brown marble. Further on a little to the right, among the trees, is a ſtatue almoſt intire, being a yellow granite, in very ſmall grains, with ſome little flints in it; the ſtatue is twelve feet long, from the head to the fork, and the ſhoulders were four feet broad above the ground, a ſmall part being ſunk into the earth. Going on to the hills, I obſerved an area cut out of the rock, and many ſtones lying about it, with hieroglyphics on them; this ſeems to have been a part of the grand temple to which theſe ſtatues lead, as a ſort of avenue; and I ſuppoſe there were other ſtatues, in a line from the great ones. About half a mile from this area, are the remains of Medinet-Habou, to which probably the buildings of this temple extended; and all this together, I take to be the antient Memnonium; the ruins of the other temple on this ſide, being a mile to the eaſt, and ſeem to have no relation to theſe: The name alſo of Medinet-Habou is a confirmation that this was the Memnonium, for in the itinerary it is called Papa, a word almoſt univerſally uſed for father, ſo that Medinet-Habou ſeems to ſignify the City of the Father, and, as I obſerved elſewhere, Abydus may have the ſame derivation, where there was a famous temple or palace of Memnon.

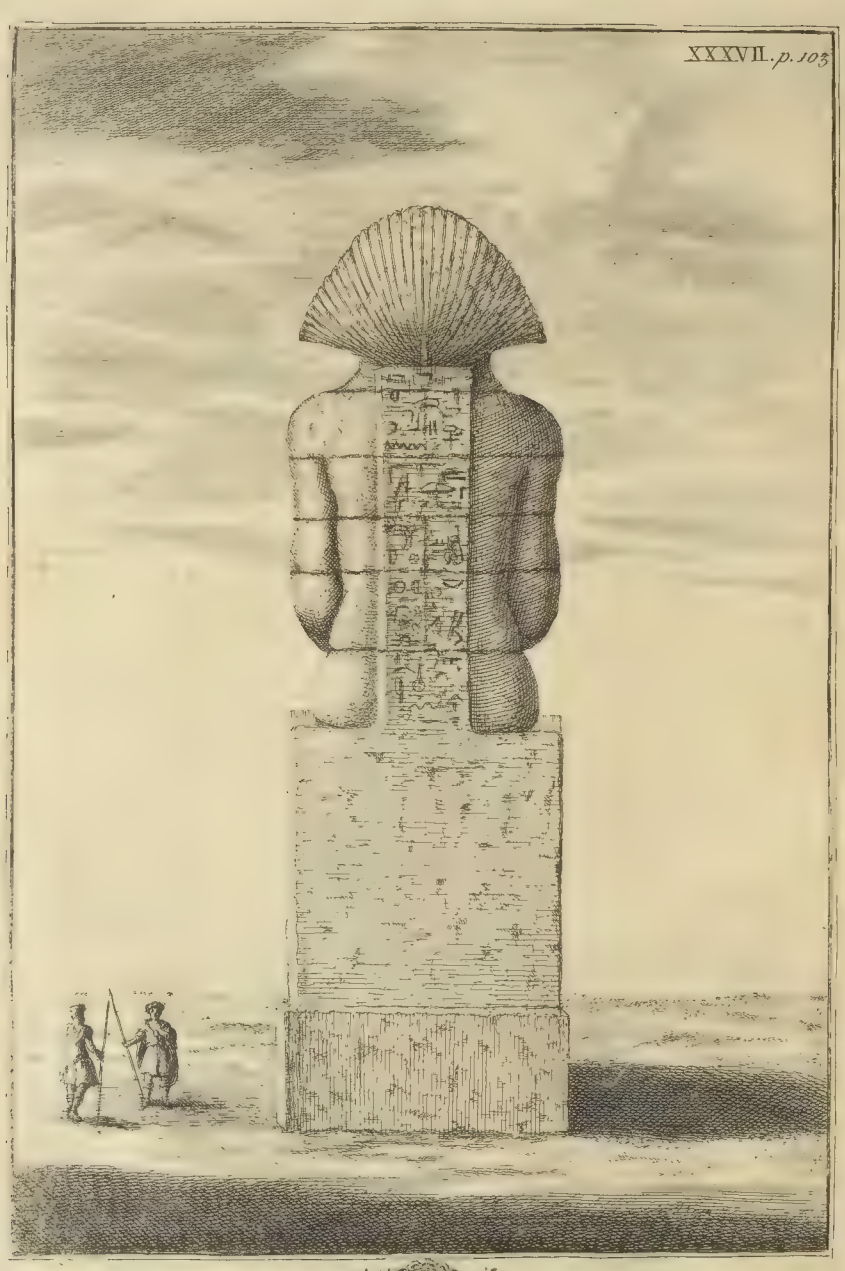
Memnonium.

I have already remarked, that in the temple to the eaſt there are remains of two ſtatues of black granite, one has been thought, by ſome, to be the famous ſtatue of Memnon, which at the firſt or ſecond hour, they pretend, uttered a ſound, occaſioned, as ſome would have it, by the rays of the ſun ſtriking on it; others are of opinion, that it was the ſtatue I have already deſcribed, with the inſcriptions on it; in order to judge of which, it may be proper to conſider what the antient authors ſay on this ſubject, and the arguments on each ſide.

Strabo

The *STATVE*, of *MEMNON*, at *THEBES*.

To The Rt. Hon.ble William Lord Visount Duncannon.



The *STATUE* of *MEMNON.*

To Charles Stanhope Esq.

Strabo [b] ſpeaking of Thebes, ſays, that there were in his time ſeveral villages on the ſite of it, part of them on that ſide which was in Arabia, where the city then was, part on the other ſide, where the Memnonium was. Here were two coloſſal ſtatues of one ſtone, near one another, one being entire; the upper part of the other was fallen down, from the ſeat, as it was ſaid, occaſioned by an earthquake. It was thought, that once a day a ſound was heard, as of a great blow, from that part which remained on the ſeat and baſe. When he was there, with Ælius Gallus and others, he heard the ſound; and whether it came from the baſe, or the ſtatue, or the people about it, he could not ſay; the cauſe not appearing, he would rather believe any thing, than that a ſound ſhould be occaſioned by any particular manner in which the ſtone is compoſed.

Pauſanias [c] ſays, that Cambyſes broke it, and that then the upper part, from the middle, was ſeen lying neglected on the ground; the other part, every day at ſun riſing, uttered a ſound like the breaking of a ſtring of a harp when it was wound up [d]. Philoſtratus gives this account: He ſays, the place where the temple was built, was much like an antient forum, of which ſort of forum there are remains in the moſt antient cities, with fragments of their columns, and the foundations of their walls: Moreover, they ſay, that ſtatues of Mercury are ſeen there, partly deſtroyed by time, and partly by force. But the ſtatue of Memnon, repreſenting a youth, is turned towards the ſun; it is of black ſtone, both the feet of it are ſet even together, according to the manner of making ſtatues * to the time of Dædalus; the hands reſt on the thighs, as if in a poſture to get up; the manner and look of the eyes and mouth appear like a perſon ſpeaking; but this they leſs wondered at, as they were not yet acquainted with the virtue of this ſtatue. But when the rays of the ſun came on the ſtatue, which was about ſun riſing, they related what was very wonderful, they ſay the ſtatue ſpoke as ſoon as ever the rays of the ſun came to its mouth. And Pliny, ſpeaking of Baſaltes, (which, he ſays, was of the colour and hardneſs of iron) reckons among ſtatues of this ſtone, that which was thought to be the ſtatue of Memnon at Thebes, in the temple of Serapis, which, they ſay, made a noiſe every day about ſun riſing, when the rays of the ſun came on it [e]. Tzetzes calls it the column that uttered

[b] Μέρ@· δ' ἐσ\ν ἐν τῇ περαίᾳ, ὅπκ τὸ Μεμνόνιον· ἐν ταὐτῷ δὲ δυοῖν κολοσσοῖν ὄλοιν μονολίθων ἀλλήλων πλησίον, ὁ μὲν σώζεται, τὸ δ' ἕτερ τὰ ἄνω μέρη τὰ ἀπὸ τ καθέδρας πέπλακε σεισμῷ γενηθέντος, ὥς φασι. Πεπίσευλαι δ' ἔτι ἅπαξ καθ' ἡμέρ@ν ἐκάστην, ψόφ@· ὡς ἂν πλαγῆς ὀυ μεγάλης, ὑπὸ ἐλέται ἀπὸ τῶ μένου@· ἐν τῷ θρόνῳ κ τῇ βάσει μέρες. . . . . Διὰ τὸ ἄδηλον δ' αἰτίας, πᾶν μᾶλλον ἐπέχεθαι πιςέυειν, ἢ τὸ ὑπ τῶν λίθων ὅτω τέλαγμένων ὑπαέμπεσθαι τ ἦχον. Strabo xviii. p. 816.

[c] Ἔσι δ ἔτι καθήμενον ἄγαλμα Ηλέϊον, Μέμνονα ὀνομάζυσιν οἱ πολλοί. . . . . ὁ Καμβύσης διέκοψε, κ νῦν ὑπόσον ὐκ κεφαλῆς ἐς μέσον σῶμα ἦν ἀπερρὶμένον, τὸ δ λοιπὸν καθῆται τε κ ἀνὰ πᾶσαν ἡμέρ@ν ἀνιχόν@· ἠλίε βοῶ, κ τ ἦχον μάλισα εἰκάσει τὶς κιθάρας ἢ λύρας ῥαγείσης χορῆς. Pauſanias i. c. 42.

[d] Τὸ δ ἱρὸν ἐν ᾧ ἱδρῦλαι, φασὶ μὲν πρόσεσκέναι ἀγορᾷ ἀρχαίᾳ, οἷαι τῶν ἀγορῶν ἐν πόλεσι ὠοῦε οἰκηθείσαις λείπονται σκιὰι παρεχόμεναι τρύφη, κ τειχῶν ἴχνη, κ θάκους κ φλιάς. Ερμῶν τε ἀγάλμαλα τὰ μὲν ὑπὸ χειρῶν διεφθορέτα, τὰ δ ὑπὸ χρόνε· τὸ δ ἄγαλμα τετράφθαι πρὸς ἀκῖνα, μήπω γενειάσκον· λίθε δ εἶναι μέλαν@· Ξυμβεβηκέναι δ τὸ πόδε ἄμφω κ τ ἀγαλμαποιΐαν τ ἐπὶ Δαιδάλε, κ τὰς χῖρας ἀπερείδειν ὀρθὰς ἐς τ θάκον· καθῆθαι γὰρ ἐν ὁρμῇ τὸ ὑπανίσασθαι. τὸ δ σχῆμα τῶτο, κ τ ὄφθαλμῶν ἰοῦν, κ ὁπόσα τῇ γόμαῖ@· ὡς φθεγξαμένε ἄφθοσι· κ τ μὲν ἄλλον χρόνον ἦπλον θαυμάσαι φασὶν ἔπω δ ἐνεργὰ φαίνεθαι· προσβαλόσης δ τὸ ἄγαλμα τ ἀκῖν@· τόλ δ γίγνεθαι πᾶλ ἡλίε ἐπιπλας, μὴ καταχρῆν τὸ θαῦμα· φθεγξαθαι μὲν δ πρῶχρῆμα τ ἀκῖν@· ἐληθόσης αὐλῷ ἐπὶ γόμα. Philoſtratus De vita Apollonii Tyanei, l. vi. c. 3.

* So ἐπὶ here ſeems to mean, and, not as ſome have interpreted it, *after the time* of Dædalus, who may be preſumed to have brought in the manner of ſetting one foot before another in ſtatuary.

[e] Invenit eadem Ægyptus in Æthiopia, quem vocant baſaltem, ferrei coloris atque duritiæ. . . . .

Non abſimilis illi narratur in Thebis delubro Serapis, ut putant, Memnonis ſtatua dicatus; quem quotidiano ſolis ortu contactum radiis crepare dicunt. *Plin. Nat. Hiſt.* l. xxiv. c. 7.

a ſound when it was day, and ſays it was of a mixed red or ſpotted ſtone. For ſome account of the hiſtory of Memnon, and of the arguments that are uſed on both ſides, in relation to this ſtatue, ſee below [f]. We went in

[f] Memnon was, by the account of all authors, the ſon of Tithonus and Aurora, which is mention'd in the eighteenth inſcription on the right leg of the ſtatue of Memnon, as may be ſeen in the thirty-ſixth plate, in theſe words, Παῖς Ἠῶς τε καὶ Τιθωνοιο. Tithonus was ſon of Laomedon King of Troy, and brother of Priamus; ſo that he was probably born about the year two thouſand ſix hundred and eighty of the world. As he went into Aſia, towards the eaſt, and carried his arms as far as Ethiopia, this, according to Diodorus, gave riſe to the fable of his marriage with Aurora, and that he had Memnon by her; and it is probable he might really marry ſome eaſtern princeſs, by whom he might have Memnon born, when he was in Ethiopia. Antient authors indeed differ about the place of Memnon's birth; Pauſanias ſays that he did not come from Ethiopia, but from Suſa in Perſia. Suidas relates that he commanded the Ethiopians, but was born near Suſa, on the river Choaſpes; and yet Pauſanias ſays that the Thebans pretended he was an Egyptian; but that others affirmed he was born in Ethiopia, and extended his conqueſts as far as Suſa. Whereever he was born, he was certainly at Suſa; and Dionyſius in his Periegeſis, calls it the City of Memnon (Μεμνόνειον ἄστυ;) but it is moſt probable that he was born in Ethiopia, becauſe Philoſtratus ſpeaks of him, as having a black complexion; and Virgil has the expreſſion of "nigri Memnonis "arma." Philoſtratus ſays that he reigned in Ethiopia for five generations; but how many years that was, may be difficult to determine. It is probable likewiſe, that he reign'd in Egypt, as ſuch great honours were paid to him, particularly at Thebes; and his palace is mentioned at Abydus. He went to the ſiege of Troy, to aſſiſt Priamus, his uncle, where he was kill'd by Achilles, as mentioned by ſeveral authors, and is confirmed by theſe words of the epigram, cut on the baſe of the ſtatue of Memnon; though it may be difficult to make out the entire ſenſe of them, as it may be ſeen in the thirty-fifth plate:

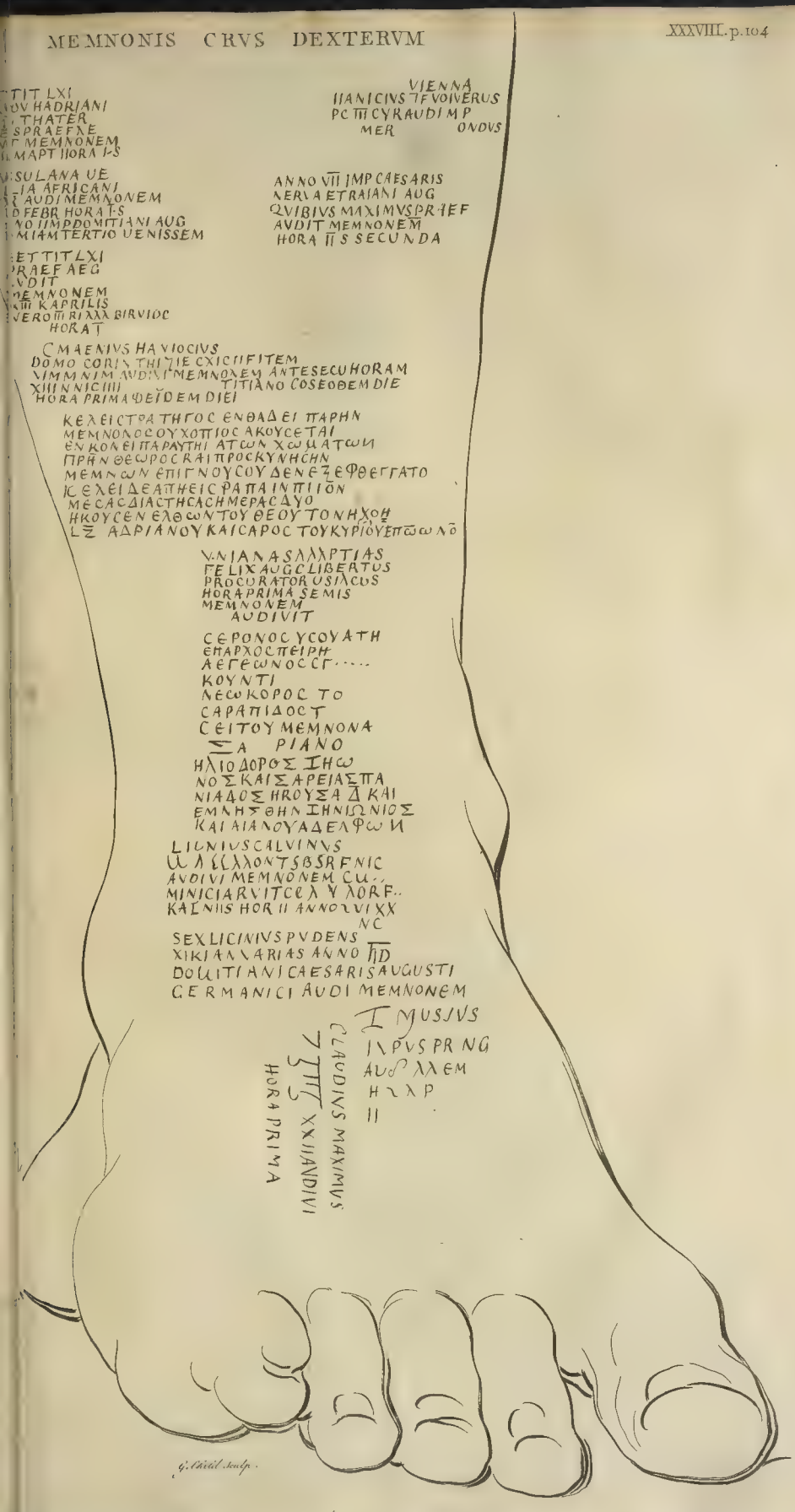
Τὸν δὲ μαχῆς ἀκόρεστον Ἀχιλλέα.

Which words muſt refer to his being killed by Achilles, and plainly ſhew the falſhood of what is affirmed by an author quoted by Philoſtratus, that Memnon was not at Troy, but reigned in Ethiopia. And yet Philoſtratus in another place mentions, that he was killed in the Trojan war by Achilles. Dictys Cretenſis ſays, that Himera, the ſiſter of Memnon, carried his aſhes to his country Palliochen, in Phœnicia. Simonides, quoted by Strabo, affirms, that he was buried about Paltus in Syria, on the river Bada, Paltus being between Tripoli and Laodicea. Joſephus likewiſe ſpeaks of the monument of Memnon, at the lake Cendovia, near the river Belus; and it is certain, that the river Belus does riſe out of a ſmall lake: Poſſibly, the remains of Memnon might be brought ſomewhere to theſe parts; and as to the different places that are mentioned, that might be occaſioned by honorary monuments erected to him.

Some are of opinion that this is not the ſtatue of Memnon; but that it was a ſmall ſtatue in the temple, a mile to the north, and look on it as a proof that that ſtatue is of black marble; that it is in a building they think anſwers to the account of Philoſtratus; that this temple was like the antient forum, and they ſuppoſe the ſtatues mentioned in it, to be the Mercurial ſtatues he ſpeaks of; that they would have a greater reſpect for the ſtatue of Memnon, than to cut inſcriptions on it; and moreover, that Juvenal in his time mentions it as a ſtatue, half of which was broke off, and that it is not probable that it ſhould have been built up after his time; and that the teſtimony of Tzetzes, not a very antient writer, is of no great weight, who ſays it is of a mixed red colour; and it weakens his authority, as he calls it a pillar, inſtead of a ſtatue.

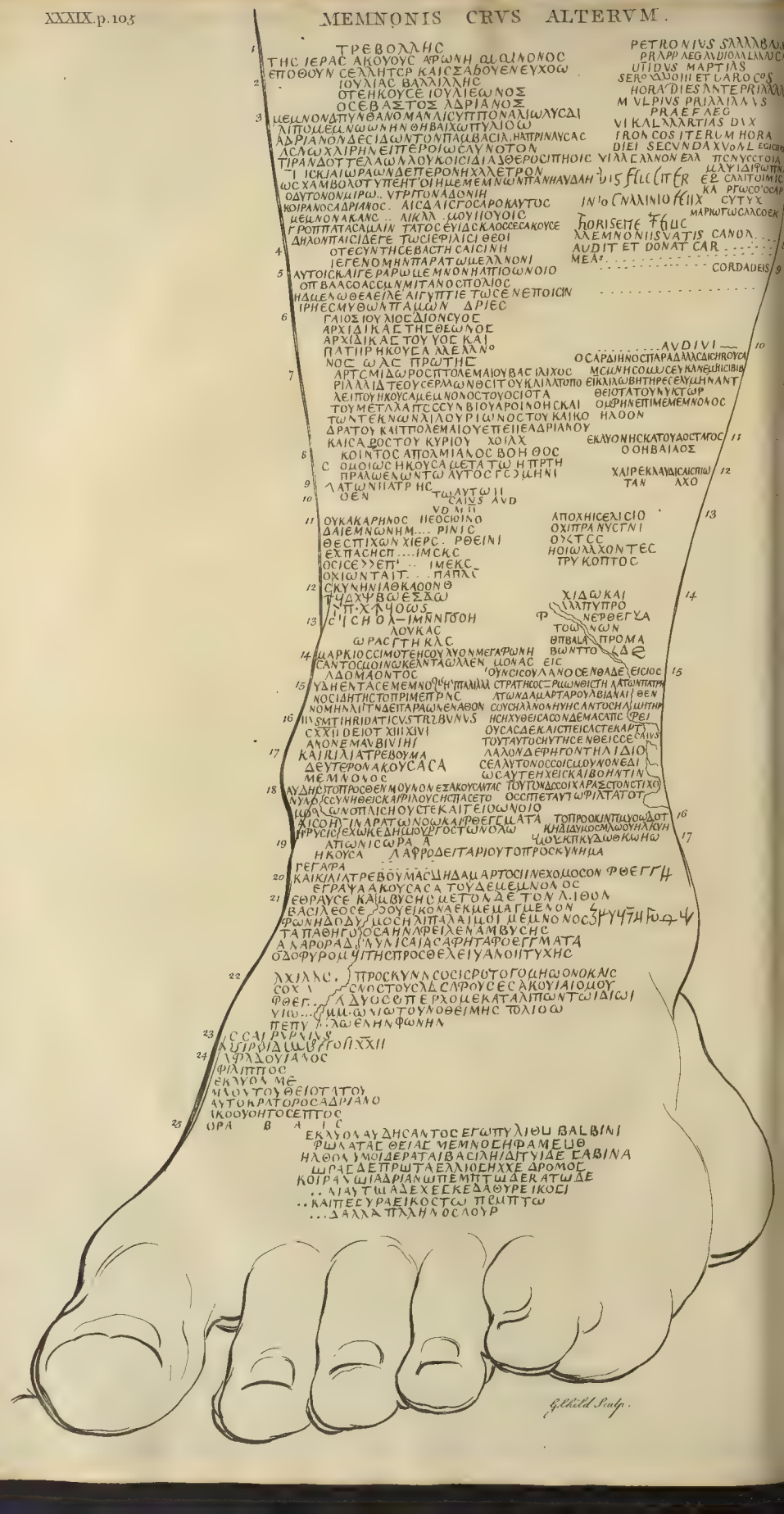
Thoſe who are of opinion that the ſtatue with the inſcriptions on it, and an epigram in the front of the pedeſtal, was the ſtatue of Memnon, ſay, that they cannot be inform'd of any ſtatue of Baſaltes in this place, as Pliny affirms it to be, who was often miſinform'd as to the facts he relates; that the outſide of theſe ſtatues is blackiſh, as may be ſeen by pieces that have been brought away; that where it is broke, it is of a ſpotted mixed red colour, as Tzetzes mentions, which may reconcile the different accounts of authors, ſome mentioning it as a black marble ſtatue, and one of a red ſtone; that the temple where the others ſtood, ſeems to have been covered, being divided into ſeveral apartments, and probably this very part was covered, there being a row of pillars behind theſe ſtatues, and the ſquare pillars have been repreſented in a drawing, as covered; ſo that theſe two ſtatues ſeem to have been under cover; that though the walls do not remain on each ſide, yet probably there were walls, as the building is divided into different apartments, ſo that if the ſtatue ſtood towards the entrance of the temple, it faced to the ſouth, and not to the riſing ſun; that the other great ſtatues ſtand facing to the ſouth ſouth eaſt, as was found by a compaſs; that if the two great coloſſal ſtatues made a part of the avenue to the temple, and were within the diſtrict of it; they think that it may account for its being ſaid that they were in the temple, as ſome very antient temples conſiſted only of an open incloſure, theſe ſtatues ſeeming to anſwer the ſphinxes mentioned by Strabo, in the dromos of the temple; all theſe parts being called (τὸ ἱερὸν) the temple, as may be ſeen in Strabo's Deſcription of the Egyptian temples. They add, moreover, that the temple theſe ſtatues belong'd to, might be built like the antient forum, and that there is no determinate figure or circumſtance mentioned in the forum, to prove that this temple was in that form; all that is mentioned of them is, that there were ſeen fragments of pillars, and ſome traces of the walls of them. As to the Mercurial ſtatues that were in the temple, if we ſuppoſe that they were the ſtatues of Mercury, it is obſerved that it is not well known what the emblems of the ſtatues of

MEMNONIS CRVS DEXTERVM



G. Vidal Sculp.

MEMNONIS CRVS ALTERVM.



in between the hills to the north eaſt, and came to the temple L, in the thirty-fifth plate, which had been a convent: There are no hieroglyphics on the outſide; the cornices over the doors are fluted, and adorned with the winged globe; the capitals of the pillars are much of the ſame ſort as thoſe of Aſſouan, in the plate of capitals. After I had viewed all theſe things, I returned to the river.

The people had come rudely to the boat when I was abſent, and had ſaid that they would ſee whether this ſtranger would dare come out another day, having taken great umbrage at my copying the inſcriptions; and they had dropt ſome expreſſions as if they would aſſault the boat by

of the Egyptian Mercury were. Anubis ſeems to be their Mercury; and poſſibly thoſe figures that are repreſented with ſomething in each of their hands that hangs down, and one foot before another, as in a poſture to glide ſwiftly along, and execute the commands of the Deity, may be the emblems of the meſſenger of Jove; but theſe ſtatues have in their hands the lituus and whip, the common emblems of Oſiris, and it may be of Iſis alſo. But if by Mercurial ſtatues are meant ſtatues of a certain form, ſuch as were commonly placed to direct the roads and to ſhew the bounds, which originally might be ſtatues of Mercury in a certain ſhape, ſuch as we call Terms, and ſeem to have their riſe from the ſtatues repreſented as bound round like mummies; theſe are very common in Egypt, and probably few temples were without them; and ſuch ſtatues there might be in the temple, to which theſe two great ſtatues led. As to the cutting inſcriptions on the ſtatue, it is ſaid, that it is probable they thought they could not do a greater honour to the ſtatue, than to cut on it the teſtimonies of ſo many perſons that heard the ſound, ſo many epigrams in honour of the ſtatue, and one particularly in the front of the pedeſtal, all which would make any one conclude, that this ſtatue was ſomething more than ordinary. Nor is it probable that they ſhould cut theſe teſtimonies on a ſtatue near a mile from that which uttered the ſound; it is more rational to think they would have cut them on the walls or pillars near that ſtatue, if not on the ſtatue itſelf: And whoever this great ſtatue repreſented, it is probable it was a perſon or Deity as much to be regarded as Memnon, to whom ſuch a vaſt figure of one ſtone was erected, the largeſt, it may be, in Egypt, to whom it would be a much greater diſhonour to cut theſe inſcriptions on his ſtatue that were in honour of another, who was a King of Egypt, though we ſuppoſe he was deified.

As to what Juvenal mentions,

Dimidio magicæ reſonant ubi Memnone chordæ.
Satyr. xv.

no more can be implied than that the ſound came from the half of the ſtatue that remained. Though the teſtimony of a poet is of no great weight, yet it muſt be obſerved, that it was the half that remained of the ſtatue that uttered the ſound; that whenever it was repaired, the ſtones laid on it were not to be conſidered as a part of the miraculous ſtatue, as they pretended it to be, but only what was left of the antient ſtatue that made a noiſe about ſun riſe; not but that the ſtatue might be as well repaired after Juvenal's time as before it, and if it was repaired before his time, Juvenal might be ignorant of it when he writ that Satyr: And in caſe it was then repaired, and that he knew it, yet it might ſtill be ſaid, that the half of the ſtatue uttered the ſound. It may alſo have ſome weight, that there is a tradition among the people, that this is the ſtatue that made the noiſe. They have alſo the circumſtance of the time, and if they are aſked if it ſounds now, they anſwer it does; but are ſo abſurd as to ſay, they know nobody that ever heard it.

Theſe ſtatues being alſo towards Medinet-Habou, doubtleſs the antient Papa, as has been obſerved, may be of ſome weight.

Sicard alſo mentions theſe two ſtatues, as thoſe of which Strabo has ſaid ſo much; and yet, as if he had not well conſidered that author, ſpeaks of a third ſtatue as the ſtatue of Memnon, that made a noiſe at ſun riſing.

" Trois ſtatues coloſſales, les deux premieres, " dont a tant parlé Strabon, ſont remplie d'une " vingtaine d'inſcriptions, ſoit Grecques ſoit Latines; la troiſième eſt la ſtatue du Roy Memnon, " que, ſelon la tradition des antiens Egyptiens, " rendoit un ſon au lever du ſoleil." Vol. vii. ch. 7.

They mention alſo one argument more, which they think has not a little weight, and this is founded on the obſervation of Pauſanias; that the Thebans denied this was the ſtatue of Memnon, though the opinion of every body elſe, (as appears by theſe inſcriptions, and ſeveral hiſtorians) ſeems to have been, that it was his ſtatue; but the Thebans ſaid it was the ſtatue of Phamenophes, an inhabitant of that country: And what is remarkable, Vanſleb gives an account which he had from father Portus; that at Habou are two ſtatues to be ſeen a great way off, one being of a man, the latter of a woman, the former is called Sciama, the other Fama; ſo that the remains of the antient name ſeem to be plainly retained.

Pauſanias's words are theſe, Ἀλλὰ ἐν Μέμνονα οἱ Θηβαῖοι λέγουσι, Φαμένωφα ὄντα εἶναι τὸν ἐγχώριον. Pauſanias, l. i. c. 42.

And Vanſleb expreſſes himſelf in the following manner: " A une lieue deça il y a une ancienne " ville appellée Habou, où l'on voit auſſi pluſieurs " belles curioſitées, & entre autres des momies. " On y decouvre de fort loin deux ſtatues, l'une " d'un homme, & l'autre d'une femme; les gens " du païs appellent celle-là Sciama & celle-ci " Fama: elles paroiſſent être pour le moins auſſi " grandes que l' Abulhon ou le ſphinx, qui eſt " vis-à-vis du Cayre." Vanſleb, p. 410.

night, if I ſtaid, which, without doubt they ſaid, that they might make me go away, for they ſeemed deſirous that I ſhould leave the place; as ſtrongly poſſeſſed with a notion of a power that Europeans have of finding treaſures, and conveying them away by magic art; they might alſo be envious of the Sheik, imagining that I made him great preſents. I talked, notwithſtanding, of going abroad the next day, being deſirous, if poſſible, to ſee the temple of Medinet-Habou, which the Sheik's ſon ſeem'd to promiſe me; but I found theſe two governors of the neighbouring villages were not friends, and when the Sheik came to the boat, we inform'd him of what had paſſed; he ſaid I had ſeen every thing very well, and wrote a letter to the Sheik of Furſhout; and then he adviſed me to depart, and to go on as faſt as we could all night. This place I ſaw in my return.

Luxerein. When I had ſeen Carnack, I went up the river, a ſmall league to Luxerein, or Lacſor on the ſeventeenth of January, being very early in the morning. I carried a letter and a preſent to the Sheik; and the Sheik's ſon of Carnack came to me here, and very civilly provided a dinner, and ſtaid with me all day. I view'd the remains of the large and magnificent temple there, which without doubt was a part of the antient Thebes on the eaſt ſide of the river. That grand building anſwers very well to the particular deſcription Diodorus gives of the ſepulchre of Oſymanduas, which, he ſays, was a mile and a quarter in circumference; a plan of it may be ſeen in the fortieth plate.

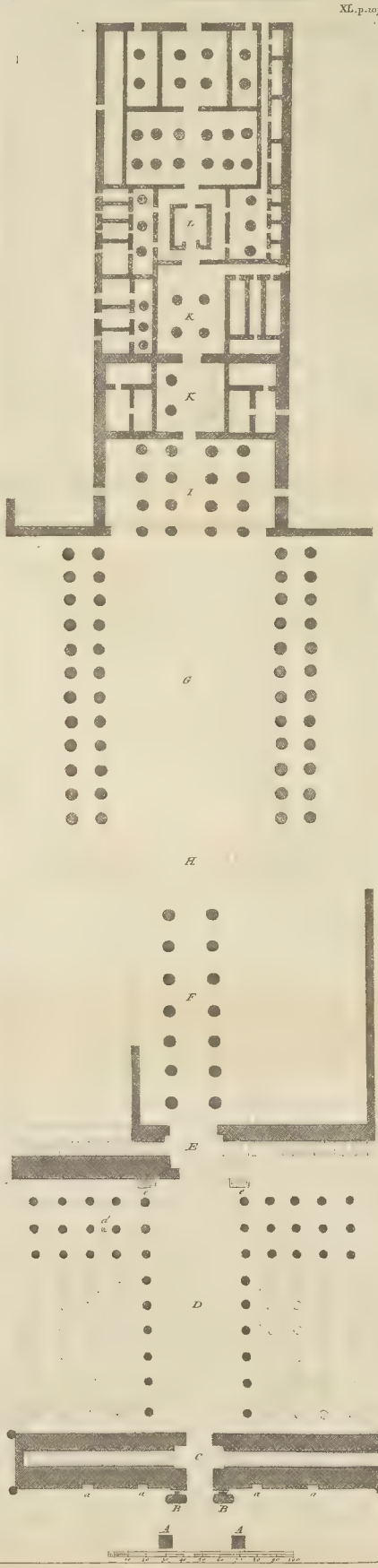
Firſt he ſays there was a gateway [1] two hundred feet long, exactly anſwering to the meaſure of the pyramidal gate G. it was ſixty-two feet and a half high. From the upper part of two ſtatues B. above this ground, repreſented in the forty-firſt plate, without this gateway, it appears that the ground is very much riſen; the gateway is now about fifty-four feet above the ground; and I ſhould imagine that the gate was higher than Diodorus mentions, as the ground ſeems to have riſen more than eight feet and a half; but theſe ſtatues being thirteen feet and a half above ground, if we ſuppoſe they were ſitting, they muſt be near twenty feet at leaſt under ground; unleſs they were half ſtatues, ſuch as are mentioned in the temple of Carnack. They are of grey granite marble that has large ſpots of white in it; the ſhoulders are about three feet and a half above ground; the neck and head, to the cap, meaſure five feet, and the cap as much more. Theſe are probably the ſtatues mentioned by Diodorus, but he ſeems to ſpeak of them as in another part of the temple, and deſcribes them as twenty-ſeven cubits high, each of them made of one ſtone. The ſtatue to the weſt differs little from the other, except that on the forehead there is an ornament of a ſerpent; the pilaſter behind them, cut out of the ſame piece, in one is ſquare like an obelisk, and comes half way up the cap behind; the pilaſter of the other not being ſo thick; the ornament on the head ſeems to be the half of two dome leaves; the head itſelf may be ſuppoſed to have been deſigned to be as high as the part of the cap that ſets out, being three feet deep, and the remainder of the cap three feet more, ſo that the head being near ſeven feet long, the whole ſtatue, if ſtanding, would be about fifty feet high, and ſitting, about thirty-four feet high, computing ſeven heads to the whole body; ſo that

[1] Ὁ Πυλὼν. Diodorus i. p. 44.

[*] Κατὰ δὲ τὸν τελευταῖον τοῖχον ὑπάρχειν ἀνδριάντας καθημένους δύο μονολίθους, ἑπτὰ καὶ εἴκοσι πηχῶν. Diodorus i. p. 45.

if

Back of
Foldout
Not Imaged



PLAN of the Temple and Sepulchre of Osymandias, at Luxorein or Lucsor, of Old Thebes.

The upper part *of a* Statue *of* Olymanduas *at* Thebes.
To Sr Bourchier Wrey *Baronet.*

if they were ſitting, the ground muſt have riſen above ſeventeen feet. To the north of theſe, at AA. are two obelisks, that probably are the fineſt in the world; they are now above the ground ſixty feet high, and might be ſeventy or eighty according as the ground has riſen. They are ſeven feet and a half ſquare, and at bottom might be eight feet: The hieroglyphics are cut in with a flat bottom, an inch and a half deep; and the granite has perfectly retain'd its poliſh, which is the fineſt I ever ſaw. The hieroglyphics are in three columns down every ſide; at top, on each ſide, a perſon ſits on a throne, and one offers ſomething on his knees: Theſe figures are likewiſe below. Lower are three hawks, then three bulls, and at about the diſtance of every four is an owl. I alſo obſerved among the hieroglyphics, ſerpents, inſects, dogs, hares, monkies, birds, and heads of camels; they are exceedingly well preſerved, except that about half of the pyramid of the weſtern obelisk is broke off, and the ſouth weſt corner of the eaſtern one is a little batter'd for about ſix feet high.

In the front of the pyramidal gate there are windows over the falſe doors a a. which are about ten feet from the top of the building; in the front of it, among other figures, is one repreſented ſitting on a throne, holding out one hand, which has a ſtaff or ſceptre in it; the figures are in poſtures of adoration. On the other ſide, one who has on the ſame ſort of cap as the other, is repreſented on a car as galloping and ſhooting, with a bow, and many chariots after him. This may relate to the wars of this King againſt the Bactrians [k], which our author deſcribes as cut on the walls in another part of the building; as the other may be the homage the captives paid to him, mention'd alſo as carved on the walls [l]. Next he gives an account of a court [m] four hundred feet ſquare. This may be the colonnade D. tho' the meaſures do not anſwer. Poſſibly it might have been near four hundred feet wide, extending a hundred feet further to the water, and as much on the other ſide. Inſtead of pillars, he ſays it was adorn'd with beaſts cut out of one ſtone four and twenty feet high, executed after the antient manner, and it was cover'd with ſtones twelve feet long, the ceiling being adorn'd with ſculptures of ſtars, and painted with azure. In that manner a portico might be built on each ſide, with the colonnade as repreſented in the middle. This court is almoſt all inhabited, and fill'd up with little cottages within the lines mark'd in the plan, ſo that I could not go into it; but from the pillars I ſaw, I concluded the colonnade was continued as it is repreſented; at d. I ſaw the top of the cap of a ſtatue of red granite, juſt above the ground, which might be the remains of one of the ſmaller ſtatues, and there ſeem to have been coloſſal ſtatues at the pedeſtals e e. The pillars of the court are as Numb. 3. in the firſt plate of columns. Beyond this colonnade he ſays there was another entrance and gateway much the ſame as the other, except that the ſculpture was ſtill finer. This ſeems to have been the pyramidal gate E. as I took it to be, which is much deſtroy'd. At the entrance he mentions three ſtatues, each of one ſtone, the work of Memnon Sicnites, who doubtleſs was a very famous ſculptor; one of them was ſitting, and the largeſt in Egypt, the foot of it being ten feet and a half long. He makes mention of many other particulars of the ſtatues, and

[k] Ἐν ᾧ γλυφὰς ὑπάρχειν παντοίας, δηλώσας τὸν πόλεμον τὸν γενόμενον αὐτῷ πρὸς τοὺς ἐν τοῖς Βακτρίοις ἀποστάντας. Diodorus ibid.

[l] Ἐν δὲ τῷ δευτέρῳ τοίχῳ τοὺς αἰχμαλώτους ὑπὸ τῶν βασιλέως ἀγομένους. Diodorus ibid.

[m] This he calls τὸ περίστυλον, *a colonnade.*

eſpecially

eſpecially the very remarkable inſcription that was on this vaſt coloſſus [n]. "I am the King of Kings, Oſymanduas: If any would know how great "I am, and where I lie, let him exceed the works that I have done." This ſtatue, without doubt, has been broken to pieces and carried away, as there are not the leaſt ſigns of it. Beyond this gateway was another court [o] much finer than the laſt, containing the hiſtory of the King, cut all round the walls, and there was a very large and beautiful altar in the middle of it, in the open air. This ſeems to comprehend the courts F. and G. unleſs the former might be look'd on only as the entrance to it, which is not improbable. The ſuppoſed gateway H. is only from conjecture, there being nothing but a rude heap of ſtones; and the area G. ſeems to be a very proper place for the magnificent altar that is deſcribed. And poſſibly thoſe ruins I ſuppoſe in the plan to be remains of a pyramidal gateway, might be the buildings of this altar, which might be of ſuch a deſign as that of the temple of Jeruſalem, built of large ſtones. The pillars in this court are forty feet high, and are of the order Numb. 6. in the plate of capitals. The work of the capitals is not in relief, but only cut out in lines. He next mentions a place like thoſe rooms, that were built on purpoſe for muſick, which may be the apartment I. tho' his meaſures do not agree. The pillars are ſuch as Numb. 6. in the firſt plate of columns, and ſo are moſt of the others in the rooms beyond. He after ſpeaks of ſeveral apartments to walk in, and gives a particular account of the beautiful ſculpture they were adorn'd with, which might be ſome porticos and rooms on each ſide, that are now deſtroy'd.

He then gives an account of the ſacred library, with that remarkable inſcription on it: "The repoſitory of the remedies for the ſoul [p]." This might conſiſt of the two rooms K. In thoſe rooms are the figures in the forty-ſecond plate, except the loweſt; one is a Deity carried in a ſort of boat by eighteen men, preceded and follow'd by a perſon with a particular enſign in his hand; the upper one has no perſon appearing on it, but a ſort of cover in the middle of it, and is carried only by twelve men, there being no one before it [q]. I obſerved one figure on the walls had a tortoiſe on the head for a cap, in another part a man leading four bulls with a ſtring, which were cut as on four floors mark'd with a line one over another, and in ſeveral parts inſtruments of ſacrifice. I remarked alſo in a compartment, a figure ſitting, and one kneeling before it, on whoſe caſque the ſitting figure puts his left hand, having the croſs, with a handle to it, in his right. Another with a hawk's head holds his left hand over the head of the perſon that kneels, having the ſame ſort of croſs in his right hand. Behind him is a ſhort figure, which ſeem'd to have wings on the ſide of his head. Below them are three perſons kneeling, with kawks heads. It is difficult to ſay whether or no this might be the King offering gold and ſilver to the Deity, that he received yearly out of the mines of Egypt, which Diodorus ſays was cut on ſome part of the walls of the temple [r]. I obſerved a door here with a ſtrait top within; but without it was cut in

[n] Βασιλεὺς Βασιλέων Ὀσυμανδύας εἰμί· εἰ δέ τις εἰδέναι βούλεται πηλίκος εἰμὶ, ἢ ποῦ κεῖμαι, νικάτω τι τῶν ἐμῶν ἔργων. Diodorus i. p. 44.

[o] Ὁ περίπολος. Diodorus i. p. 45.

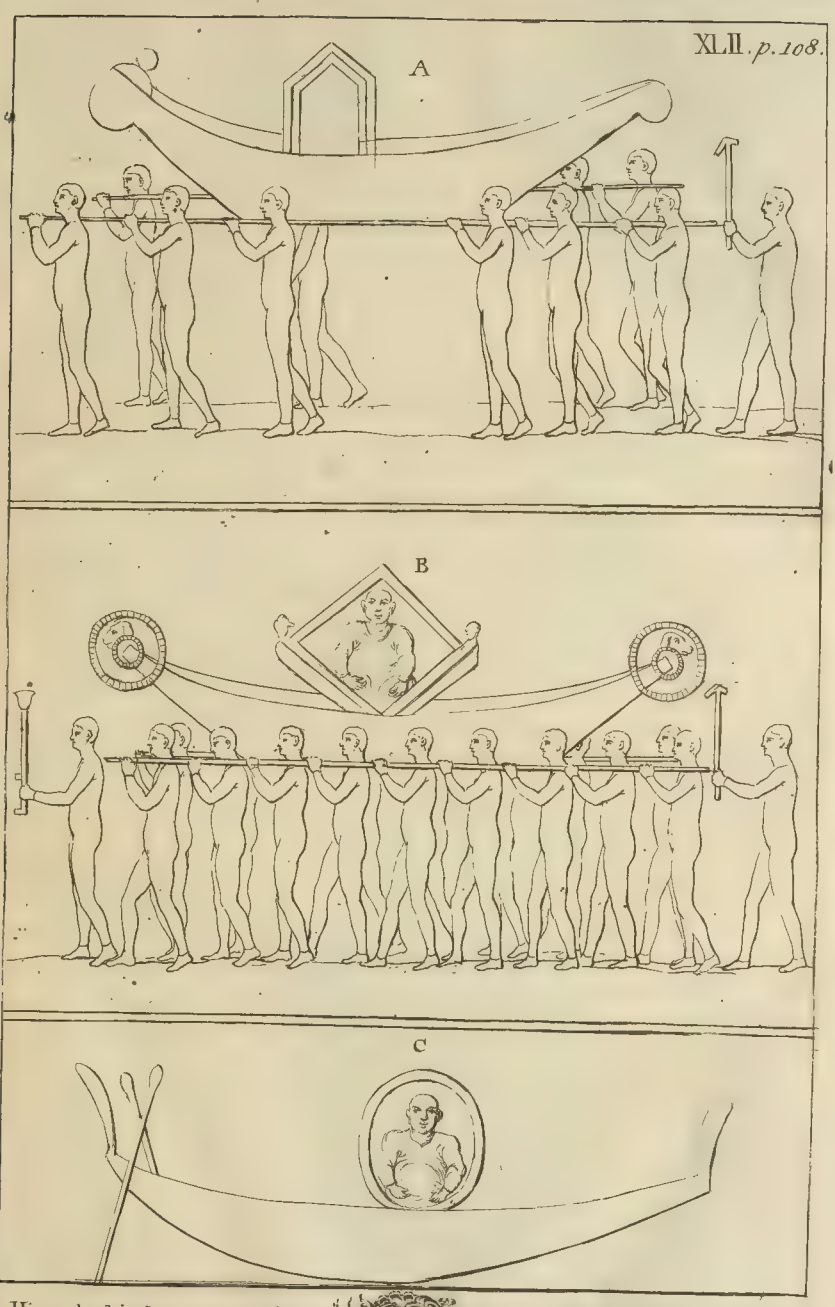
[p] Ψυχῆς Ἰατρεῖον. Diodorus ibid.

[q] Not having taken a drawing of the men, the exact manner in which they are repreſented is not to be anſwer'd for.

[r] Diodorus ibid.

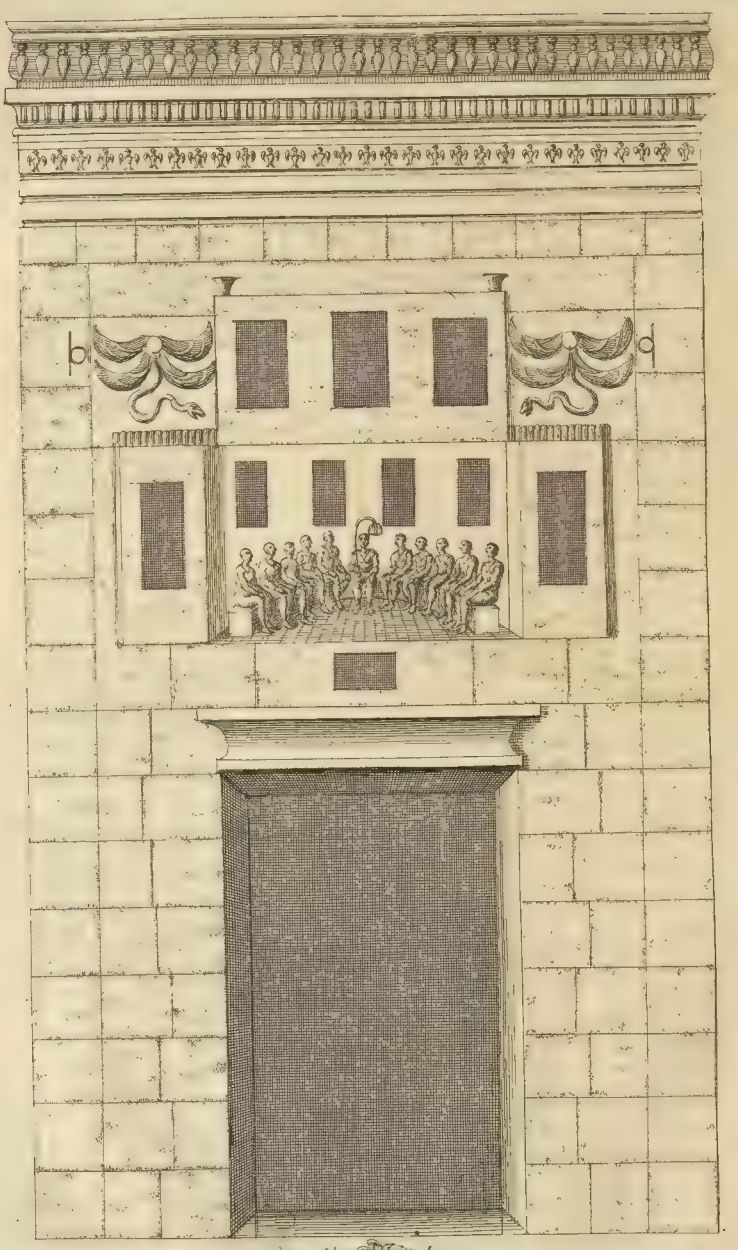
an

3



Hieroglyphical representations, in The Mauſoleum of OSYMANDUAS.

To Richard Bateman Eſq^r.



The Front of the *SEPVLCHRE*, of OSYMANDUAS, at *THERES*.

To the Honourable, Nicholas Herbert.

an arch, ſomething like the ſhell of a niche, which might firſt give the thought for the arch in Egypt. With the library he mentions about twenty apartments, in which are the repreſentations of Jupiter, Juno, and the King, with ſeveral rooms about them, in which were cut in the moſt curious manner, all the ſacred animals of Egypt. Theſe ſeem to be thoſe ſeveral apartments on each ſide, and many more that have been deſtroy'd, which probably made the building all the way of the ſame breadth. At laſt he comes to the ſepulchre itſelf, which I take to have been at L. He ſpeaks of aſcending to it, and over the grand apartment there is another low room, where the body of Oſymanduas might be depoſited; in which, it ſeems, there was a plate of gold that probably often went round the room, ſo as to be three hundred ſixty-five cubits in length, and a cubit thick, or rather broad; on each of which cubits was cut the riſing and ſetting of all the ſtars for every day in the year, and the effects the Egyptian aſtrologers attributed to them, according to their different diſpoſitions. This great treaſure they ſay Cambyſes and the Perſians carried away. The entablature round this room is very rich, as repreſented in the forty-third plate. Our author alſo obſerves that near the library were figures of all the Gods of Egypt, with the King making a proper preſent to every one of them; and theſe I take to be the figures repreſented in the front of the building of the ſuppoſed ſepulchre in the forty-third plate, where it is probable the middle figure ſitting is Oſiris, with five Gods on each ſide [s]. The ſtone below, which is repreſented with a dark ſhade, is a very particular red ſtone, which I ſaw went through to the upper room, and poſſibly on it might be cut a relief of the King offering his gifts to the ſeveral Deities. This was certainly a very proper repreſentation at the ſepulchre of this great King, to ſet forth, as our author obſerves, to Oſiris and the Gods that were with him, that he had finiſh'd a life ſpent in acts of piety towards the Gods, and of juſtice to mankind [t]. Another thing is very remarkable in the front, that a building is mark'd out on it, that ſhews ſomething of a very fine taſte, and that the Egyptians had a notion of a beautiful diſpoſition of lights, and of architecture in general, where it was proper to make uſe of ſuch buildings, which we may ſuppoſe was not convenient for temples, that are generally built without windows, and with maſſive walls, that have no other variety in them, than that of hieroglyphics.

Here I finiſh'd my obſervations on the antient city of Thebes, celebrated by the firſt of poets and hiſtorians that are now extant; that venerable city, the date of whoſe ruin is older than the foundation of moſt other cities; and yet ſuch vaſt and ſurprizing remains are ſtill to be ſeen of ſuch magnificence and ſolidity, as may convince any one that beholds them, that without ſome extraordinary accidents, they muſt have laſted for ever, which ſeems to have been the intention of the founders of them.

As the city of Thebes was ſo antient, ſciences flouriſh'd in it very early, particularly aſtronomy and philoſophy; in which the prieſts [u] eſpecially

[s] Theſe words of Diodorus ſeem to be a very juſt deſcription of theſe figures, as here repreſented; in which the Gods are made as ſitting below Oſiris, as a ſort of aſſeſſors to him.

Καθάπερ ἐνδεικνυμένη πρός τε τὸν Ὄσιριν, καὶ τὰς κάτω παρεδρείας, ὅτι τὸν βίον ἐξετέλεσεν εὐσεβῶν καὶ δικαιοπραγῶν πρός τε ἀνθρώπους καὶ Θεούς. Diodorus ibid.

[t] See s.

[u] Λέγονται δὲ καὶ ἀστρονόμοι καὶ φιλόσοφοι μάλιστα οἱ ἐν Διὸς πόλει. Strabo xvii. p. 816.

Οἱ δὲ Θηβαῖοι φασιν ἑαυτὸς ἀρχαιολάτας εἶναι πάντων ἀνθρώπων, καὶ παρ' ἑαυτοῖς πρώτοις φιλοσοφίαν τε εὑρῆσθαι καὶ τὴν ἐπ' ἀκριβὲς ἀστρολογίαν. Diodorus i. p. 46.

were very well verſed, and firſt ſet themſelves to regulate the time, and meaſured it by ſolar months and years.

I muſt not omit to obſerve that ſome are of opinion that Sheba is Thebes; and ſuppoſe the Greeks, having no way of writing the former name, alter'd it to Thebai.

CHAP. IV.

From THEBES to ERMENT, ESNE, ETFOU, OMBOS, and ASSOUAN the old SYENE near the Cataracts.

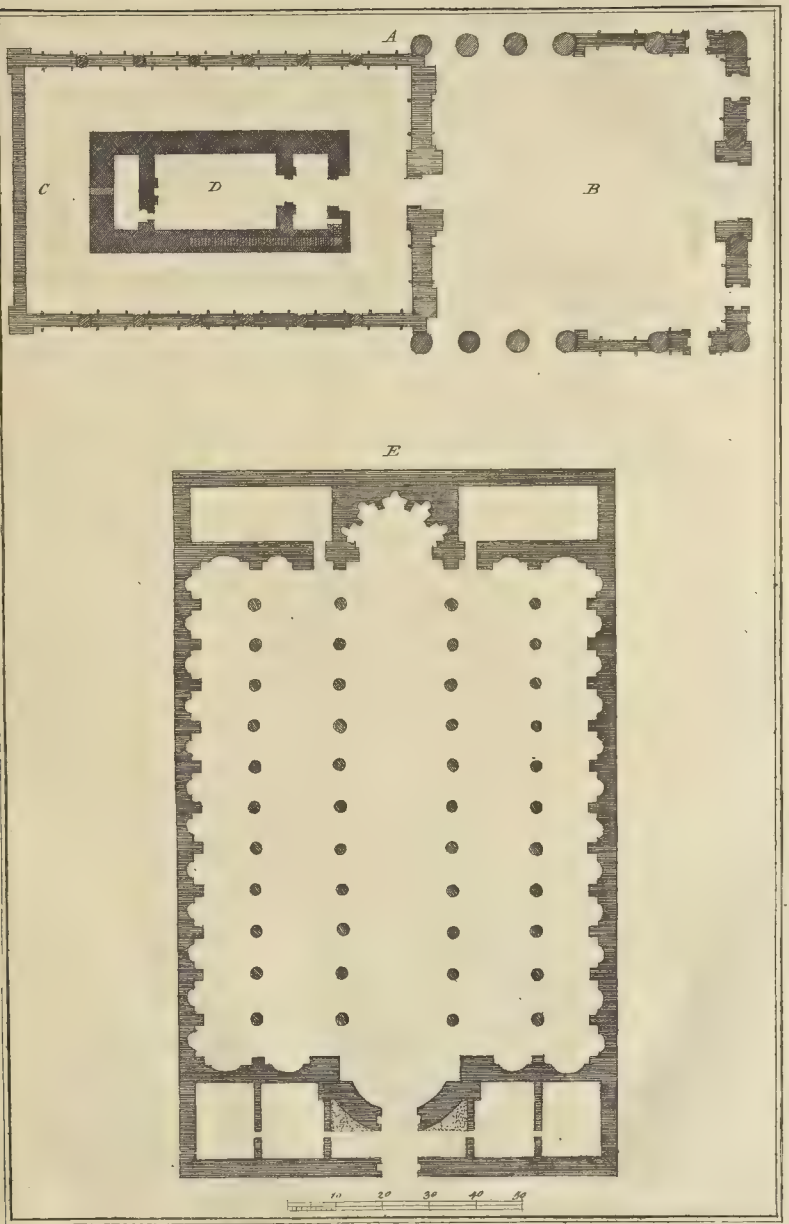
Erment, the old Hermonthis.

I LEFT Luxerein in the evening, and we came to Erment on the weſt, which is the antient city Hermonthis, in which Apollo and Jupiter were worſhipped [w]; it was the capital of a province of that name. I ſaw the ruins of it when I return'd. We went to the Sheik's houſe, who conducted us to the old city, the ground of which is very much raiſed, in the midſt of a large plain; it ſeem'd to have been between three and four miles round. There are remains of the ſmall temple A. in the forty-fourth plate, which ſeems to be of great antiquity; it might be the temple in which Apollo was worſhipped, becauſe of the great number of hawks that are cut in it; the frieze is adorn'd with them in a very particular manner, as in the drawings of the entablatures. The ante-temple B. is very much deſtroy'd; the encloſure C. round it, and the temple itſelf, are very particular, but little remains except the foundations. The inner temple D. is intire; there are ſtairs up to the top, through the wall, on one ſide of the building, which is about twenty-five feet high [x]; it is adorn'd with hieroglyphics within and without. On the outſide are four ſtories of hieroglyphics of men, but only three appear within. In the ceiling of the firſt room there are five hawks with ſpread wings; in the ſecond room ſeven, and two rams face to face; the reſt of the ceiling is adorn'd with ſtars, and on each ſide are ſome ſmall hieroglyphics with human bodies, and the heads of a great variety of beaſts; and on each ſide of a large hawk are two perſons holding out both their hands to the bird. It is ſaid that a ſacred bull was worſhipped here; and one would imagine that this was the place where he was kept, for at one end of the inner room two bulls are cut in the ſtone, and a great number of women with children in their laps held to their breaſts. A little nearer the river, on one ſide of the temple, is a deep baſin, as of a pond: At ſome diſtance from that are the ruins of a building that was erected on the beautiful plan E. I ſhould think the deſign too fine for a Chriſtian church, built on the firſt eſtabliſhment of Chriſtianity in the fourth century, and ſhould rather imagine that it might have had ſome alterations made in it at that time; for it appears to have been a church, from croſſes cut on ſome of the ſtones, and Coptic paintings and inſcriptions in many parts of it that are plaiſter'd; but there are very little remains, except at the weſt end, where the rooms

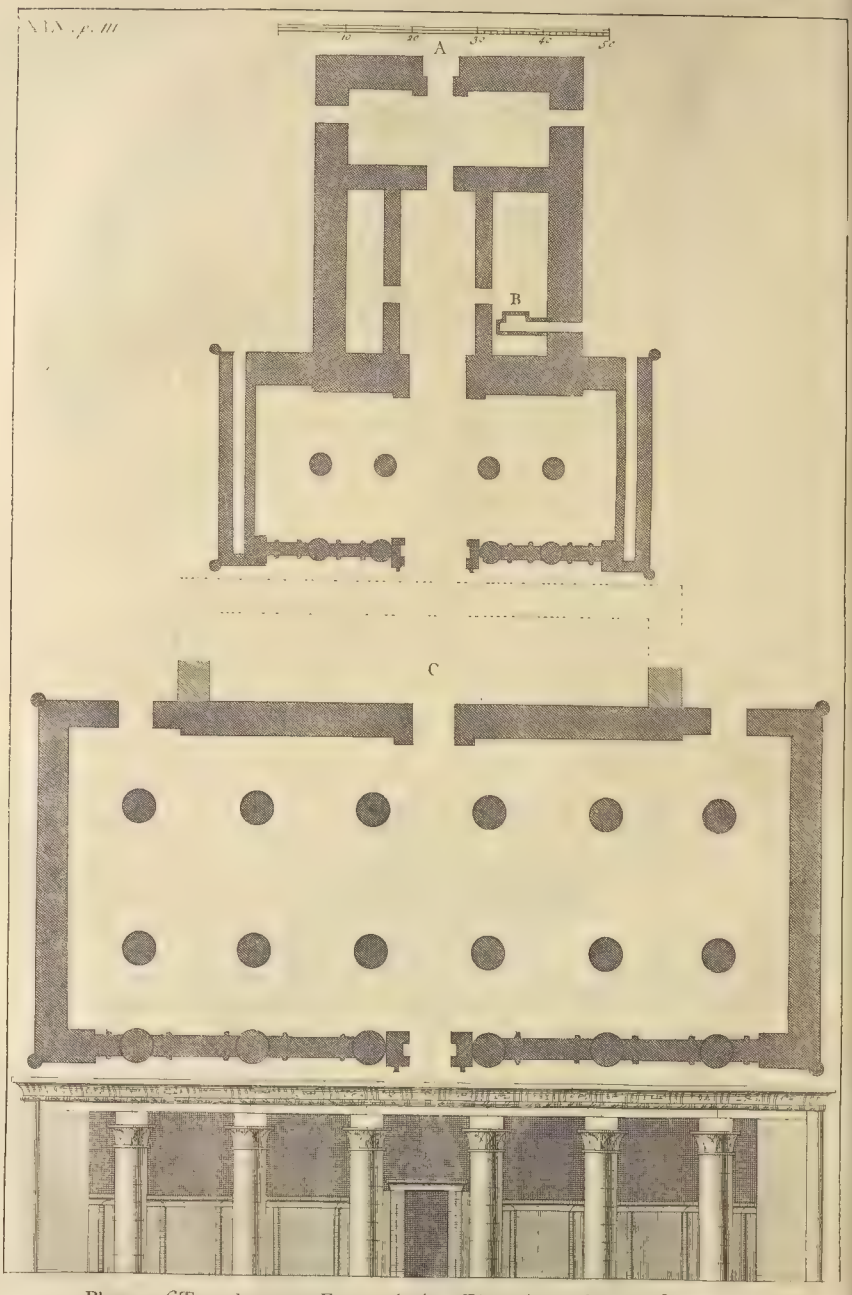
[w] Μετὰ δὲ Θήβας Ἑρμωνὶς πόλις. ἐν ᾗ εἶτε Ἀπόλλων τιμᾶται, καὶ ὁ Ζεὺς· τρέφεται δὲ καὶ ἐνταῦθα βοῦς. Strabo xvii. p. 816.

[x] The ſtairs and door to the third room are on the right hand, which by miſtake are engraved on the left.

had



PLANS of two Temples at Erment.



Plans *of* Temples *near* Esne. *And an* Elevation *of* One *of* them.

had galleries over them, which might be for the women. I obſerved ſome of the niches, which appear'd to have been hewn into a rough ſhell at top, as if they had been built at firſt with a ſtrait top; the pillars ſeem to have been of one ſtone of red granite, after the Greek architecture of the Corinthian order; it is probable the ſemicircles and rooms at each end were made by the Chriſtians. This might be the temple to Jupiter, and rebuilt in the Greek taſte under the government of the Ptolemies.

On the eighteenth we went on with very little wind, and ſhot at a crocodile, as he was on his legs going into the water from a ſandy iſle, and had reaſon to think the ball ſtruck him; for, contrary to their uſual cuſtom of walking in ſlowly, he open'd his mouth after the ſhot, and jump'd five or ſix feet into the water. We paſſed by two little hills on the weſt, call'd Jebelin (The hills;) on one there is a Sheik's tomb, and there ſeem'd to me to be ſome ruins on the other. This I thought might be Aphroditopolis, that is the city of Venus, rather than the city of Crocodiles that Strabo firſt ſpeaks of, for a reaſon I ſhall hereafter mention. Aphroditopolis. On the nineteenth we came to Eſne on the weſt, a conſiderable town for Eſne. theſe parts; we went aſhoar and ſtaid about an hour, and the men wanting a large ſtone for ballaſt, the people knowing we were Europeans, would not let them take it into the boat, ſaying, that the Franks, if they took away that ſtone, would by their magic art, draw away their hidden treaſures. The Arab intereſt here is under the Sheik of Furſhout; under him there are two Serifs or relations of Mahomet, that have the chief influence in the town; but there is a Cadi, and alſo a Caſhif, who as I apprehend, is ſent under the Bey of Girge. There are about a hundred Chriſtians in the town, and two prieſts, who have a large church.

I ſaw this place, and the antiquities about it, in my return. I had letters to the Caſhif, who was abſent, but I had ſeen him above, ſo his people were ready to go with me. I carried letters I had to one of the Serifs, and likewiſe a preſent, and he went with me to ſee the temple on the north ſide of the town. I carried alſo letters and a preſent to another Greenhead, who ſeem'd to be a very worthy man. I had not been long in my boat before he ſent me a preſent of bread, a kid, and ſome other things I wanted, and ſent to me to draw my boat near to his bark, where he ſaid I ſhould be more ſecure by night. The next day he went with me and the Caſhif's people about three miles to the north north weſt, to an antient temple A. in the forty-fifth plate. As I ſaw the figure of a woman ſitting, cut in ſeveral parts of the wall, I conjectured that this might be the temple of Pallas at Latopolis, where both that Deity and the Latopolis. fiſh Latus were worſhipped. The narrow paſſage on each ſide ſeems to have been for the ſame deſign as in ſome other temples, ſome way or other to impoſe on the people; and the little cell B. might be to keep ſome ſacred animal in; it is about three feet above the floor of the rooms, and near eight feet high. The capitals of the pillars in this temple are ſomething like the Corinthian, but with a very flat relief, ſome of them being but little higher than if mark'd out with lines. There are ſeveral ſorts of capitals, one of which is the fourth in the plate of capitals. Within the temple are three ſtories of hieroglyphics of men about three feet high, and at one end the loweſt figures are as big as the life; one of them I obſerved had the head of the Ibis. The ceiling is curiouſly adorn'd with all ſorts

of animals, and painted in very beautiful colours; among them I obſerved a figure ſitting on what appear'd like a boat, with a circle round him, and two inſtruments at one end, as repreſented in the loweſt figure of the forty-ſecond plate. I obſerved alſo a ram with a croſs on his head, ſomewhat like the handle of a ſword, and acroſs his neck was ſomething reſembling wings. Among the animals I obſerved the beetle, and a ſort of ſcorpion; all the hieroglyphics are very well cut, but ſome of them are defaced. This temple appears to have been uſed as a church, and I ſaw ſome Coptic inſcriptions on the wall in black letters, and they told me that there had been a convent there, ſo that the temple ſeems to have been turn'd to that uſe. On the north ſide of the town of Eſne, there is another temple C. in the forty-fifth plate. The pillars are almoſt all different, but ſomething approaching the Corinthian order, and ſhaped like the capital mention'd before in the other temple. This whole building is very richly carved with hieroglyphics. I ſaw one man with the goat's head, and a man with a crocodile's head is cut over the middle door that is oppoſite to the entrance. There are ſeveral others in the walls with crocodiles heads likewiſe, and alſo ſome crocodiles; which makes me think that this was the city of Crocodiles, where that beaſt was worſhipped, as Strabo obſerves[y]; tho' he mentions the city of Crocodiles before Aphroditopolis and Latopolis, whereas if the city of Crocodiles were put laſt inſtead of firſt, it would agree with the ſituation I give theſe places. The old city ſeems to have been to the north about this temple, and at the end of the town I ſaw the remains of an antient quay of ruſtic ſtone work, with ſtairs down to the river. A mile to the ſouth of Eſne is the monaſtery of St. Helen, by whom they ſay it was founded: It has been more commonly call'd the convent of the martyrs, and it was a place of great devotion. It appears to have been a great burial ground, the ſpot where they buried the dead not being leſs than a mile round. Many of the tombs are magnificent, being a dome on four arches, with a little cupola on the top, ſomething reſembling the holy ſepulchre, and built of brick. Some of them have a croſs, others the eagle cut on them, and a ſhort Greek inſcription[z]. It is a very indifferent convent, and the church is mean. There are only two monks in it, who cannot marry; but their relations, both women and children, live in the convent: This is the laſt church in Egypt. I made them a preſent of ſome incenſe, knives, and ſciſſars; and they entertain'd us with what they could provide. To the north of the convent there is ſome wood, and cotton ſhrubs of the perennial kind; on the eaſt ſide alſo I ſaw the ſenna. I obſerved here at a diſtance from the river, that they dig large holes in the ground about fifteen feet deep to make bricks; and the water of the Nile comes into them, and they raiſe it by buckets to water the ground.

City of Crocodiles.

It has been ſaid that there are quarries of porphyry and granite about ten miles north weſt of Eſne; but ſome writers of travels do not diſtinguiſh porphyry from granite, and it is probable that the quarries they mention may be only of the latter.

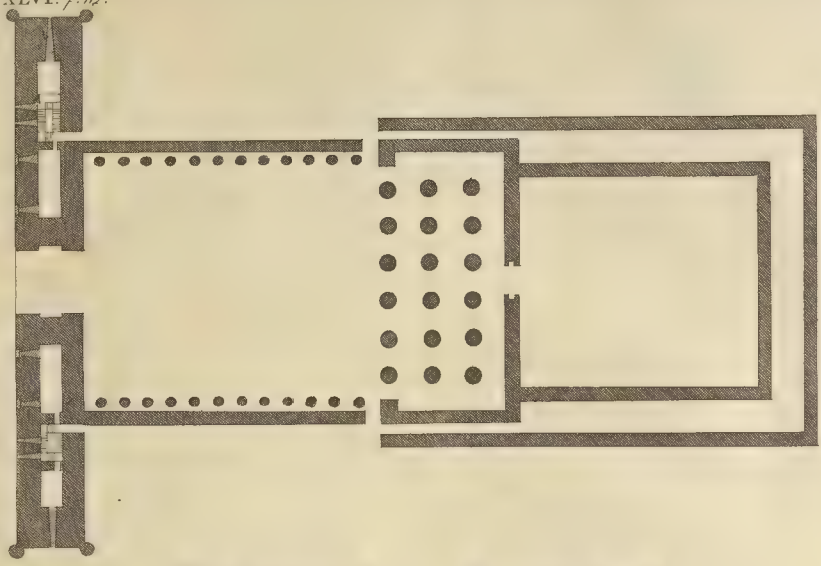
[y] Ἐπεῖτα Κροκοδείλων πόλις τιμῶσα τὸ θηρίον· εἶτα Ἀφροδίτης πόλις, ἡ μετὰ ταῦτα Λατόπολις, τιμῶσα Ἀθηνᾶν ἢ τὸν Λάτον. Strabo xvii. p. 817. Here Crocodilopolis is put firſt, but poſſibly the order of the words may have been tranſpoſed.

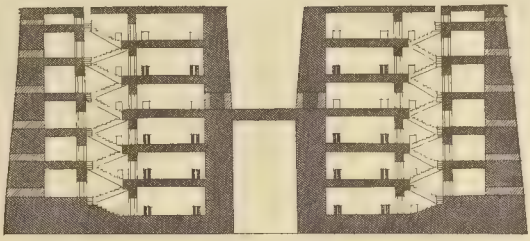
[z] On many of them, as well as about the convent, theſe words are cut:

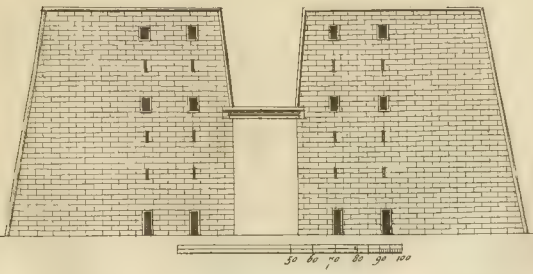
Εἷς Θεὸς ὁ Βοηθός.

About

XLVI. *p. 112.*







A Plan *of the* Temple *at* Etfou *And an* Elevation *and* Section *of the* Great Gate-way *to it.*

About fifteen miles above Eſne, as I conjectured, I ſaw on the weſt the remains of a wall about ten feet thick, and forty feet long, eight tiers of ſtone remaining of it. Here I thought there might be ſome antient city, and conjectured that it might be the city of Hawks [a]. We ſtopped at a place where ſeveral other boats ſtaid all night: Hearing us talk, they aſk'd if we were Franks; and the boatmen told the people that we were ſoldiers from the Grand Signor, for they cannot diſtinguiſh the Turkiſh language from any other. On the twentieth we came to Etfou, which I ſaw in my return: It was the city call'd Great Apollinopolis. They were here declared enemies to the crocodile [b]. I went to the Sheik's houſe, and carried the letter I had from the Sheik of Furſhout. When he knew who it was from, he kiſs'd the letter and put it to his forehead, which is a mark of great reſpect. I made him a handſome preſent, and he behaved very humbly, and with great civility; and when the letter was read, and I deſired to ſee the ruins, he put his hand up to his head, which was a mark of his compliance, and that he took me under his protection. He went himſelf with me, and ſhew'd me the temple; a plan of which may be ſeen in the forty-ſixth plate, with the front of the grand pyramidal gate, and a ſection of it. In the front of it are cut coloſſal figures in two ſtories, ſome ſtanding and ſome ſitting. Among thoſe that were ſtanding, I obſerved three pair ſtanding face to face; one figure near each corner is twenty feet high, and has the hawk's head. Before I had entirely finiſh'd meaſuring the temple, a great many people came about me, and giving my book to my ſervant when I meaſured, a young man caught it out of his hand and ran away with it: He was the Sheik's nephew, the brothers having been competitors for the government of this village; ſo they envied him the preſents they imagined he might get, and the notions of treaſures likewiſe poſſeſs'd their minds. My ſervant ran after him, and ſo did the Sheik. I continued on meaſuring, and writing on another paper, till the Sheik return'd with his pike, having thrown off his outward garment when he went in ſearch of his nephew, whom they ſay he would have gone near to have kill'd if he had met with him. He conducted me to his houſe, and carried the matter ſo far, that I was afraid we might have ſuffer'd in the tumult; for they came to high words, his brother being favour'd by many of the people: They ſaid it was hard theſe ſtrangers could not leave them to be quiet in their villages. I was very deſirous to go to my boat; but it was ſaid the Sheik would take it ill if I would not ſtay and eat with him. In the mean time I was privately inform'd that I might have my note book, if I would give about the value of a crown, which I conſented to, and it was accordingly brought me. We ſat down to eat out of a very large wooden bowl full of their thin cakes, broke into very ſmall pieces, and a ſyrup mix'd up with it. The Sheik himſelf ſat at a diſtance, and did not eat with us; he mounted his horſe, and attended me to the boat: Some others alſo came, particularly the chief of the contrary party, for the village had been in rebellion againſt their great head at Furſhout. The Sheik made me a preſent of a ſheep, came into the boat, and order'd a letter to be written to the great Sheik. We ſet ſail, and near an hour after the Sheik's ſon came riding to the river, to let us

Etfou.

Apollinopolis.

[a] Ἱεραξίκων πόλις τὸν ἱέρακα τιμῶσα. Strabo xvii. p. 817.

[b] Εἶτ' Ἀπόλλωνος πόλις, ἡ αὐτὴ πολεμοῦσα τοῖς κροκοδείλοις. Strabo ibid.

know that his father had been informed I had given money to have my book reſtored, and had obliged them to return the money, and had ſent it to me; thus I experienced in this brave Arab ſuch an extraordinary inſtance of fidelity, as is rarely to be met with.

Above Eſne the country is very thinly inhabited, and the Nile broad.

Hajar-Silcily. We approach'd towards Hajar-Silcily, and ſome time before I came to it, I ſaw the rock on the weſt, cut out as for a grand gate, and ſouth of it ſome ruins and pillars: A little further ſouth, I ſaw five regular entrances into grottos, cut equally diſtant in the rock; above them a cornice or half round appeared to have crowned the work, for only the half round remained, it had alſo half rounds at the angles; a view of it may be ſeen in the twenty fifth plate. Going on to Hajar-Silcily, or the rock of the chain, I took particular notice of this remarkable place, where the Nile is very narrow, I ſuppoſe not above a hundred yards over; the rocks come to the river on each ſide, and the current is very ſtrong. It has its name, becauſe it is ſaid a chain was drawn a-croſs to defend the paſs, and they ſhewed me a rock on the eaſt ſide, where they told me the chain was fixed, which is repreſented in the eighth plate at C. The rock on the weſt ſide is cut into four ſorts of niches, or ſmall open temples for the worſhip of ſome Deities, as they ſeem to have been deſigned; they are adorn'd with cornices, pilaſters and hieroglyphics; a plan and view of which I have given in the forty-ſeventh plate. Here alſo are ſome pillars cut out of the rock, which are entire, with their pedeſtals; I meaſured them exactly, to ſee if the Egyptian architecture could be brought to any rule. On the rock over theſe works is a relief cut in an oblong ſquare compartment, after the Greek taſte, conſiſting of a tree, a man on a horſe, and another before as leading the beaſt, with a pike in his hand, and an inſcription of eight ſhort lines, exceedingly defaced. There was probably a garriſon at this place, and the people who were here might from time to time cauſe theſe things to be hewn out of the rock, in the way of their religion. In our return, when I ſtaid ſome time aſhore, the boatmen cut down a tree; ſome labourers near ſpoke to them not to do it, and I likewiſe diſcourag'd it; but when the labourers were gone away, they carried it into their boat: But after we had put off, we ſoon ſaw ſome horſemen appear, who probably had notice of our landing, and if they had arrived ſooner, might have had the good fortune to plunder us. The village of Pthonthis, mentioned by Ptolemy, as diſtant from the river, twenty four miles from Elephantine, and twenty from Apollinopolis, might be at ſome diſtance to the weſt, as the ſituation agrees pretty well with this account. We lay above this paſſage, where the Nile is very wide; there is a ſandy ground on each ſide, being a gentle aſcent, and ſo has been waſhed away by the waters, that muſt be much confin'd above this ſtreight. We afterwards paſſed by ſeveral ſandy iſlands, on which we ſaw many crocodiles, on one there were near twenty of them, which ſeem'd to be from fifteen to twenty feet long; we ſhot at them, and about half of them went into the water, and firing a ſecond time they all went off; there may be more crocodiles here than in any other parts, as well becauſe the Ombites worſhipped them, and ſuffered none of them to be killed, as alſo by reaſon that the cataracts are ſo near; for when the crocodiles meet with rocks they retire, ſo that if they

come

XLVII. *p.* 114.

A VIEW OF HAJAR SILCIL
For the Hon.ble Robert Herbert
1 2 3 4 5 6 7 8 9 10
20
30
40
50

come from the lower parts, and can go only a little higher, it may be natural for them to ſettle about theſe iſlands, ſo convenient for their lying out of the water in the ſun, and it may not be agreeable to them to go down the ſtrong current at the ſtreight. We came to a large iſland, and oppoſite to it on the eaſt ſide to Com-Ombo, or the hill of Ombo, which is the antient Ombos; there are great ruins about the hill, eſpecially of an antient temple: I took a view of it, which may be ſeen in the forty-eighth plate at A. The capitals of the pillars are in the beſt Egyptian taſte, adorned with leaves; and there ſeems to have been at each end of the ſmall area, before the temple, ſuch a grand gate as has been deſcribed at Thebes, of which the building to the ſouth ſeemed to be ſome remains. The people of Ombos were famous for the worſhip of the crocodile, and Ælian * gives an account that they fed them in their marſhes, which I ſuppoſe were theſe low iſlands; they were perfectly tame, and obeyed when they were called. We went on to the port of Laſherrad, where the Caſhif of Eſne was encamped; we would have paſſed him, but they called to us, and the boatmen dar'd not to proceed: They ſtopp'd us the rather, as by the covering of the boat they conjectured we were Europeans: I had letters to him, but did not know that he was the perſon to whom they were directed; I carried him a preſent of tobacco, coffee, and ſome other things (of which he ſaid there was no need) and told him I was come to ſee the antiquities, and deſired him to give me leave to view Com-Ombo, to which he readily conſented; but the Arab Sheiks of Laſherrad, who were preſent, when they heard of it, immediately cried out, that I muſt not go to the hill; and then their diſcourſe ran on the Europeans coming in ſearch of treaſures. When I departed, the people of the Caſhif came aboard, and demanded pipes and other things they ſaw; and it was with much difficulty, by giving them a little, that I got rid of them, and proceeded on my journey. When I returned, the boatmen told me I might go aſhore and ſee the ruins; but I was contented with making the beſt obſervations I could from the water, ſuſpecting that the people of the country knowing my boat, might have lain in ambuſh; and if they had caught me aſhore, would at leaſt have plunder'd us, if not detained me, till they might have a large ſum for my ranſom; the people here being very little ſubject to any government. We went on and came to the iſles Alakiah and Manſunah, both of them fine fruitful ſpots; the former having a village on it; and the country on the eaſt is well cultivated: Higher up, the hills to the weſt ſtretch towards the Nile in pretty high clifts, and on one of the hills over the river, there is a ſquare tower, which I obſerved, leſſens as it riſes; and they ſay, it is an antient work. We after came to a ſandy iſle; at the end of it are ſeveral ſmall rocks, which are the firſt I ſaw in the Nile: Going a little further, on the twenty firſt in the evening, we arrived at Aſſouan.

Com-Ombo; the old Ombos.

* Τοῖς Ὀμβίταις ἡ συνήθεια ἐστὶ, ἡ μήτοι ἡ ὑπακούσαι καλέντων αὐτῶν οἱ τρεφόμενοι ἐν ταῖς λίμναις ταῖς ὑπ' αὐτῶν πεποιημέναις. Æliani Hiſt. Animal. X. c. 21. De crocodilis.

CHAP.

CHAP. V.

Of ASSOUAN, SYENE under the Tropic, ELEPHANTINE, the Quarries of Granite, the Cataracts, PHYLÆ, and the borders of ETHIOPIA.

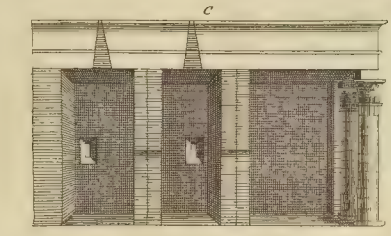
Assouan. ASSOUAN is a poor ſmall town, with a ſort of fortreſs, or rather barrack for janizaries under their governor. Theſe ſoldiers have in reality, the command of the country. There are only two Chriſtians in this place, one the ſecretary of the Caimacam, the other a ſervant of the Aga's. I waited on the Aga of the janizaries with letters from Muſtapha, Aga of the janizaries at Girge, and from the Sheik of Furſhout; he treated me with coffee, and made me a preſent of a lamb, and I ſent him a preſent of rice, tobacco, coffee and ſome other things. He was ſo civil as to ſend two janizaries to guard the boat, and invited me to take a lodging in an apartment that belonged to his houſe, but ſeparate from it. The Chriſtian, ſecretary of the Caimaicam, or civil governor, came to me and ſignified that I ſhould make his maſter a preſent; but the people and janizaries in and about the boat ſuſpecting him, aſked what he ſaid, and ordered him to go out of the boat, there being a jealouſy between the military and civil power: This coming to the Aga's ears, he ſent me word I had no need to make preſents to any body; and when I went to wait on him, he repeated the ſame, and that he would take me under his protection, ſo that no one ſhould injure me, and I removed to the lodgings he allotted me. A Turk who was here on the part of Oſman Bey, to collect ſome taxes, had come to the boat, very kindly offered his advice on all occaſions, came and viſited me, and brought me a preſent of twelve pidgeons and ſome dates: Some other Turks came to ſee me, and one, as a token of reſpect, brought me ſo trifling a preſent as a bunch of radiſhes. The Aga alſo came to ſee me.

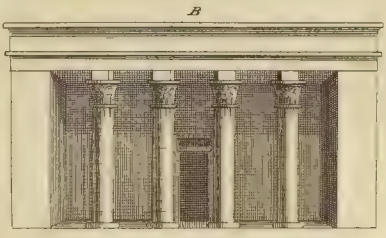
On the height over Aſſouan are the ruins of the antient Syene [c], which is exactly under the tropic of Cancer. The preſent fortreſs, which has two or three ſlight walls round it, of no more ſtrength than a common garden fence, is to the ſouth of the preſent town, which is on a gentle riſing from the river, and extends to a height that is over the water, that I ſhould think was the north end of the antient Syene, the principal part of which ſeems to have been on a lower hill to the ſouth, though very high from the river, and extended to a hill ſtill further ſouth, higher than the other, and ſtretching further to the weſt, being a rock of red granite, and full of ruins of unburnt brick, which we may ſuppoſe to be the remains of Aſſouan, of the middle ages.

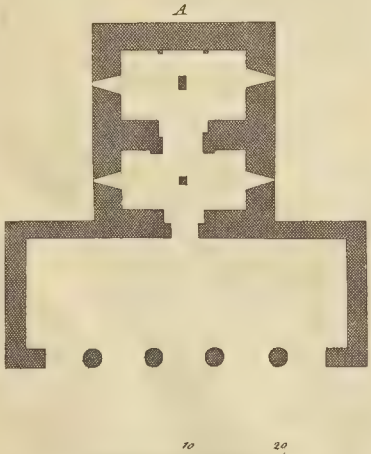
Syene. Syene, and particularly the antient forts there, are mentioned by Pliny as in a peninſula: Whether this deſcription may agree with a hill to the north, that is to the weſt of the preſent fort, which has water on three ſides of it; or whether a foſſee might be cut through the lower ground on the north and ſouth ſides of the ſite of the antient Syene, and ſo make it a ſort of peninſu-

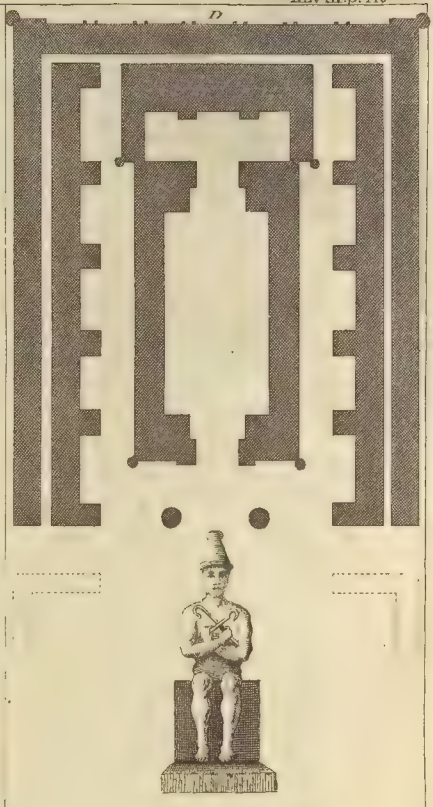
[c] Ἡ δὴ Συήνη, καὶ ἡ Ἐλεφαντίνη, ἡ μὲν ὑπὸ τὸ ὄρος τὸ ἔχουσα ἱερὸν Κνήφιδος, καὶ Νειλομέτριον. Strabo. xvii. Αἰθιοπίας, καὶ τὸ Λιχνίτις πόλις· ἡ δ' ἐν τῷ Νείλῳ περικειμένη τὸ Συήνης νῆσος· ἐν ἡμισταδίῳ, καὶ ἐν ταύτῃ πόλις p. 817.

la;









A PLAN, View, and Section, *of the* Observatory, *at* Siene. *A View of a* Rock *near. And a* Plan *of the* Temple *at* Elephantine.

la; it is not eaſy to determine. Going further to the lower ground, between the two hills near the river to the ſouth weſt, I ſaw two pillars of granite ſtanding, and two ſort of extraordinary triangular pillars with their baſe lying down, of which I have given a draught in the firſt plate of columns. I conjectured that poſſibly folding doors might turn on the two half rounds of them. Nearer the river I obſerved two oblong ſquare granite pillars, all which may be the remains of ſome antient temple. About the middle, between the river and the brow of the hill to the eaſt, I found the building which poſſibly might be the obſervatory, built over the famous well, for making aſtronomical obſervations, which is ſo particularly deſcrib'd by Strabo [e]; of this building I have given an exact drawing in the forty-eighth plate: A. is the plan; B. the front; and C. the ſection. I imagine that the holes at top, which are much larger below than above, were in order to try the experiment in relation to the ſhadows at noon day, as mentioned by Strabo. The building fronts to the eaſt, and whether the windows on each ſide could be of any particular uſe in an obſervatory of this kind, I cannot ſay; but it is to be particularly remark'd, that the windows in the inner room are not placed oppoſite to one another. Strabo gives an account that there was a garriſon here of three Roman cohorts.

From viewing the ruins of the antient Syene, I went about a mile ſouth eaſt to the granite quarries; all the country to the eaſt, the iſlands and bed of the Nile, being red granite, which is the Thebaic ſtone mentioned by Herodotus; the quarries are not worked in deep, but the ſtone is hewn out of the ſides of the low hills. I ſaw ſome columns marked out in the quarries, and ſhaped on two ſides, particularly a long ſquare one, which might be deſigned for an obeliſk; they ſeem to have worked in round the ſtones with a narrow tool, and when the ſtones were almoſt ſeparated, there is reaſon to think they forced them out of their beds with large wedges, of which there are great ſigns in the quarries in all parts; in ſome places I obſerved channels mark'd out about three inches wide, and holes cut in thoſe channels at certain diſtances, as if for their chiſels to go in, ſo that probably they worked down with the chiſels at the bottom and on one ſide of the ſtone, and then forced the ſtone out of its bed with wedges. I could not find any other ground why ſome perſons have affirmed that there are pyramids here, but certain quarries cut out into ſteps up the ſides of the hills, which may have cauſed ignorant people to take them for the remains of pyramids, as ſome of the pyramids are built in that manner. Quarries of granite.

Oppoſite to Syene is the iſland Elephantine, in which there was a city of that name [f]. The iſland is about a mile long, and a quarter of a mile broad to the ſouth, ending in a point at the north; there was a temple to Cnuphis in this iſland, and a Nilometer to meaſure the riſe of the Nile; on it are remains of a ſmall temple, of which I have given the plan D. in the forty eighth plate. Before the temple is a ſtatue, ſitting with the hands acroſs on the breaſt, being about eight feet high, with a lituus in each hand, which is particular, as may be ſeen in the drawing I have given of it. Elephantine.

[e] Ἐν ᾗ τῇ Συήνῃ, καὶ τὸ φρέαρ ἐστὶ τὸ διασημαῖνον τὰς θερινὰς τροπάς, καὶ διότι τῷ τροπικῷ κύκλῳ ὑποκεῖνται οἱ τόποι οὗτοι. Strabo, l. xvii. p. 817.

[f] Εἰσὶ δ' ἐνταῦθα τρεῖς σπεῖραι Ῥωμαίων ἱδρυμέναι φρουρᾶς χάριν. Strabo, ibid.

[g] See c.

There is a wall built round part of it about a foot from the wall of the temple, there being juſt room enough for a perſon to enter, which probably was kept concealed, and might be built, as obſerved before, to carry on ſome arts to deceive the people. On the wall before the temple is a Greek inſcription, which is defaced in many parts, but I have given it at the end with other inſcriptions. In the middle of the iſland there are remains of one ſide of a grand gate of red granite, finely adorn'd with hieroglyphics, which I ſuppoſe to have been one of the entrances to the temple of Cnuphis, of which the above-mention'd building might be a part. The earth is raiſed up very much about this gate, and all over the ſouth end of the iſland, probably by the rubbiſh of a town of the middle ages that might be on the iſland, as there is now a very ſmall village on it. The ſouth end of the iſland is high, being a rock of red granite, and on the eaſt ſide are great remains of a high wall built by the water ſide with windows on it, of which I have given a view in the eighth plate at Y. It is very probable that all this part of the iſland was defended by ſuch a wall againſt the violent current, at the time of the riſe of the Nile.

About this iſle there are ſeveral ſmaller iſlands, as two to the weſt, and four to the ſouth, which are high above the water, and alſo ſeveral large rocks of red granite; two of them appear to have been work'd as quarries, as well as the ſouth end of Elephantine. Out of one of theſe iſlands, probably, that entire room was cut of one ſtone, that was carried to Sais, taking, it may be, the advantage of the ſituation of the rock, ſo as to have only the labour of ſeparating the bottom of it from the quarry, and having firſt probably hollow'd the ſtone into a room of the dimenſions deſcribed when I ſpoke of Sais.

Bounds of Ethiopia.

I croſſed over to the Libyan ſide, on the ſouth weſt of the iſland, where there is a ſandy valley, which probably was the bounds on the weſt ſide, between Ethiopia and Egypt. Going about a mile in this valley, I came to a large ruinous uninhabited monaſtery, which I conjectured was dedicated to St. George, his picture, as big as life, being painted on the walls; and there are ſeveral other bad paintings in the church, and ſome Copti inſcriptions about the walls. The eaſt ſide of the Nile was inhabited by Arabs, as far as Meroe; but Herodotus ſpeaks of Egypt as beginning at Elephantine, and ſays that the Ethiopians inhabited one half of the iſland [h], tho' Ptolemy takes into Egypt the tract call'd Dodecaſchœnus, on the eaſt ſide, near a degree farther ſouth, in which country Metacompſo ſeems to have been, which was forty-four minutes ſouth of Syene, and he ſeems to put Pſelcis alſo in Egypt, oppoſite to it; for Egypt on the eaſt ſide probably extended about as far as where De Liſle's map makes the Nile to run to the north, after it has taken its courſe a conſiderable way to the eaſt. It is indeed probable that the Nile, as it runs to the eaſt, and the mountains there, were the moſt antient bounds of Egypt, as they are at preſent of the Grand Signor's dominions, about the caſtle of Ibrahim; ſo that Egypt ſeems to have ended about Elephantine on the weſt, tho' it extended further to the ſouth on the eaſt ſide [i].

Returning

[h] Οἰκέυσι δὲ τὰ ἀπὸ Ἐλεφαντίνης ἄνω Αἰθίοπες ἤδη, ἢ τῆς νήσε τὸ ἡμισύ, τὸ δὲ ἡμισυ Αἰγύπλιοι. Herodotus, l. ii. c. 29.

[i] Above Syene, in the country called Dodecaſchœnus, Ptolemy mentions Hieraſycaminos, Philæ, and Metacompſo, oppoſite to Pſelcis. Hiera-

Returning to Aſſouan, I went aſhoar under the rocks to the eaſt, oppoſite to the ſouth end of Elephantine. The rocks here are very high, on which the antient Syene was built; on one of them I ſaw hieroglyphics as repreſented at E. in the forty-eighth plate, and the middle figure as ſitting in a niche, and much defaced. The following account of ſome accidents that happen'd to me there, may give ſome inſight into the nature of theſe people; for by the greedineſs of thoſe that went with me, and by the imprudence of my people, I had like to have been embroil'd with the Aga. I had not given exactly the ſame preſent to an inferior officer, the brother-in-law of the Aga, that I had given to the Aga's brother, who was in a greater poſt; and coming afterwards to demand the ſame preſent I had given to the other, I complied in part with his requeſt. On this my ſervant talk'd to a favourite janizary of the Aga's he had appointed to be with me, as if he was a ſpy, and had inform'd what preſents I had made. This diſguſted the Aga, as well as my taking a perſon with me that did not belong to him; ſo the Aga ſent for my ſervant, and told him I might ſtay as long as I pleaſed, but that I ſhould ſee nothing more. I found alſo that he was not ſatisfied with the preſent I made him; for afterwards the uncle of the Aga, a good old man, came to me, and intimated that thoſe that came there muſt be liberal, that I ſhould ſee every thing, but that it muſt be in the company of the Aga's relations. The Turk I mention'd before, came after this happen'd to ſee me, who I found was ſo diſagreeable to the Aga, that he order'd him to leave the houſe, giving it this turn, that he would not permit the people to come and teize me for preſents. I took it in the light they would have it, and deſired the favour of the Aga to come and drink coffee with me, which he accordingly did, and the whole affair ſeem'd to be made up; and yet notwithſtanding, the next morning, when I was to go abroad, the Aga ſent to my man, and told him the preſent I had made was ſmall, that I ought to have given him a piece of cloth, and that if I had none, two ſequins, worth about a guinea, muſt be brought to him, otherwiſe I ſhould ſee no more; ſo I ſent him what he demanded, and then I was at liberty to do what I pleaſed. From Aſſouan I rid to Philæ, paſſing near the quarries, and going along the road that ſeems to have been made level by art[1], between little hills and rocks of red granite: Some of them are

Hieraſycaminos, I apprehend, ſhould be put laſt, as it is in the itinerary, and may be Derra, derived from Hiera. On the weſt ſide the itinerary has the places in this order.

Contra Suenem	
Parembolem	xvi.
Tzitzi	ii.
Taphis	xiv.
Talmis	viii.
Tutzis	xx.
Pſelcim	xii.
Corte	iv.
Hieraſycaminon	iv.

On the eaſt ſide it has the places in this manner.

Contra Pſelcim	xi.
Contra Talmis	xxiv.
Contra Taphis	x.
Philas	xxiv.
Syenem	iii.

It is probable that the two or three ruins that have been found above Philæ, may one of them be of Pſelcis, a place perhaps of more conſequence than the others, being mention'd by both authors; another might be the ruins of Metacompſo, the only place except Pſelcis and Hieraſycaminos, that Ptolemy mentions; tho' the itinerary has many other places, and poſſibly Metacompſo may have another name in the itinerary; for as Ptolemy ſpeaks of it, we may ſuppoſe that it was a conſiderable town. *See Strabo*, l. xvii. p. 819.

[1] Strabo ſays that the road was through a very plain country, δι' ὁμαλῆ σφόδρα πεδίε, tho' a rougher face of things can hardly be imagined; however his words may be favourably interpreted, if the text be corrected by making it πέδε, an even ground relating only to the road.

in

in the manner Strabo deſcribes; a rock ſtanding up like a pillar, and a large rock on it, hieroglyphics being cut on ſome of them. The outſide of the granite is turned blackiſh, which occaſion'd Strabo to ſpeak of them as black ſtones; tho' it is much he ſhould not mention the granite quarries, out of which the obeliſks were doubtleſs cut, that were carried to Rome, as ſuch extraordinary maſter-pieces of art, and at ſo great an expence. The road we went in is divided into two parts, by a mound along the middle of it. Going further on, I obſerved the remains of a thick wall of unburnt brick, ending at a hill north of the plain, oppoſite to Philæ; there being a watch tower of the ſame materials ſouth of it, on a high rock of granite. This fence was probably made by the ſouthern people, to defend themſelves againſt ſome incurſions, it may be, of the garriſon of Aſſouan; for we cannot ſuppoſe it to be a work ſo old as to have been built either by the Ethiopians, or as a defence againſt them, about the time that they made incurſions into the Thebaid, and attack'd the garriſon of Philæ and Elephantine, and overturn'd the ſtatues of Cæſar, under the firſt Roman governor Ælius Gallus. The iſland of Philæ is high and very ſmall *, not being above a quarter of a mile long, and half a quarter broad; it was look'd on to be rather nearer to the eaſt ſide, and was inhabited both by Ethiopians [m] and Egyptians. The city indeed itſelf ſeems to have been on the eaſt ſide, and that there were no other buildings on the iſland, but what related to the temple; for Diodorus [n] ſeems to ſay that no perſon but the prieſts went on the iſland, by reaſon that it was eſteem'd very ſacred, from an opinion that Oſiris was buried there; ſo that in the Thebaid there could not be a more ſolemn oath than to ſwear by the relicks of Oſiris depoſited in this iſland. This Deity we may ſuppoſe was worſhipped here under the ſhape of the Ethiopian hawk. The whole iſland ſeems to have been wall'd round, ſomething in the manner of a modern fortification; great part of the wall ſtill remains, and tho' I was much hurried, yet I had reaſon (from what I obſerved) to repreſent it as may be ſeen with the plan of the temple in the forty-ninth plate at C. and to conclude that there was a grand entrance at the north end. The particular ſort of Ethiopian hawk worſhipped here, I ſaw cut among the hieroglyphics in ſeveral parts; it is repreſented with a long neck, the wings ſpreading very wide, and a ſerpent coming out from it, ſomething reſembling the winged globe. It is probable this bird was kept in the middle room A. where there is a ſmall cell B. which was probably made for it, being about three feet high. The temple is near the water, on the weſt ſide of the iſland; 'tis built all of freeſtone. The pillars on each ſide of the court D. are of the order that may be ſeen in the plate of capitals under Philæ, having over it the head of Iſis every way, as are the ſix laſt pillars on each ſide of the grand area; the others, eſpecially thoſe in the long area, have a great variety of capitals. That court ſeems to have been an addition to the temple, for the pillars on the weſt ſide are not finiſh'd; and whether it were by accident, or on account of the ſhape of the iſland, it is not built in a line with the other, and in the court D. before it, the rooms to the weſt ſeem to have been made to deceive the eye,

Philæ.

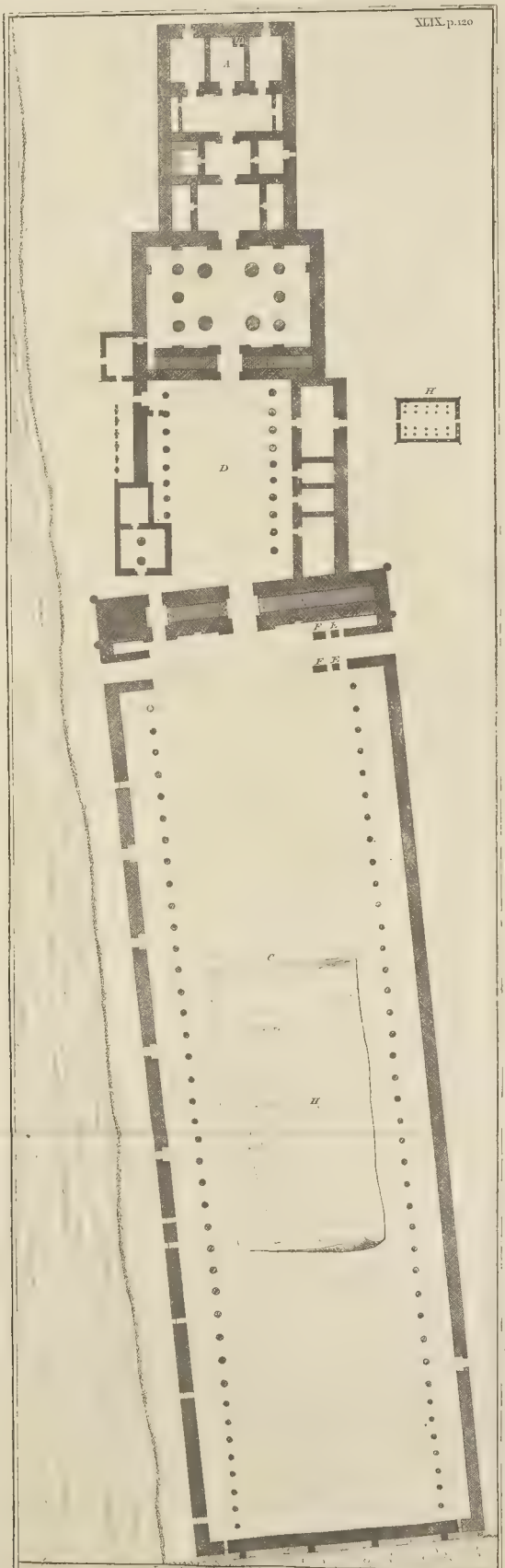
* Philæ inſula eſt aſpera et undique prærupta. *Seneca, Quæſt. Nat.* iv. c. 2.

[m] Τὸ δὲ καλαῤῥάκης μικρὸν ὑπάνω τὰς Φιλὰς εἶναι συμβαίνει, κοινὴν καλοικίαν Αἰθιόπων δὲ καὶ Αἰγυπτίων καλεσκδασμένην. Strabo, l. xvii. p. 818.

[n] Diodorus, l. i. p. 19.

that

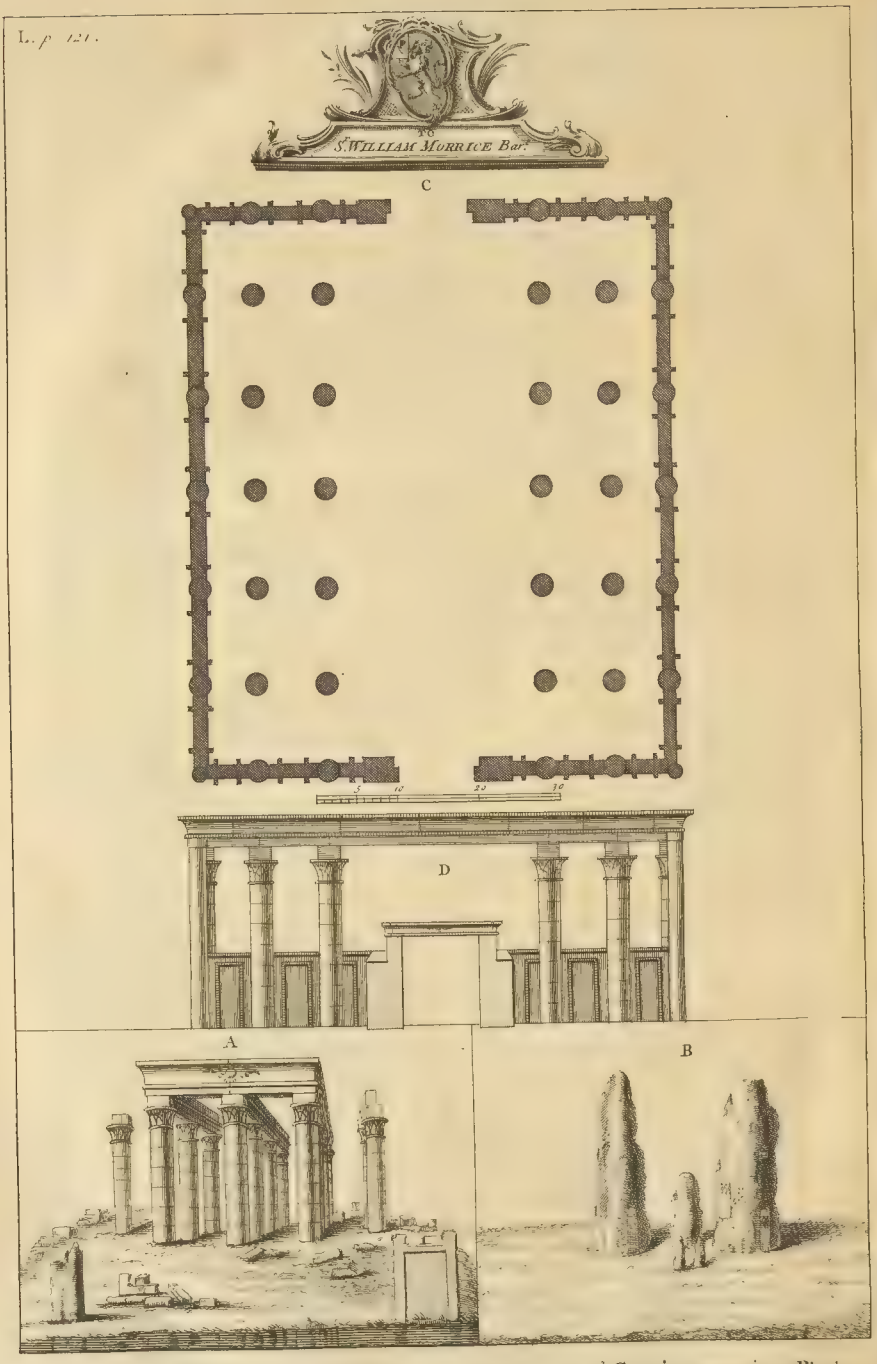
XLIX. p. 120



A PLAN of the Isle and Temple of Philoe.

Back of
Foldout
Not Imaged

L. p. 121.



Views of Temples at Ombos and Phylæ and of Rocks of Granite opposite to Phylæ.

that this great irregularity might not be perceived. There are very large coloſſal figures cut on the ſouth ſide of the great pyramidal gateway. At the entrance to the eaſt, which is near it, there is an obelisk E. on each ſide within; they are of red granite, about two feet ſquare. A little more to the weſt is a lyon on each ſide F. as I find I took them to be, tho', if the heads were broke off, they poſſibly might have been ſphinxes. Between the weſt ſide of the grand area and the water, there is only a narrow terrace with doors to it from the portico, the whole ending at the water to the ſouth, with a parapet wall, at which the two obeliſks G. about two feet and a half ſquare, are raiſed on their pedeſtals, as well as two ſquare pillars at the end of the colonnade. The iſland is there twenty or thirty feet high above the water, and there being a proſpect about a mile ſouth to the high granite hills, where the Nile having made a turn, the view is terminated by thoſe hills in a moſt agreeable romantic manner, all together making a noble and beautiful appearance that is very extraordinary. To the eaſt of the great temple at H. is a beautiful oblong ſquare temple, which is repreſented in a larger ſcale in the fiftieth plate; it is open all round, as may be ſeen in the front at D. The capitals of the pillars may be reckon'd amongſt the moſt beautiful in Egypt, and probably were of the laſt invention, as they are repreſented in the plate of capitals under the other title of Philæ, being the only capitals of that kind I ſaw in Egypt. Strabo [o] mentions that they croſſed over to the iſland on a float made of rods, like a ſort of baſket work, which I take to have been much the ſame ſort as they uſe now, made of palm boughs tied together, with the ſhells of pumkins under them to bear them up; on which they go down the river, and when they return home, carry them on their backs; which are repreſented in the eighth plate. At A. the man is ſitting on one of them, and at B. a perſon is carrying one on his back.

Returning I took a view of ſome extraordinary high rocks of granite, in a regular figure, as repreſented at B. in the fiftieth plate; on them are cut hieroglyphical inſcriptions and figures of men, and they directly face the north end of the iſle. In our return we went to ſee the famous cataracts of the Nile; the hills lock in, and ſhut up the view of the Nile to the north of Philæ. Returning about half a mile in the way we came, we went out of it to the weſt, and going about a mile, we came to the Nile at the port of the boats that come from Ethiopia, where we ſaw moſt of the people black. Here is no village, only ſome little hutts made of mats and reeds. At this place they unload their goods, which are carried by land to Aſſouan, and ſo they bring the goods by land to this place, that are brought up to Aſſouan from lower Egypt. The chief import here is dates, which the people of Aſſouan buy both for their own uſe, and alſo to ſend into the lower parts of Egypt; ſo that on the one ſide and the other, the Egyptian and Ethiopian navigation end at the cataract *. I never ſaw a more rough face of nature than at this place; on the eaſt ſide it is all rock, on the weſt the hills are either ſandy or of black rocks: Above to the ſouth there ſeems to be a high rocky iſland, and higher up rocky clifts on each ſide, and below to the north there are ſo many rocks, that little of the wa- Cataracts.

[o] Διέκπλους ἡ εἰς τ νῆσον ὅλη πολλαυ@-, ὁ ἡ πολλων ἀφ' σκυλαλιδων πεπηγὸς ἐσι σκαφιον, ὥς' ἐοικέναι ἀφ-πλεκτῳ. Strabo ibid.

* Navigationis Ægyptiacæ finis. *Plinius* l. v. c. 9.

ter is ſeen. We went on to the north, the Nile running through the rocks. The people knew I came to ſee the cataract, and ſtood ſtill; I aſk'd them when we ſhould come to the cataract, and to my great ſurprize, they told me, that was the cataract [p]. The rocks of granite croſs the bed of the Nile; and in three different places, at ſome diſtance from one another, divide the ſtream into three parts, making three falls at each of them. The firſt we came to was the leaſt of all, I thought the falls were not above three feet. The ſecond, a little lower, winds round a large rock or iſland, which to the north may be about twelve feet high, and they ſay at high Nile the water runs over this rock; but ſuppoſing the Nile to be then five feet higher below the rock, the fall may be about ſeven or eight feet; to the eaſt and weſt of it runs a ſtream. To the weſt are other rocks, and again to the weſt of that there was a third ſtream, but at high Nile theſe two ſtreams unite. This ſeems to be the cataract deſcribed by Strabo, which, he ſays, is a rocky height in the middle of the river; the upper part of it is ſmooth, ſo as that the water could run on it, but ended in a precipice, down which the water fell; it had a channel, he ſays, on each ſide, by which boats could ſail, that is, as we muſt ſuppoſe, at high Nile, when the two weſtern branches might be united. Sailing over this rock they come to the very fall of the cataract, and the water carried them down the precipice with ſafety. Going ſomewhat lower to the place where the road to Aſſouan turns off from the river to the north eaſt, I obſerved a third cataract, the fall of which appear'd to me to be greater than the others, and I judged the middle fall to be about five feet. As to the catadupes, thoſe high cataracts that fell with ſuch a noiſe that they made the inhabitants deaf, I take all thoſe accounts to be fabulous [q]. There is another cataract at Ibrim, which they call twelve days journey from this place; ſome ſay alſo that there is a third cataract; and others, that there are ſeven mountains and ſeven cataracts.

Here I ſaw the corn in ear in January, and the coloquintida full grown, and the little apple call'd Nabok, near ripe, which in Delta was ripe in November; and I ſuppoſe that in the lower parts of Egypt, the time of growth for ſuch fruit, is after the overflow of the Nile, but that here it is after the great heats are paſt, which muſt hinder the growth. I ſaw them driving the camels loaded with ſenna, and they told me that a camel's load coſt about two hundred medins, that is about twelve ſhillings and ſix pence. The Paſha grants a licence to one perſon, generally a Jew, to buy all the ſenna, who is obliged to take all that is brought to Cairo, and no one elſe can purchaſe it; one Engliſh merchant only has the privilege of buying it of him; and ſo the price is very conſiderably raiſed.

When I returned to Aſſouan, the relations of the ſoldier I had brought with me from the Sheik of Furſhout, ſent me a ſupper ready dreſs'd, which is a piece of civility and reſpect; but what is chiefly intended, is to get a preſent in return, of greater value: And the laſt evening the Aga

[p] Μικρὸν δ' ὑπὲρ τῆ Ἐλεφαντίνης ἐστὶν ὁ μικρὸς καταῤῥάκτης, ——— καὶ ἀ μέσον τ πολαμὸν πεῖρώδης τις ὀφρὺς, ἐπίπεδ ἔχ μὴν ἄνωθεν, ὥστε δέχεσθαι τ ἀπόλυσιν τελείως δ' εἰς κρημνὸν, καθ' ὃ καλαῤῥήγνυται τὸ ὕδωρ, ἐκαλέρωθεν ἡ πρὸς τῆ χῆ ῥεῖθροι, ὃ μάλιστα ἡ ἀναπλεν ἔχει· ἀναπλεύσαντες ἐν ταύτῃ, καλαῤῥέουσιν ὅπῃ τ καλαῤῥάκτην, ἡ ὠθοῦται μᾶλλ τ σκάφης ὅπῃ τ κρημνὸν, ἡ σώζονται σὺν αὐτοῖς ἀπαθεῖς. Strabo vii. p. 817.

[q] Ubi Nilus ad illa quæ catadupa nominantur, præcipitat ex altiſſimis montibus, ea gens, quæ illum locum accolit, propter magnitudinem ſonitus ſenſu audiendi caret. *M. T. Cicero. ſomn. Scipionis*, c. 5.

ſent

ſent me likewiſe a ſupper of pilaw, a ſoup of barley with the husks taken off, like rice, and goats fleſh boil'd and well pepper'd, and hot bread; and deſir'd that what was left might be given to the boatmen, and not to his people; but his own dependants came notwithſtanding. The next day, the twenty-ſixth of January, I had all my goods put on board, and took leave of the Aga, ſome of his relations attending me to the boat. The wind riſing, we could not begin our voyage, ſo I paſſed the day in my boat, ſeveral people coming to ſee me, moſt of them begging ſomething or other of me. A genteel man, brother of the Caimacam of Girge, came to ſee me, whom I had ſeen at the Aga's; for I was in a country where I thought I met with a friend, if I could ſee a Turk, or one of the middle parts of Egypt; he ſeem'd to be a good ſort of man, and ſaid if I had come to him at firſt, I ſhould not have been uſed in that manner, and he would have ſent a man with me that would have ſhew'd me all, though I knew he had it not in his power to protect me, being only a ſort of a collector of the cuſtoms here, and probably his chief intention was to ſee if I would make him a preſent. The Chriſtian ſecretary of the Caimacam put into my hands, with a letter, a ſum of money to the value of three or four pounds, a great ſum in that country, and for ſuch a man, to be deliver'd as he directed in Akmim; a truſt he would hardly have repoſed in one of his own people that were going to Cairo; and I was a perſon going out of the country, whom he would certainly never ſee more; he preſented me at the ſame time with a live ſheep, and I made him a preſent in return.

CHAP. VI.

From the Cataracts down to GRAND CAIRO and DAMIATA.

ON the twenty ſeventh of January we left Aſſouan, with a very cold wind that was not favourable, and were obliged to lie by for ſome time on the eaſt, about a league below the town. They have in all theſe parts a great ſcarcity of fuel; ſo that they commonly uſe either the reeds of Indian wheat, or cow dung dried, the latter is the fuel in general of the poor people of Egypt; but the greateſt ſcarcity is in all the country above Cous. We made very little way this day and the next. I obſerved they draw water here to their land with four buckets one over another. On the thirtieth we paſſed by Com-Ombo: I ſaw what they call the wild goat, of a reddiſh colour, and white behind, which I conjectured to be the antelope. We were obliged to ſtop by the wind; but in the evening we went a little lower, to be near the Caſhif, for greater ſecurity, who was ſtill in theſe parts. On the thirty-firſt I took a view of Hajar Silcily, and arrived at Etfou in the evening. On the firſt of February I experienced the great honour and fidelity of the worthy Sheik of that place. I obſerved here that they draw water out of the river with the Perſian wheel. On the ſecond I came to the wall, which I took to be the city of the Hawks. I went aſhore to examine it, and found

a deep dry channel above it, ſo that the wall ſeemed to have ſerved for two purpoſes, to turn the water into the canal, and alſo for a quay for the veſſels to lie at, for there are remains of ſtairs down the ſide of it; the wall is fourteen feet wide, being built with four large ſtones in breadth, in ten tiers; about the middle of the upper ſide it ſets in eighteen inches, and what remains of it is one hundred and fifty-three feet long; it is entire at the weſt end, but the earth is waſh'd away from it; the eaſt end is ruin'd, ſo that it might have gone further out into the water. On the weſt ſide a little lower are remains of a wall of no great extent, but pretty high, appearing like the ruins of ſome tower. We arrived at Eſne in the afternoon: I carried my letters to the two Sherifs, or relations of Mahomet, ſaw the church and the temple near the town. On the third I went to the temple three miles north of the town, and to the convent a mile ſouth of it. In the afternoon we purſued our voyage, and going all night, were oppoſite to Jebelin in the morning. The Sheik of Cous, who had afforded me his protection on the eaſt ſide of Thebes, was encamped near Selamia, and I ſaw a great cavalcade of his people to the eaſt. We went aſhore at Erment, and viewed the antiquities there. On the fifth we paſſed Luxerein, and ſtopped at Gurnou, where we ſtaid till the ſeventh in the evening, when we found it was time to leave ſuch bad people, and ſailing all night, we arrived at Kept. I ſtaid here two days to ſee the antiquities, and to get medals and other pieces of antiquity, which they brought to the boat. One of the Mahometans I had a letter to, came to me the laſt day, and would conduct me abroad to ſee ſome things the other had not led me to, and returned with me to the boat, and earneſtly requeſted me not to depart ſo ſuddenly, but to ſtay till I had heard further from him, and in ſome time after he very kindly ſent me a peſent of a kid, and two baſkets of bread. We arrived at Kena in the night; on the tenth I walked to that town, ſaw their manufacture of earthen ware, and went on to Dendera, and from thence to Amara, and ſaw the great antiquities of Tentyra.

On the eleventh we arrived at the port of Badjoura, and went to the convent of Furſhout. I waited on the great Sheik, whom I found ſitting with the Mahometan prieſt, and eating beans boyled in the ſhells. I delivered him my letter from the Sheik of Etfou; he asked me, ſmiling, whether the people attempted to detain us, and if they tore my book; and, laughing, ſaid, they thought we were in ſearch of treaſures. I returned to the boat; we ſail'd all night, and on the twelfth we arrived at Girge, and went to the convent. The Bey was encamped to the ſouth of the city; when I went firſt to the camp, he was in town at the Harem with the ladies, but he ſoon came on horſe-back, attended by about eight ſlaves; the muſick play'd in the camp on his arrival, for about a quarter of an hour. I went to his magnificent tent; he ſat on the ſopha in the corner on the right hand as one enters; was a perſon of a fine countenance with a graceful ſmile, but when he pleaſed, could put on a ſtern and majeſtic look, and I thought his manner moſt like that of our great men in Europe of any I had ſeen in Turkey. I delivered him the letter I had from Oſman Bey, and my ſervant placed my preſent before him, about a dozen boxes of French prunellas, and a fine covered glaſs vaſe for ſhirbet He received me very civily, deſired me to ſit, and ordered coffee. I requeſted

ed the favour of him to give me ſome letters to the governors under him. He asked where we had been, and ſmiling, demanded if I had found any treaſures. I went to the ſecretary's tent, where the letters were writ, and brought them to the Bey to put his ſeal to them.

From Girge I went to El-Berbi, where, as mention'd before, there was a temple, and I ſuppoſe this place to have been the antient Abydus. When I returned to the boat, in order to depart, I was informed they had taken away the oars, demanding a duty of about fifteen ſhillings: I ſent to the governor about it, and found they had demanded three times as much as their due. We came to Menſhieh, where the men would ſtay all night with their families. On the fourteenth in the morning we arrived at Akmim, where I went to the convent, and waited on the Prince, who gave me ſome letters I wanted in the way to Cairo. On the ſixteenth I went to ſee the convents I have deſcribed to the eaſt. I had agreed with the boatmen ſo far by the day, and here I made a new agreement, giving them about five pounds to carry me to Cairo, and to ſtop where I pleas'd, except that on the eaſt ſide we were to go aſhore only where they ſhould think it ſafe. All my friends attended me to the river, making me preſents of ſheep and bread, and I ſet out for Cairo on the ſixteenth. The next day early in the morning we came to Raigny, where the religious Sheik of the famous ſerpent called Heredy, was at the ſide of the river to receive us; either ſeeing our boat, or having had an account of our coming from Akmim. I carried the letter of the Prince of Akmim to the Sheik of the village, who entertained us with a grand collation. He went with us to the grotto of the ſerpent that has been ſo much talk'd of, under the name of Sheik Heredy, of which I ſhall give a particular account, in order to ſhew the folly, credulity and ſuperſtition of theſe people, for the Chriſtians have faith in it as well as the Turks. We went aſcending between the rocky mountains for about half a mile, and came to a part where the valley opens wider. On the right is a moſque built with a dome over it, againſt the ſide of the rock, like a Sheik's burial place; in it there is a large cleft in the rock, out of which they ſay the ſerpent comes; there is a tomb in the moſque, in the Turkiſh manner, that they ſay is the tomb of Heredy, which would make one imagine that one of their ſaints of that name is buried here, and that they ſuppoſe his ſoul may be in this ſerpent; for I obſerved they went and kiſſed the tomb with much devotion, and ſaid their prayers at it. Oppoſite to this cleft is another, which they ſay belongs to Oghli-Haſſan, that is, Haſſan the ſon of Heredy; there are two other clefts, which they ſay are inhabited by ſaints or angels. The Sheik told me there were two of theſe ſerpents, but the common notion is that there is only one. He ſaid it has been here ever ſince the time of Mahomet; the ſhape of it is like other ſerpents; the great ones appear of different ſizes, from a foot to two feet long; the colour is of a mixture of yellow, red and black; they may be handled and do no harm. He comes out only during the four ſummer months, and it is ſaid that they ſacrifice to it; but the Sheik denied it, and affirmed they only brought ſheep, lambs and money to buy oil for the lamps; but I ſaw much blood and entrails of beaſts lately kill'd before the door. The ſtories they tell are ſo ridiculous that they ought not to be repeated, if it were not to give an inſtance of their idolatry, in theſe parts in this

Serpent Heredy.

reſpect; though the Mahometan religion ſeems to be very far from it in other things. They ſay the virtue of this ſerpent is to cure all diſeaſes of thoſe that go to it, or of ſuch as have it brought to them, for they often carry it to great people in a bag, to whom he is not always ſhewn, probably pretending to carry him ſometimes when they have him not. They are alſo full of a ſtory that when a number of women go there once a year, he paſſes by and looks on them, and goes and twines about the neck of the moſt beautiful, which muſt be a certain ſign of extraordinary qualities, with thoſe who have formed to themſelves the idea of a Mahometan paradiſe. They have alſo a ſtory that a Prince came to ſee the ſerpent, but at firſt refuſing to ſhew him, when they afterwards produc'd him, the Prince cauſed him to be cut in pieces, and being put under a veſſel, the ſerpent immediately became entire again; but it is ſaid that a Chriſtian, who was deſirous to have expos'd the fraud, offer'd a conſiderable ſum to be permitted to cut it to pieces, but could not be allowed to try the experiment: They add alſo, that it cannot be carried beyond Girge or Meloui, and if they attempt to go further it diſappears. Endeavouring as much as I could to ſift into the bottom of this affair, I was ſurpriz'd to hear a very grave and ſenſible Chriſtian ſay, that he always cured any diſtempers, but that worſe commonly follow'd on it; and ſome Chriſtians who pretend to have more learning than others, and really believe that he works miracles, ſay they believe it is the Devil mention'd in Tobit, that the angel Gabriel drove into the utmoſt parts of Egypt. It is probable that they have ſome ſerpents here they have bred tame, and it ſeems to be ſome remains of the heathen worſhip of thoſe harmleſs ſerpents mention'd by Herodotus, that were eſteemed ſacred to Jupiter, and when they found them dead, they buried them in the temple of Jupiter at Thebes [r]. I went on and came to Gaua-Kiebir, where I went aſhore. The Sheik, to whom I had a letter, was not at home, but his brother ſent one with me to view the temple a ſecond time. The wind not being favourable, we ſtaid at this place; it rain'd in the night, and began to rain again after it was day, on the eighteenth; but it clear'd up. We purſu'd our voyage, and ſtopp'd early at Sciout; and it rain'd again in the evening. Here we met with ſome Turkiſh merchants with black ſlaves, which they buy up towards Ethiopia, and bring them down into the upper parts of Egypt, where they are prepared for the ſeraglios, under which operation they ſometimes die. On the nineteenth I went to Sciout, and took a view of the town. On the twentieth we came to Manſalouth, where I deliver'd a letter I had to a Chriſtian of that place, but as there was nothing to ſee there, ſo we went on and came to Meloui. I waited on the Sardar with a preſent of Engliſh cutlery ware and ſome other things, and he was very obliging, and ſaid, if he could he would go along with me himſelf to ſee the temple of Archemounain, to have half the treaſures I found, or he would ſend his ſecretary. The next day I went to the town, and the cavalcade of the Sardar was going out towards Archemounain

[r] Εἰσὶ δὲ περὶ Θήβας ἱροὶ ὄφιες, ἀνθρώπων ἐδαμῶν ὁηλήμονες, οἱ μεγάθεϊ ἐόντες μικροὶ, δύο κέρεα φορέουσι πεφυκότα ἐξ ἄκρης τῆς κεφαλῆς· τοὺς ἀποθανόντας θάπτουσι ἐν τῷ ἱερῷ τοῦ Διὸς· τούτους γὰρ σφέας τοῦ θείου φασὶ εἶναι ἱρούς. Herodotus ii. c. 74.

It is to be obſerved, that theſe ſerpents are mentioned as ſmall and harmleſs, and as having horns. The horn'd viper is very common in Egypt, but I ſuppoſe is noxious; the horns are ſomething like the horns of a ſnail, but are of a hard ſubſtance; I have one of them preſerv'd in ſpirits.

with

with the Caia, attended by a great number of people with kettle drums and other muſic, and I follow'd on a very indifferent aſs; and when they paſſed through any village, the muſic play'd. The ſecretary was ſent with me to view the temple. I return'd to the Caia, whoſe carpet and cuſhions were laid on a height, on which he ſat with the ſtandard by him, that is carried before him when they go out in this manner. I ſat down with him, and coffee was brought; the Sardar himſelf came after, as incognito. I return'd to my boat, and on the twenty-fourth we went forward, and came to Minio about night, where the men were obliged to pay twenty medins, which is about a ſhilling, for the boat. On the twenty-fifth we paſſed by Samalut, and after by Galoſana on the weſt, where I ſaw in the water two rows of hewn ſtone about twenty feet in length, as if it were the remains of an old wall. We approached two villages, Sheik-Faddle on the eaſt, and Benimſar on the weſt. Theſe two villages had a diſpute about an iſland that was between them. It is ſaid on applying to a great Bey their landlord, who was not willing to diſoblige either of them, he bid them fight it out. This happen'd to be the important deciſive day between theſe two villages. We heard guns fire, and after that a noiſe and ſhouting as for victory, and ſaw many people ſtanding on the weſt ſide. Soon after we perceived people throwing themſelves into the water from many parts of the iſland, and ſwimming to the eaſt, others following them to the water, firing at them or pelting them with ſtones. We ſaw plainly we were in the midſt of a battle, and it was too late to retire. However, we prepared our arms to defend ourſelves in caſe we ſhould be attack'd. As we obſerved that the chief fire was from the eaſtern ſide, the battle being on the weſt, where they were engaged, we were determined to go on the eaſt under the cover of their fire. We ſaw great numbers ſwimming over to the eaſt, with their clothes and pikes in their hands; one of them laid hold of our boat, and came in to reſt himſelf, ſo that we were afraid the people on the weſt ſide might fire on us, as protecting their enemies; for the weſtern people had gain'd the victory, and moſt of them were retired from the iſland, and diſplay'd their ſtandard on the other ſide. We ſaw the women on the eaſt coming to the ſide of the river, to ſee if they could ſpy out their huſbands, clapping their hands and beating their breaſts. The village of Sheik-Faddle on the eaſt had manned a boat, put it out into the river, and were firing on the other ſide, and the fire was return'd on them. Paſſing by this boat, we were in great danger. When we were below the village, we judged we were ſafe, and I got out to ſee what paſſed, and in a very ſhort time I perceived a ball fell into the water, only three or four yards from the boat, which without doubt they fired at us. Thus I ſaw this battle, which perhaps may not be much inferior to ſome of the little engagements of the Greeks, deſcribed by Thucidydes with ſo much pomp and eloquence.

Battle on the Nile.

We paſſed by Sharony on the eaſt; to the ſouth of it is a ſmall hill, on which there appear'd to have been buildings, and there are many ſtones on the bank of the river, which ſeem to be the ruins of a thick wall of a quay, which together with the likeneſs of the name, made me imagine that either Ptolemy is miſtaken in placing Oxyrinchus on the weſt, or that this city which from Ptolemy I place about Abougirge, might in latter ages be neglected and ſuffer'd to run to ruin, and that a new city might be built

built on the eaſt ſide, and take its name. On the twenty-ſixth I went aſhoar at Beneſuief, and we after paſſed by Bouche, which I ſuppoſe to be Ptolemais, the port of Arſinoe. To this place they uſually come to go to the monaſteries of St. Anthony and St. Paul, in the deſerts near the Red ſea; the latter being the founder of the hermit's life, and the former of the monaſtic life in ſociety; they were cotemporaries. St. Anthony the abbot founded a monaſtery in this place; and at the convent of St. Paul, a ſmall day's journey to the north, they now live in the monaſtic way, tho' formerly they were hermits. Some ſay they lived in the time of the Emperor Philip, others of Decius, who perſecuted the Chriſtians; and it is ſaid St. Anthony lived till the time of Conſtantine. A view of theſe convents may be ſeen in the fifty-firſt plate, as I found them in a manuſcript map of the country about them. The convent of St. Antony A. is a large encloſure, the entrance to it is by a window, as at mount Sinai; they have a great number of palm, olive, and other trees within it. I met a monk of this convent at Faiume, who gave me ſome account of it. The patriarch is head of the convent of St. Antony: I know not whether it is always ſo, or that the patriarch being choſe from thence, might have preſided over this convent, and continue to do ſo; he has a deputy there. There are three other perſons who have a ſhare in the government of the convent, four more that are prieſts, and twenty-three that are lay monks [s]. From the references * below to the view of the convent, it may be ſeen that they have every thing within themſelves, and particularly a tower for a ſtorehouſe, defended by a draw-bridge, in caſe the Arabs ſhould any way break in upon them. They have three ſprings of water running into the convent, that are a little ſalt. And it is probable that in theſe convents are the only bells in all Egypt.

Convents of St. Anthony and St. Paul in the deſert.

At the convent of St. Paul B. there are twenty-five monks in all; they cannot marry, but widowers may be admitted. A woman is not permitted to enter the convent. They are not allow'd ſo much as to ſmoke in the convent, nor to eat meat, but the good monks think they do not break through their rule if they do both without the convent, which is what they commonly practice; but their uſual diet is olives, cheeſe, that they bring from Faiume, and ſalt fiſh, with which they are ſupplied from the Red ſea, which is about ſeven miles from theſe convents. It is indeed ſaid that they eat but once a day, except on ſaturdays and ſundays. Thoſe who go to theſe mountains will do well to enquire if there is a very thick high wall in theſe parts, ſaid to be twenty-four feet wide at the bottom, and to examine all particulars about it, and of what extent it is [t]. The perſon who made the ſketch of the country about theſe convents in one thouſand ſeven hundred and ſixteen, from which I have taken what relates to

* In the view of the convent of St. Anthony, the places are thus mark'd.

A. The church of St. Peter and St. Paul. B. the church of St. Anthony. C. The belfry, with a ſmall bell in it. D. The tower where they keep their books and proviſions. E. The draw-bridge to it. F. The window by which they enter the convent. G. The cells of the monks. H. The mill. I. The great garden. K. The chapel of St. Mark, the diſciple of St. Anthony. L. The vineyard. M. Palm-groves. N. The apricot garden. O. The caroubi-trees. P. The olive-yard. Q. Three ſources of water.

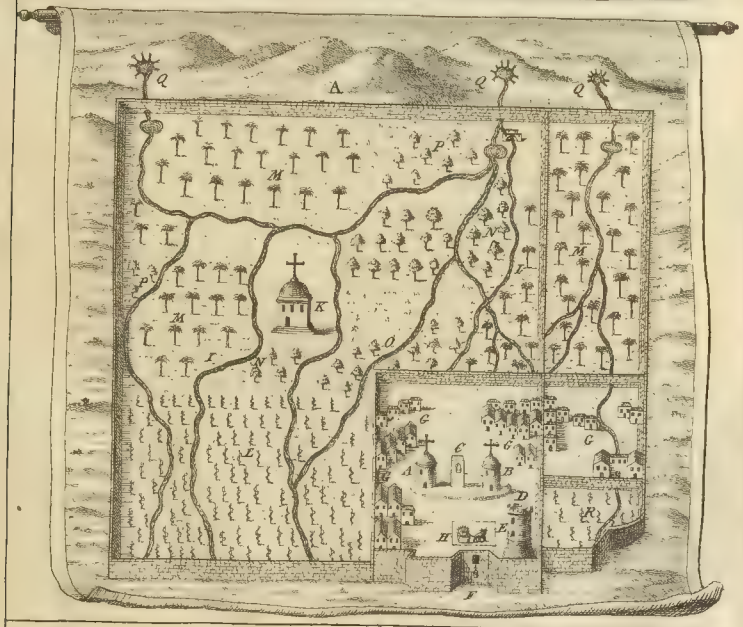
In the convent of St. Paul A. is the church and grot of St. Paul. B. The bell. C. A tower. D. The window by which they enter. E. The cells of the monks. F. The mill. G. The garden. H. A ſpring of water that is a little ſalt.

[s] The deputy they call Rubeti, the three next Gumous, the prieſts Keſhieſh, and the others Ruban.

[t] See Mallet's deſcription of Egypt, p. 321.

the

II. p. 128.



Views of the Convents of S.t Paul and S.t Antony.
To the Right Rev.d Father in God NICHOLAS Lord
Bishop of EXETER.

the modern geography in that part, obſerved on the firſt of June, and the ſecond day of the moon, that the tide went out there at the Red ſea from twelve at night to ſix in the morning, one hundred and ten paces. He obſerves alſo that there is water in the ſeveral torrents only in the middle of the winter.

On the twenty-ſeventh of February in the evening, one thouſand ſeven hundred and thirty-ſeven, I arrived at old Cairo, and went to Cairo to the conſul's houſe, having perform'd this journey up above the cataracts and back again, with the greateſt good fortune, exactly in three months. Arrival at Cairo.

As the convent of Mount Sinai was not at peace with the Arabs, and it was impoſſible to go there on that account, I determined to be at Jeruſalem at Eaſter, to ſee Paleſtine, Syria, and Cyprus, and to return into Egypt to make that journey and ſome others I propoſed; ſo ſtaying only three days in Cairo, on the third of March I got into a boat for Damiata, in order to embark for Joppa, not ſailing till early the next morning. A merchant of black ſlaves had a number of them in one part of the boat, and I ſaw a young woman among them, that had ſeven holes bored in her noſe for rings, one in the middle, and three on each ſide. The firſt day we made about a quarter of the voyage, and ſtopped at Miſelcaſer. On the fifth we ſailed by Benalhaſſar, which I ſuppoſe to be Bubaſtus and Phibeſeth of the ſcripture. In the evening we were about half way. On the ſixth we lay by part of the day near Abouſir, the wind not being favourable. We went on and anchor'd at night out in the river, as I ſuppoſe they apprehended ſome danger; and hearing a gun fire, the people of the boat ſhot off their pieces two or three times. On the ſeventh we paſſed by Mahalla, Manſoura, and Dioſt. This latter is on the weſt, and about four hours weſt of it, is the convent of St. Geminiani, where there is yearly a great reſort of Chriſtians for devotion, and much talk of ſomething like ſpirits, which, as far as I could find, is nothing but the ſhadow of the people paſſing, ſeen in a room by a ſmall hole. The next day I arrived at Damiata, and went with letters I had to a perſon there. I was ſo diſguiſed with my dreſs and beard, that he would hardly believe I was an Engliſhman. I was very handſomely entertain'd accidentally by ſome Greek merchants to whom I was not recommended, with all ſorts of ſhell-fiſh, and roes of fiſh; for in lent they are not allow'd to eat any other, and only the roes of fiſh that have blood in them. In the evening I went down to the port at the mouth of the river. A French ſhip was hired to carry the pilgrims, who paid about a guinea a head to the merchant for their paſſage. Moſt of the pilgrims met on the narrow ſandy point on the weſt ſide of the mouth of the river. To the weſt is a bay about two leagues over; and on the weſt head, a large Turkiſh ſhip of Alexandria was loſt in November laſt, with ſeven hundred people in her, the captain only being ſaved: The Bey, who had carried the Grand Signor's tribute out of Egypt, was on board, and came to land alive, but ſoon after died, as it is ſaid of the fright. In the evening we return'd up to the port, and paſſed the night in the boat, and on the tenth went on board the ſhip with the other pilgrims, and ſail'd for Joppa. Departure for Jeruſalem.

A DESCRIPTION OF The *EAST, &c.*

BOOK III.

From GRAND CAIRO by the RED SEA, into ARABIA PETRAEA, to MOUNT SINAI, and back to CAIRO, ROSETTO, and ALEXANDRIA.

CHAP. I.

From GRAND CAIRO to SUEZ, and the RED SEA.

HAVING ſeen Paleſtine, Syria, part of Meſopotomia, and Cilicia, and the iſland of Cyprus, I landed again in Egypt on the twenty-fifth of December, one thouſand ſeven hundred and thirty-eight. I ſaw at Cairo the grand proceſſion of the caravan to Mecca, and of the haſna or treaſure, that is, the Grand Signor's rents, which are yearly ſent to Conſtantinople. I alſo made the journies to Faiume, the labyrinth, the pyramids of Saccara and Daſhour, and the catacombs of Saccara, and went twice to the pyramids of Gize, near Cairo, which are commonly ſeen by travellers; and prepared for my journey to Mount Sinai, which is to be look'd on as the moſt difficult of all the eaſtern voyages.

Journey to Mount Sinai.

The monks of the convent had made peace with the Arabs; the occaſion of the breach between them was a murder they had committed on a monk of the convent. The method that is taken to make this journey, is to agree with the monks of Mount Sinai, who have a convent at Cairo, to furniſh ſo many camels, giving about four pounds for each; they take care alſo to procure the common proviſions for the road; and it is the cuſtom to lie at their convent the night before the departure. On the twenty-ſeventh of March I went to the place from which the caravan

caravan was to ſet out, but found they would not depart that day; ſo I return'd to the conſul's, and the next day in the evening I went out to Keyd Bey, to a large yard where all the camels were together, that were to make up the caravan. In this open yard we lay; the caravan conſiſted of about two hundred camels laden with corn, going to Muellah to the eaſt of the Red Sea, to meet the caravan coming from Mecca; the Bey that always goes out to meet the Emir Hadge being gone before to Adjeroute. My bed was laid on my camel, a bag of proviſions on one ſide, a skin of water on the other, and a wooden bottle of water to ſlake the thirſt in this hot climate. We aſcended the mountain call'd Jebel-Macathum, and went eaſt along the ſandy hills. I obſerved in the road many ſtones that look'd like petrified wood, being very numerous in ſome parts; if this is really petrified wood, as this place ſeems never to have been capable of producing trees, I do not know whether it may be look'd on as a probable conjecture, that the people travelling in theſe parts, and carrying ſome wood with them for their uſe, might leave it behind when they approach'd towards the great city, and that having been covered with ſand, it might petrify, and the ſand be afterwards blown away; though indeed I ſaw one piece that ſeem'd to have been a large body of a tree. We came to ſome uneven ground; and all of a ſudden the caravan was alarm'd, by ſeeing four men at a diſtance riding ſwiftly towards them from the ſouth. All the people allighted from their camels and took their arms, and went towards them to meet them, on which all but one of them retired, who coming on, they went in a body towards him, and as he perceived he was like to meet with a warm reception, he thought fit to withdraw. The long ſtep of the camel cauſes a very great motion in the riders, which to ſome is very diſagreeable; they commonly lie down to be mounted, but when any one diſmounts on the road, the way of getting up is on the back of the Arab, who ſtoops down, and ſo they climb up the neck of the camel. The pace they go is not above two miles and a half an hour. We lay in the open air, as they always do in this journey; having travell'd thirteen hours without ſtopping. As ſoon as the caravan halts, if it is not dark, they let the camels browſe a while on the little ſhrubs, and the people go about and gather the wood of them for fuel; they then make the camels lie down, bind one of their legs to hinder them from getting up, and commonly tie them together with a ſmall rope, to prevent any of them from going away without diſturbing the others, and making a noiſe; ſo they place their goods in the middle between themſelves and their camels. They feed theſe uſeful beaſts with balls they make up of barley meal, which they put into their mouths. In theſe parts, where it is not very wholeſome to lie abroad, ſtrangers eſpecially take care to be well cover'd, by a carpet laid over the head; for though I carry'd a tent, it was not proper commonly to make uſe of it, for fear of paſſing for a conſiderable perſon, that might be worth plundering. On the thirtieth we ſet out an hour before day, and in about eleven hours we came to a narrow valley called Tearoſaid, between very low hills. In about an hour and a half we came to a narrower valley, with a high ground on each ſide; this is called Haraminteleh, and there ſeem to be ruins of a wall built acroſs, to defend the paſs. After I left the place, I thought poſſibly the canal might paſs this way, and that this wall might be the remains

remains of the buildings of one of the flood gates, which any one who goes in that road may take more particular notice of, to ſee if they can trace the canal that way. I ſaw no ſort of beaſts in the deſert till I came to this place, where I obſerved ſome birds; and in the deſert I had ſeen ſeveral holes, which they ſaid were made by an animal called Jerdaon, and I could not be certainly informed, whether or no it was what the Europeans call the Pharaoh's rat, and is thought to be the Ichneumon. All the deſert is gravelly, having in ſome parts ſhrubs and aromatic herbs. We after came into the open plain, and ſaw Adjeroute, at which place we lay, having travell'd ſixteen hours without ſtopping, and the afternoon was ſo very hot, that my leg, that was expos'd to the ſouth, bliſter'd, being uncovered, according to the faſhion among the common people, whoſe dreſs I always imitated, but I was after obliged to defend myſelf better againſt the heat.

Adjeroute. Heroopolis. Adjeroute is only a ſquare caſtle with a garriſon of ſoldiers in it; this as I ſhall obſerve, has been ſuppoſed to be the antient Heroopolis; it is diſtant from Cairo four hundred and eighty deraies (as the Arabs call them in their journey to Mecca, fifteen of them making an hour) which is thirty-two hours, but according to my computation it is only twenty-nine hours; the three hours difference may be in the road the caravan takes farther round, being much about the diſtance that the lake of the Pilgrims is from Cairo, where they encamp and begin their journey. On the thirty-firſt we ſet out before ſun riſe, the great caravan taking the road to the ſouth weſt to Mecca, which is called the eaſtern road (Derb-el-Charke) we went on ſouth towards Suez, in a ſort of a hollow ground, in which, as I ſhall obſerve, the ſea formerly might come, having firſt a riſing ground to the eaſt. In about two hours and a half we came to the well of Suez (Bir-el-Suez) where their is a cane; it is a fine large well, in which the water was drawn by a wheel, but not being kept in repair, the men draw it up with ropes; it is ſo ſalt that it is not fit to drink. About two miles further to the ſouth is Suez, at the north end of the Red Sea. This ſea makes two golphs to the north, divided by that point of land which ſeems to have had the general name of the deſert of Pharan, from a place of that name towards the ſouth of it; that to the eaſt was called the Elanitic golph from Elana, at the north end of it, as the weſtern was called the Heroopolitic golph from Heroopolis. I ſuppoſe Suez to be the antient Arſinoe, by which Strabo [u] ſays the canal run into the Red Sea, ſo that it muſt have been at the north end of the Sea. To the eaſt of Suez there is a ſmall bay, that divides again into two parts, extending ſome way to the north: Whether or no Heroopolis was on this moſt northern point of the Sea, or about Adjeroute, where it has commonly been thought to be, it is not eaſy to determine: It might either have been there, or on the high ground to the ſouth eaſt. This I ſuppoſe to be Migdol, mention'd in the journey of the children of Iſrael, different from Magdol near Peluſium. Strabo ſeems in one place to make Cleopatris the ſame as Arſinoe, where there muſt be concluded to have been ſome alteration in the words of the author, as he afterwards [w] ſays, that near Arſinoe was Heroopolis, and

Suez. Red Sea.

Arſinoe.

Migdol.

[u] Ἄκρη δ' ἐστὶν ἐκδιδῦσα εἰς τὴν Ἐρυθρὰν, ἡ τὴ Λεοκίκην κόλπον καὶ πόλιν Ἀρσινόην. Strabo xvii. p. 804.

[w] Πλησίον δὲ τὴς Ἀρσινόης, καὶ ἡ τὴς Ἡρώων ἐστὶ πόλις, καὶ ἡ Κλεοπατρὶς ἐν τῷ μυχῷ τὸ Ἀραβίου κόλπου, τῷ πρὸς Αἴγυπτον, καὶ λιμένες, καὶ καῦσικαὶ διώρυγες δὴ πλείους, καὶ λίμναι πλησιάζουσαι τούτοις. Strabo. ibid.

Cleopatris

Cleopatris on the Arabian gulf next to Egypt: He ſpeaks of ports, canals, and lakes near Arſinoe, the latter poſſibly made by the tide, and might be about the ſmall bays to the north eaſt of it. This paſſage of Strabo alſo is a proof of an error in Ptolemy, who places Arſinoe forty minutes ſouth of Heroopolis. It is likewiſe very doubtful where Cleopatris was, unleſs it might be on the high ground to the north of Suez; this I ſuppoſe to be Pihahiroth. If Heroopolis was on the moſt northern height I have mentioned, the Red ſea muſt have loſt ground; and indeed by the ſituation of places there is great appearance of it; the valleys, and the high ground, with broken clifts, looking very much like ſuch an alteration; and we may ſuppoſe, that if the ſea retir'd in this manner, Cleopatris might firſt be built more to the ſouth than Heroopolis; and that continuing to retire, Arſinoe might be built ſtill farther to the ſouth, which I ſuppoſe to be Baal-Zephon. Arſinoe, with great reaſon, is ſuppoſed to be where Suez now is, as one ſees to the weſt and north of it plain ſigns of an antient city. It would be a very fine ſituation for a port, if the ſhips could come up to the quay, as probably they did formerly. It is ſituated on a ſmall promontory, making out eaſtward into the Red ſea. The old city extended about a furlong to the weſt of this promontory, and the north weſt corner of the Red ſea is about two miles to the weſt of the town. Two ſmall bays of the ſea extend about a league to the north north eaſt of the town. The port ſeems to have been between the weſtern bay and the town, to the weſt of which there is a raiſed ground, that ſeems to have been the ſite of an antient caſtle to defend the ſhipping; for the old town extended alſo to the north weſt of the preſent. Here the ſhipping lay ſecure from all winds, only a little expos'd to the eaſt, which could have no great force, the paſſage over to the other ſide into Aſia not being above a mile. When the tide is out, there is to the ſouth of the town, a large ſandy bank about two miles long, to the eaſt of which is a road to go out to the ſhipping, and when they have no wind, they draw the boats along by this bank; about a mile ſouth weſt of it are the ſhips, a league from the town, the deep water being on the weſt, where it is a bold ſhore, there being ſholes on the eaſt ſide, where the land is low, whereas there are high hills all along on the weſt. Suez is govern'd by a Captan, which is the title of an admiral, the high admiral being call'd Captan Baſhaw, or Head Admiral. His buſineſs is more particularly with the ſhips, and he has under him a Caimacam, the ordinary governor of towns, who both together, or ſeparately, govern the affairs of the place; the latter commonly reſides here, the other when the ſhips are in the ports; and a Sheik Arab, who lives here, has really all the power, whenever he pleaſes to interfere; and what gives him much authority is the great ſcarcity of water, which is brought ſix miles from Naba, to the eaſt ſouth eaſt, on the other ſide of the Red ſea; ſo that on the leaſt diſcontent with the people or their governors, they will not permit water to be brought to the town, and they are obliged to drink a ſalt water brought near a league from the north, from (Beer-el-Suez) the well of Suez, ſo that on this account it was a very great advantage to have a canal cut from the Nile, as the canal of Trajan was; for water is now ſold at Suez in the ſmalleſt meaſures. There are four moſques in the town, and a Greek church in a houſe, there being about a hundred and fifty Greeks here, and three or four Coptis.

Cleopatris. Pihahiroth. Baal-Zephon

Part of the way from Adjeroute is in a ſort of foſſee, that is thought to be the canal of Trajan, and ſeems to have run cloſe to the weſt end of the old city: From Cairo, through which it conveys the water, it goes north, and north eaſt and by north, and ſupplies all the country with water for ſeveral miles; and by a branch from it, that large lake called the Birke or Lake, is fill'd, in which the water remains moſt part of the year. It is about eight miles from Cairo, and a league north of Matarea; it may be ſeven or eight miles long, and four broad; here it is the pilgrims for Mecca meet, near a week before their departure, and ſet out altogether on that journey. The canal after makes a great circuit round the hills to the north and north eaſt, inſomuch that the common people ſay it goes near to Gaza, which muſt be falſe. That lake repreſented in Sicard's map with a canal going to it, which I ſuppoſe to be part of the antient canal, may poſſibly be the lake, ſpoken of by Strabo [x], in the Sethreitic province to the ſouth of Peluſium; for he ſpeaks of canals going into this lake, and ſeems to ſay that one of them went to the Red ſea by Arſinoe, though in the whole, the ſenſe of the author appears to be ſomewhat difficult.

Trade of Suez.

The trade of Suez is only to Jedda on the eaſt of the Red ſea near Mecca; it is carried on by one fleet of between thirty and forty ſhips, that ſet out about the ſame time from Jedda in the Hamſeen ſeaſon, that is, the fifty days before the middle of May, when the Meriſy or ſouth winds generally blow; and if they chance to be too late, they muſt wait another year; and when thoſe winds fail on the voyage, they ſometimes are obliged to paſs a twelvemonth in ſome bad harbour, as they have often done at Coſſeir. They return laden with corn and rice in October; the loading from Jedda is principally coffee, incenſe, ſome few Indian and Perſian goods, the richeſt being carried by land with the caravan from Mecca. There are other ſhips that bring the coffee from Feſeca in Jemen, the antient Arabia Fœlix, among which are five or ſix Engliſh and French ſhips generally employ'd: Five of the ſhips which come to Suez belong to the Grand Signor, the others to merchants. Each bag of coffee weighs between three and four hundred pounds, and pays thirty Medines, which is about two ſhillings, when it comes out from Jemen. At Jedda the tenth bag is taken, and half of it goes to the captain for his freight, and half to the Paſha there; and at Suez it pays a duty of near a penny for every pound weight. When it is bought by our merchants it is purified, and ſent very clean into England, but of late the Weſt India coffee, which is not ſo good, has ſold ſo cheap, that it does not turn to account to ſend it to England. This Weſt India coffee is carried into Syria and other parts, and ſold cheaper than the coffee of Arabia, and ſometimes, to deceive, is mixed with it. They can alſo bring coffee round by the Cape of Good Hope, much cheaper than this way. The Ships that go between Jedda and Suez, are built moſtly in the Indies, rather clumſy, after the Dutch manner; and probably many of them may be built at the Dutch ſettlements in the Eaſt Indies. Moſt of them are large, and they aſſured me that the biggeſt was forty-eight pikes high, that is, about double the number of feet; but probably they meaſure in two decks they have at the ſtern above the middle part of the ſhip; they have alſo one deck

[x] Strabo, ibid.

raiſed

raiſed before, above the middle; on this they have on each ſide a little room for a moſque, where they pray, and to the corner of each is rais'd a little pole with a flag on it, mark'd with a half-moon: On the end of the bowſprit is a little ſhort maſt, and a yard and ſail on it, and over it is a ſmall gallery, on which the pilot ſtands to look out and give the word to the helm. They do not uſe pumps, but draw the water up with a leathern bucket by the help of a windlace. On each ſide of the well to receive the water that enters into the ſhip, there is a ciſtern about fifteen feet long and eight wide, going down near to the bottom of the veſſel, being made of wood; in theſe they put their water, and draw it up with leathern buckets, and put it into large earthen jars for preſent uſe. Theſe ciſterns hold enough for a voyage of eight months, though they always take in freſh water at Tor. Inſtead of a handle to the rudder in the ſhip, they have a pole fix'd in it, inclining upwards beyond the ſhip, being about fifteen or twenty feet long. A beam is laid acroſs the upper deck, which extends on each ſide about fifteen feet beyond the ſides of the ſhip; to each end of this is tied a yard or pole perpendicularly, ſo as that either end of it may be moved backwards or forwards towards the ſhip, as it is drawn. To the lower end of this comes a rope from the pole, which is fix'd into the rudder; to the upper end a rope is fix'd, which is carried to a block at the corner of the ſtern, and brought again to another block at the upper end of the yard, and thence croſſes the ſhip over the great beam, and goes to the other yard, to which, and to the ſtern it is carried in like manner, as on the other ſide. When the ſhip is to be work'd, the rope of communication, which goes acroſs the ſhip, is drawn to a poſt nearer the ſtern, where there is a ſtay made for it, in which it is drawn either one way or other, as the pilot directs, and moves the helm by the ropes fix'd to the lower end of the aforeſaid yards; and when one is drawn nearer, and the top of the yard comes nearer to the ſhip, the bottom conſequently flies out, and the other pole is left perpendicular in its natural direction. When there is a ſtorm, and they let the ſhip drive, they looſe the rope off from that poſt, and let the helm play as it will: And this ſeems to explain what is mention'd in ſaint Paul's voyage, Acts xxvii. v. 40. "That when they had committed the ſhip unto the Sea, "they looſed the rudder bands, and hoiſted up the main ſail to the wind": For theſe ropes, which direct the helm, may be very properly call'd the rudder bands, by which it is either fix'd or moved one way or other *. The voyage to Suez is very dangerous, more eſpecially ſouth of Tor, where there is much foul ground, and thoſe trees of Madreporæ, a ſort of imperfect coral, which are about Tor and ſouth of it, are as dangerous as rocks to the ſhips; and in thoſe parts, where the water is not deep, they come to an anchor every night. The mariners ſay, that from Tor to Mount Houſſan it is three hundred miles, from which mountain to Mount Jamba are three hundred more, and from that mountain to Jedda four hundred, though the calculation ſeems very much to exceed the diſtance. And as Jedda is only ſix degrees, or three hundred and ſixty miles ſouth of Tor; it is poſſible they may compute by ſome meaſure that is about the third part of a mile, unleſs I might be any ways deceived by my interpreter. They ſometimes tie their cables to theſe trees, or ſtones on the

* A drawing of this ſort of helm may be ſeen in the firſt plate.

rocks.

rocks. When the ſhips are unloaded at Suez, they leave them without any body in them, faſten'd with two anchors, to each of which are tied four or five great cables, made of a part of the date tree, and the cuſtom-houſe officers attend here only during the ſhort time that the ſhips are unloaded and loaded again; ſo that, except at thoſe ſeaſons of buſineſs, the little town of Suez is very thin of people. I was inform'd that the port of Coſſeir is exceedingly dangerous, which I ſuppoſe was uſed when the trade of the Eaſt Indies was carried on that way to Kept and Alexandria; that north of it is another bad port, call'd Old Coſſeir, and north of this is a fine port call'd Hamromyos, being like a round baſin; one would conjecture that this was the antient Myos (Coſſeir being Beronice) as doubtleſs moſt convenient for Kept, the antient Coptus; to which place, ſituated on a canal of the Nile, the merchandices were carried both in the antient and middle ages. It is ſaid that the weſt ſide of the Red ſea is much deeper than the eaſt ſide, all the way to Ethiopia, but that they are not acquainted with that road. From Suez the paſſage is about a mile over the ſea to the eaſt ſide of it; the boats go twice a day, both for water, which is brought in ſkins by camels to the ſea ſhoar, and alſo for wood; for of all places, Suez is the moſt deſtitute of every thing that the earth produces. They have neither water, graſs, corn, nor any ſort of herb or tree near it, and not one garden about the whole town.

Egypt ſeems to have extended as far as the Red ſea, and in a line from the eaſt ſide of the Heroopolitic gulf to Sihor, call'd the river of Egypt. It is probable the mountains to the eaſt were the bounds between it and Arabia Petræa; for we have Heroopolis on, or near the Red ſea, as a capital of the laſt province of Egypt; the Caſiotis was on the ſea, and the province of Phagroriopolis in the middle between them.

CHAP. II.

Of ARABIA PETRÆA. From SUEZ to TOR, and Mount SINAI.

Diviſion of Arabia.

ARABIA was divided into three parts. Arabia Felix, between the Red ſea and the Perſian gulf, part of which is the territory of Mecca, and the other part to the eaſt and ſouth eaſt is call'd Jemen. Arabia Petræa, which has its name from being a rocky country, conſiſted of this point of land between the two gulfs of the Red ſea, and extended away to the eaſt of the Dead ſea, and the river Jordan. To the eaſt of this, and of great part of Syria, was Arabia Deſerta, bounded to the eaſt by the Euphrates. In Arabia Petræa we were in Aſia; and Ptolemy mentions the black mountains which run along this promontory between the two gulfs, extending as far as Judea[y]. The firſt country on that ſide was the antient Sarracenæ[z], poſſeſſed by the Arabs, call'd Sarraceni, who at length extended themſelves as far as the country about

Arabia Petræa.

[y] Διατείνει δὲ ἐν τῇ χώρᾳ τὰ καλούμενα Μελανὰ ὄρη ἀπὸ τῶ κατὰ Φαραὼ μύχα, ὡς ἐπὶ τὴν Ἰουδαίαν. Ptol. v. c. 17.

[z] Καὶ ἀπὸ μὲν δύσεως τῶν ὀρέων τούτων παρὰ τὴν Αἰγυπτίου, ἥ τε Σαρακηνὴ παρήκει. Καὶ ὑπ' αὐτὴν Μινυχίαδις. Ptol. ibid.

Elana,

Elana. From theſe all thoſe Arabs, that, under Mahomet and his ſucceſſors, over-run theſe countries, had the name of Sarracens among the European writers, for I could never hear of this name in the eaſt, or in the eaſtern authors. This part of Arabia Petræa conſiſts of mountains, narrow vallies between them, and ſandy plains. On the weſt there is a ſandy plain on the ſea two or three leagues broad, which extends about thirty miles in length to thoſe hills of a white ſtone that are about the vale or winter torrent call'd Corondel. Theſe hills ſtretch ſouthwards by the ſea for above twenty miles, to a long valley two or three leagues broad, call'd the vale of Baharum, having on the weſt to the ſea the hills of Gah, and on the eaſt the granite mountains, which take up near the whole breadth of this promontory, Mount Sinai being about the centre of them. This plain extends ſouthwards beyond Tor, to the end of the promontory. Eaſt of the mountains of Corondel, and thoſe call'd Pharaone, there is a long ridge of high mountains that run to the eaſt, within thirty miles of Accabah, the antient Elana, on the north of the eaſtern gulf of the Red ſea; which does not come ſo far north as the weſtern by about a degree, as near as I could compute. Theſe mountains are called Jebel-Te. South of them, for about twelve miles, is a ſandy deſert call'd Rembla (the Sand) and ſouth of this begin the granite mountains, which extend to the eaſt, and ſouth to the ſea. In all this country there are but three or four villages, which are Tor, Jebele, Gedeheieh ſouth of it, ſomewhere in thoſe parts, and Sharme, which I had apprehended was to the eaſt; but I have ſince reaſon to think it is towards the ſouth eaſt corner of this promontory, a day and a half from Mount Sinai, where they have boats, and from whence the convent is chiefly ſupplied with fiſh. About north north eaſt of this place, as I conjecture, on the ſea, and three days from the convent, they told me was Dahab, which ſome people have thought to be Ezion-geber, becauſe of the name, which ſignifies gold; ſo, excepting theſe, there are no other names of places, but what are given to mountains, vales, winter torrents, and ſprings.

The whole country is inhabited by Arabs, its natural inhabitants, who live under tents, and ſtay in one place as long as they have water, and ſhrubs, and trees for their camels to feed on, and they find it otherwiſe convenient, for there is no tillage nor graſs in all this country. All their riches conſiſt in camels, a few goats, and ſometimes ſheep; ſo that they live in great poverty, having nothing but a few dates and a little goat's milk, and bring all their corn eight or ten days journey from Cairo. The Arabs are in different nations or clans, each under its great Sheik, and every encampment under its particular Sheik. All round by the ſea ſide are the Miſenides and Penuaſi, who are a good people. On the mountains, ſouth eaſt of Suez, are the Aiaidi, a bad people, and have poſſeſſion of the water they are ſupplied with at Suez. At Suez are the Arabs call'd Beni Soliman, who have alſo of their nation at Tor; their Sheik is the moſt powerful of all, and has an influence over all the reſt. About the convent are three clans maintain'd by it: They are but a bad people; thoſe who are call'd Elecat are the beſt. Next are the Soualli, and the worſt of all the Wecelcadiſaid, which may be a people from Said, or upper Egypt; and I obſerved among the Arabs of the convent the particular manner of muſick they have in Said, or upper Egypt. All theſe Arabs are

The Arabs.

united in a ſort of league together; are very honeſt among themſelves with regard to property, and if one gives them to eat, there is no danger of any injury from them; they are indeed liberal themſelves; and if they kill a ſheep, they eat it all at once, tho' they have nothing but bread for their food the day after, which is an univerſal cuſtom among the Arabs; and they provide of what they have for all that come. Any one of theſe Arabs is a protection againſt all the reſt, for they ſtrictly obſerve that law with one another for their mutual advantage. The Arabs about Accabah are call'd Allauni; a very bad people, and notorious robbers, and are at enmity with the others. Tho' the Arabs in theſe parts do not live in houſes, yet in moſt places where they find it convenient to dwell, they build little houſes for their grain, ſome of which I ſaw forſaken, becauſe the water had fail'd.

I went, in Suez, to the houſe of a Greek prieſt, and the next day met with a Turkiſh captain of a ſhip, a very obliging man, who gave me ſeveral informations in relation to the navigation of the Red ſea. Before I departed, the good prieſt aſk'd me my name, that they might pray in the church for my good journey, which is only a way they have of deſiring charity. About noon on the firſt of April, we croſſed over the bay to the eaſt, the camels being ſent round before. They had received an account that the Gedda fleet was coming; and this afternoon we ſaw many of them, and others the next day.

As I obſerved before, Nabah or Nabate is to the eaſt; from which place they bring the water, and over it are the mountains call'd Nouebeh. Theſe names, one would imagine, were ſome remains of the antient name of the Arabs, call'd Nabatæi [a], that were in Arabia Petræa, inſomuch that the whole country has been call'd from them Nabatæa. The mountains here go by the general name of Te, but the particular parts of them have diſtinct names.

The ſprings of Moſes.

Three or four hours ſouth of the landing place from Suez, are ſeveral ſprings on little hillocks call'd Ein-Mouſeh (the Springs of Moſes.) On theſe riſing grounds, wherever they make a hole, the water comes up. There are but four or five open now, tho' I ſaw the places where about a dozen ſprings had run. The water where it riſes, brings up the ſand with it, which is like a quagmire all round, and it is dangerous to approach too near. I could not find the bottom with a pole, and they even ſay that camels have been ſwallow'd up in them. The waters are warm, ſaltiſh, and I believe there is ſome ſmall mixture of ſulphur in them. One of the ſprings notwithſtanding affords tolerable good water. Some of them have been wall'd round, probably to keep up the water for cattle to drink, and one ſeem'd to have had ſtone channels made from it. There are two or three palm-trees about this place. One would be apt to conjecture that theſe ſprings have their ſource in the neighbouring mountains. From this place a point ſtretches out a great way into the ſea, being ſouth eaſt of the ſhipping, and breaks the ſea when the ſouth eaſt wind blows. Clyſma might be near oppoſite to this part, which Ptolemy places twenty minutes ſouth of Arſinoe, and probably it was between mount Attakah and mount Gewoubee. Here I imagine that the children of Iſrael might paſs over the Red ſea. We lay here in the open air, as we did every night in this journey, and were careful not to have any fire after it was dark, not being as

[a] Παραπλέουσιν δὲ ταύτην τὴν χώραν ἐκδέχεται Ἀραβίων τῶν προσαγορευομένων Ναβαταίων. Διοδωρος κόλπος Αἰλανίτης, περιοικούμενος πολλαῖς κώμαις Diodorus iii. p. 176.

yet

yet in a ſafe country, and only five in company. I ſaw about the plain much of the ſmall talc, and the next day many little hills full of it. On the ſecond we went on through the ſandy deſert, and came to a riſing ground cover'd with little ſhrubs, being the point that makes out to the weſt, oppoſite to mount Gewoubee. Here we ſtopped, after having travelled four or five hours, and I ventured to pitch my tent, to be under the ſhade of it, and defended from the heat of the ſun. And travelling near three hours more, we came to the plain at the beginning of Birk-el-Corondel, which is the name they give the great bay of Corondel. We were alarm'd by ſeeing two men running towards us from the eaſt. The Arabs threw off part of their garments, laid their arms bare to fight with the ſabre, and prepared their firelocks. They proved to be two perſons of Suez that were in theſe parts with their camels; who notwithſtanding would probably have robbed us, if we had not been too ſtrong for them. We came to the deſert they call Shedur, the old Shur, and went on an hour longer, and came to a place full of ſhrubs, and ſtaid there for the ſake of grazing the camels. Four of the Gedda fleet were anchor'd near, and we had oppoſite to us the caſtle of Shedur on the hills to the eaſt. On the third we went on, and in an hour we came to the bed of the winter torrent, call'd Ouardan, about a quarter of a mile weſt of the road. In this torrent is the ſpring of Ouardan (Ein-El-Ouardan) where if they dig a hole three feet deep, the water comes plentifully into it, probably from the ſea. The water ſeem'd rough, but not ſalt. There are a few palm-trees here. The Arabs made a ſhallow hole in the ground, and laid in it a round piece of leather, and taking the water out of the deep hole with a bowl, they pour'd it into this leather, and ſo the camels drank, that were unloaded and brought to the ſpring. We ſtaid here about two hours, and going on came to a ſandy plain, and in three hours to a hill conſiſting almoſt all of talc. We paſſed over it in two hours, and came to a vale between the hills, in which we travelled about two more, and aſcending again, we had on the eaſt Jebel-Houſſan, and on the weſt Jebel-le-Marah, where to the weſt there is a ſalt ſpring. This ſeems to be Marah, mention'd in the old teſtament. We came to the vale, or the bed of a winter torrent, call'd Corondel, having travelled about eleven hours in all. This place is full of ſhrubs, and has many tamariſks in it. Here we ſtaid all night, but found no water. The day had been cool and windy; and towards the evening the wind raiſed the duſt in ſuch a manner, that we could not ſee far before us. Being now in a country where there is no danger, I pitch'd my tent whenever I pleaſed; which I always found convenient in the middle of the day, againſt the heat of the ſun.

Deſert of Shur.

Ouardan.

Marah.

Beyond the vale of Corondel, is a mountain on the ſea call'd Jebel-Hamam-Pharaone (the Mountain of Pharaoh's bath.) On the ſide of this mountain there is a grotto by the ſea ſide, to which there are two mouths; one of them leads by a narrow, low paſſage, to a ſource of very hot water, which I believe exceeds in heat the baths of Abano near Padoua. As ſoon as one enters this paſſage, there is heat enough to make any one ſweat very plentifully. A little further in, it is exceſſively hot; and many people have died that have gone as far as the water, by a vapour that extinguiſhes the lights. The water runs thro' the rock and ſandy banks, in a great number of little ſtreams into the ſea for a quarter of a mile, and it is even there exceedingly

Pharaoh's bath.

exceedingly hot, and ſo are the ſtones, which are incruſted with a white ſubſtance, that I ſuppoſe is of ſalt and ſulphur. The water is ſalt; and having brought a bottle to Cairo, it was found to be impregnated with much earthy groſs ſulphur, a neutral ſalt, and a ſmall quantity of allum, but no proportion of vitriol[b]. It is of ſo nauſeous a taſte, that it could not be taken inwardly, but muſt be uſed by bathing. Theſe waters are eſteem'd much for barrenneſs in women, and impotency in men, and are judged to be good in moſt cutaneous and nervous diſorders. They have the water pour'd on them firſt without, and then in the paſſage, to make them ſweat more plentifully; this they do only once, and for forty days eat nothing but oil, honey, and bread made without ſalt, and drink only water with dates ſteep'd in it.

On the fourth we came in three hours to the mountain torrent, call'd Wouſet, where there are ſeveral palm trees, and a ſalt ſpring, that I thought had a chalybeat taſte. In three hours we came to Taldi, where there are date trees, and as they told me a ſalt ſpring. In half an hour more we paſs'd Reiſimah, ſo call'd from a Sheik buried there; on whoſe tomb the Mahometans throw a piece of bread as they paſs by, out of devotion. In an hour more we came to a narrow valley call'd Menetfah, where the road to Tor goes to the ſouth, and that to Mount Sinai to the eaſt; but in order to have company, my Arab would carry me a day's journey round about, ſo we went in a long valley to the eaſt, in which we lay. On the fifth, continuing in it, we turn'd to the north, up a gentle ſandy aſcent, and having a hill to the ſouth weſt, call'd the Houſe of Pharaoh (Bait-El-Pharaone) we came to the place that was near the encampment of our Arabs. Here one of them, who had a difference with one of the company, as he was in his own country, came and brought him a flower, as a preſent, which being accepted of, was a ſign that all was made up. From this place on the ſixth, I purſued my journey, only with one Arab, going weſt, and leaving the road to Mount Sinai in order to go to Tor, and ſoon came into a narrow valley, which is the bed of a torrent which was dry, as all the others were. The hills are very high on each ſide, conſiſting of a great variety of red and grey granites, moſtly with ſmall grains; and in ſome of theſe valleys I pick'd up ſpecimens of the moſt beautiful granites, of which there are great variety. After we had travell'd a few hours, we ſtopp'd, and the Arab left us and led his camels to a ſpring at ſome diſtance, having been near four days without water. In the evening we paſſed by an encampment of Arabs, who invited us to ſtay all night, offering to kill a kid; but the Arab, knowing we did not chooſe to ſtop where there were any people, told them we were in haſte. We paſſed

[b] Theſe obſervations were made on this water in Grand Cairo:

1. Sulphur of gall being put into it, produced very little change in the colour, till it had ſtood a conſiderable time, when it turn'd greeniſh.

2. Two ounces being mixed with a dram of ſpirit of ſal armoniac, it became turbid, and there was a ſettlement of a little dark grey powder.

3. It hardly chang'd colour when mix'd with ſugar of violets.

4. Two ounces mix'd with ʒj of a ſolution of ſacch. Saturni, it became immediately very turbid; but ſtanding twelve hours, there was a great ſediment of a dark brown colour, the water remaining white and tranſparent.

5. Two ounces mix'd with ʒj of a ſolution of ſublimate, it turn'd preſently yellow; but after ſtanding ſome time, a little woolly unctuous matter ſettled at bottom.

6. Two ounces mix'd with ʒj of ol. tartar. per deliq. it turn'd turbid, and of a pearl colour.

7. Two ounces mix'd with ʒj of ſpirit of vitriol, it ſuffer'd no manner of change as to its colour or clearneſs.

by one place where we ſaw ſome garments hanging on a tree, no one being near, and expreſſing our ſurprize at it, the Arab ſaid there was no danger here, they were all honeſt people, and if any thing was loſt, the next encampment was obliged to make amends. We came into a plainer country, and to the road we ſhould have come in, and after to the torrent of Pharan (Waad-Pharan) the bed of which is a quarter of a mile broad. On the ſeventh we turn'd ſouthward, and paſſed over a hill into the plain of Baharum, about five miles wide, having only the mountains of Gah between us and the Sea; we travell'd this day thirteen hours. On the eighth we came into the valley of Tor, and in three hours to the palm grove of Tor (Nach-El-Tor.) At the firſt entring of it there is a ſalt ſpring, the water of it ſpreads over the ground, and the ſalt making a cake on the ſurface, it looks like dry ground, which was the occaſion of an accident to me, which is look'd on as extraordinary, even among the Arabs, and is generally very diſaſtrous; for the camel going on this ground ſlipt and fell down, and I came off; it was well the ground was ſoft, for if a camel falls on ſtones he is certainly ſpoil'd.

Tor is a ſmall village on the eaſt ſide of the Red ſea, and lies above a days journey near weſt of Mount Sinai, ſo that it is a day further to go by Tor than by the direct road. Near it is a ruin'd caſtle, inhabited by the Arabs; the Greeks call this place Raitho (Ῥαιθὼ) which might have its name from being inhabited by ſome of thoſe people, call'd by Ptolemy Raitheni, towards the mountains of Arabia Fœlix [c]; it is inhabited by Arabs, and about twenty families of the Greek church. The monks of Mount Sinai have a convent here, to which they have ſometimes retired when they could not conveniently ſtay at Mount Sinai; only one prieſt reſides in it for the ſervice of the church. There are a ſect of Mahometan Arabs here, called Seleminites, as it is ſaid from their having a particular regard for Solomon, as they have alſo for Abraham; they ſeem to be the antient inhabitants of the place, for they have the principal moſque to which all the others go every Friday; and theſe in their prayers make mention of Solomon as well as Mahomet. It is poſſible they may be deſcendants of ſome people in theſe countries, who in ſome manner adhered to the Jewiſh religion; or perhaps may be of the race of Jethro the father-in-law of Moſes. About a league north of Tor is a well of good water, and all about it are a great number of date trees and ſeveral ſprings of a ſalt warm water, eſpecially to the ſouth eaſt, where the monks have their garden. Near it are ſeveral ſprings, and a bath or two, which are call'd the Baths of Moſes; the Greeks as well as ſome others are of opinion, that this is Elim. The greateſt curioſities at Tor are the productions of the Red ſea; the ſhell fiſh of it are different from thoſe of the ſeas to the north of it; but what are moſt peculiar to it, are the ſeveral ſtone vegetables, the Madreporæ, a ſort of coral, the fungi or muſhrooms, and the red pipe coral. I went to the houſe that belongs to the convent of Mount Sinai, where I was entertain'd by the prieſt: I had a letter to the ſteward of the convent, who being abſent, his ſon came to me and brought me a preſent of fruit and ſhells, invited me to eat at his houſe, but excuſing myſelf, he ſent his proviſions in for me. Tor.

[c] Παρὰ δὲ τὸν ὄρεινὸν ὁ Εὐδαίμων Ἀραβίας ἡ Ραίθηνα. Ptol. v. c. 17.

To the ſouth of the town is a ruin'd caſtle under an Arab governor; and three or four miles to the ſouth there is a village call'd Jebelee: Beyond it is the bay of Raie, where the ſhips going to Suez often ſtay when the wind is contrary. They ſay the Red ſea here is half a day's ſailing over, though I think it cannot be above ten leagues. Oppoſite to Tor is Jebel Garib, and ſouth of that is Jebel Zeit, that is, the Mountain of oil, which they ſay has its name from a healing water there, which they think has the effect of oil. I went twice into the Red ſea, ſwimming over the groves, if I may ſo call them, of coral or madreporæ, which is ſomewhat dangerous, and pull'd ſeveral of them up; I could not obſerve that they were in any part ſofter at firſt taking out than they are afterwards, but I took notice that they changed their colour in a very ſhort time; ſome that were reddiſh to a deep yellow, and thoſe that were white to a pale yellow. I ſaw none of the fungi, or tube coral growing, the latter is found at about the diſtance of a day and a half: I got a finer piece of it than ever I ſaw, which ſhews plainly how it grows with a round head like a colly-flower.

Productions of the Red Sea.

On the ninth we purſued our journey towards Mount Sinai. Croſſing over the plain to the eaſt, and travelling about ſix hours, we lay near the entrance into a narrow vale, having join'd ſome company that were going that way. At Tor they demanded of me a ſmall Caphar, but I did not pay it, and a Sheik that was in the company took four that were due to him on the road, and another four for Mount Sinai, becauſe his anceſtor having aſſiſted a merchant, who had like to have had a dangerous fall at Mount Sinai, he gave him four Medines, which they have demanded of every one that has come ſince to Mount Sinai; ſo dangerous a thing is it to give the Arabs money on any account whatſoever. We ſaw a hill within the reſt, call'd Jebel Meſeka, where they ſay there was formerly a convent. On the tenth we came to the torrent call'd Waad Hebran between the high hills of granite. I obſerved ſome inſcriptions on the large rocks that lay about the valley, and after ſaw ſeveral ſuch inſcriptions at Mount Sinai; there are many palm trees in this vale. We came to the fountain Hebran, which is a little running ſtream; and to ſuch another half a mile further. We paſs'd through the country call'd Diar Frangi (the country of the Franks) becauſe they ſay formerly the Franks uſed to come there. We had on the left Jebel Moſinewm, that is, the Hill where Moſes ſlept; we had left the convent of Pharan to the north, and going on, we lay out of the road in a little valley; for they ſeem'd to think there was ſome danger here, probably being near the Arabs of Mount Sinai. On the eleventh, after travelling ſome time, we turned to the ſouth eaſt, and went up a narrow vale call'd Negeb-Houah, which has a gentle aſcent, and water and palm trees in it, there being the bed of a winter torrent to the left. We here paſs'd over a ſquare ſpot encompaſs'd with looſe ſtones; where 'tis ſaid they firſt deſign'd the convent, but they pretend that the architect by ſome miracle was led to build it where it ſtands.

Arrival at Mount Sinai.

We went on and arrived at the Greek convent of St. Catharine's, commonly call'd the convent of Mount Sinai, being on the foot of Mount Sinai, at the north eaſt ſide of it; I was drawn up in a machine, by a windlaſs, about thirty feet high, and convey'd through a window into the convent. The archbiſhop of Mount Sinai was not here, but his deputy and

and the chief of the convent received me at the window, and ask'd if I would go firſt to my room, or to the church; I went to the latter, where they ſung a hymn, and conducted me to the ſhrine in which the body of St. Catharine was depoſited, and then ſhew'd me the way to the apartments they have allotted for ſtrangers.

CHAP. III.

Of MOUNT SINAI, and the places about it.

MOUNT Sinai in general, is call'd by the Arabs Jebel Moſes (the Mountain of Moſes.) It is one hill with two ſummits: The Greeks divide the mountain into four parts. Half way up the mountain is a little plain L. in the fifty-third plate. Between the two ſummits to the north of it, is what they call Mount Horeb. To the ſouth is the height Y, called properly Mount Sinai. Mount Serich is a long narrow hill to the weſt of Horeb. Eaſt of the great convent, and at the eaſt end of the narrow vale, which is north of Mount Horeb, is a round hill D. which the Greeks call the Mount of Moſes. It joins to Mount Sinai on the ſouth, and to Mount Epiſteme on the north. But the mountain is more commonly divided into Sinai properly ſo call'd, and Horeb. I ſhall ſpeak of the ſeveral parts of Mount Sinai in general, as they are diſtinguiſh'd by the Greeks. The convent of Mount Sinai is ſituated on the north foot of Mount Horeb, and weſt of the Mount of Moſes; for ſo I chuſe to expreſs myſelf, though the valley runs from the ſouth weſt to the ſouth eaſt. At a well in the convent, call'd the Well of Moſes, they ſay, Moſes met the daughters of Jethro: That on the Mount of Moſes he was feeding the flock of Jethro his father-in-law; and that in the ſpot where now is the chapel of the Holy Buſh, adjoining to the eaſt end of the great church of the convent, grew that tree which appear'd to Moſes as if it burnt and was not conſumed, and out of which God ſpake to him. In a garden near, the fathers have planted a bramble, ſuch as are common in Europe, and ſay it was ſuch a buſh in which this miracle was wrought; though ſuch brambles do not grow in theſe parts; but they tell you that formerly they did. To the weſt and ſouth of Mount Sinai, and that part of it call'd Mount Serich, is a narrow vale, call'd the vale of Jah, h. that is, the vale of God. The vale to the weſt is certainly the vale of Rephidim, where the Iſraelites encamp'd when they came out of the deſerts of Sin. Here they ſhew the rock i. which, they ſay, Moſes ſtruck and the waters flowed out, when God told him he would ſtand before him upon the rock in Horeb, which was after call'd Maſſah and Meribah; it is on the foot of Mount Serich, and is a red granite ſtone, fifteen feet long, ten wide, and about twelve feet high. On both ſides of it, towards the ſouth end, and at top, the ſtone, for about the breadth of eight inches, is diſcolour'd, as by the running of water; and all down this part on both ſides and at top, are a ſort of openings or mouths, ſome of which reſemble the lyon's mouth that is ſometimes cut in ſtone ſpouts, but appear not to be the work of a tool. There are about twelve on each ſide, and within every one is an horizontal crack, and in ſome alſo a crack down perpendicularly. There is alſo

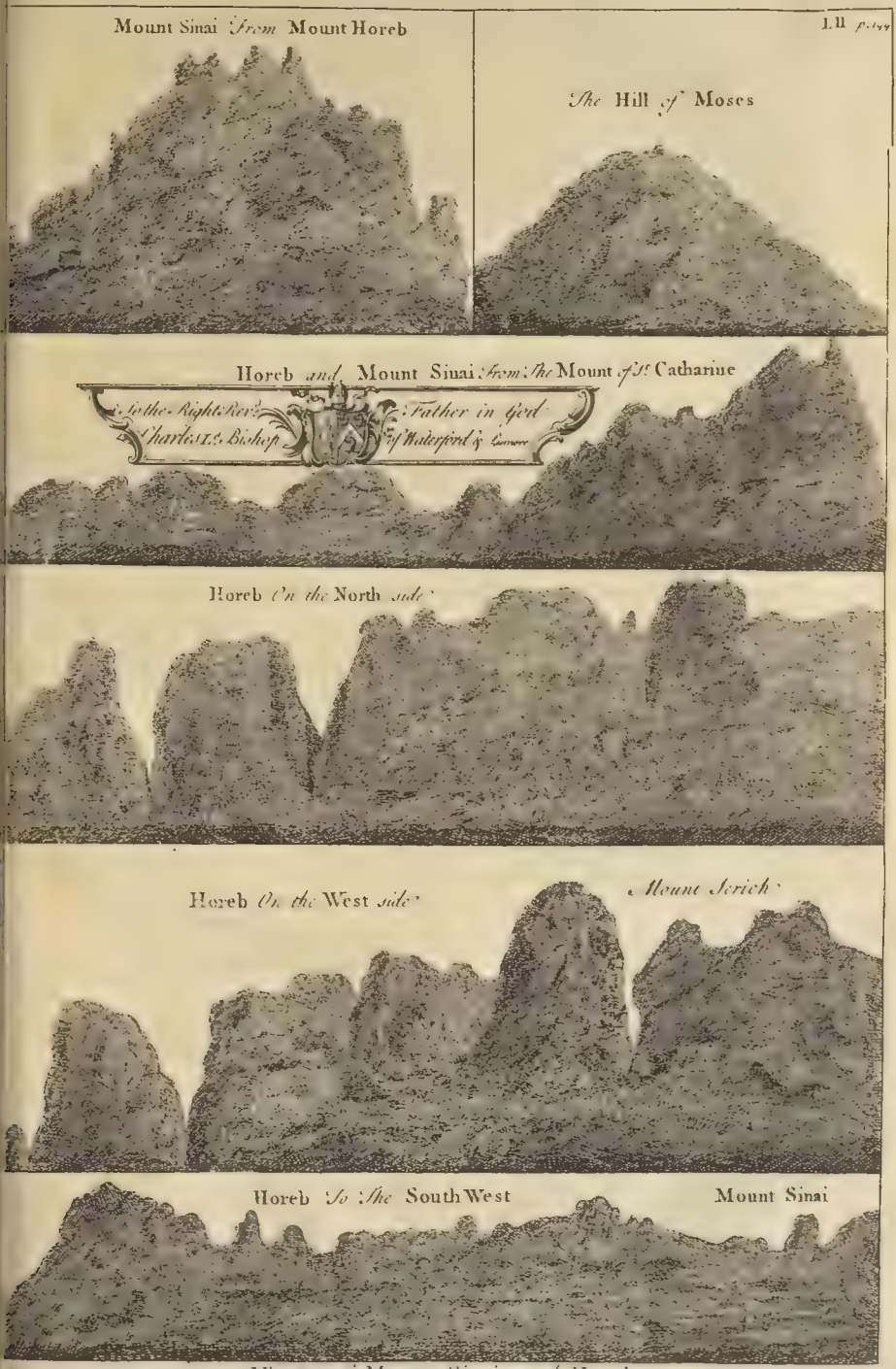
alſo a crack from one of the mouths next to the hill, that extends two or three feet to the north, and all round the ſouth end. The Arabs call this the ſtone of Moſes; and they put herbs into theſe mouths, and give them their camels, as a ſovereign remedy, as they think, in all diſorders *. It was in this valley that Iſrael fought with Amalek; and at the ſouth weſt end of it, at the foot of Mount Sinai, is the convent of the forty martyrs R. where the fathers have only a ſervant who takes care of the large garden. Here are the only fruit trees in all theſe parts, which they have of almoſt all ſorts. From that they aſcend very high to the ſouth weſt, up to the mountain of St. Catharine's l. and on the ſummit of it, pretend to ſhew the print in the rock where the body of that ſaint lay; who being tied to a wheel at Alexandria, under the Emperor Maxentius, in order to be put to death, it is ſaid the wheel ſnapp'd in pieces; and being afterwards beheaded, her body (according to her prayer, that it ſhould not come into the hands of infidels) they ſay, was carried by angels to the top of this mountain, and was brought to the convent by the monks, ſoon after it was finiſh'd. About a third of the way up is the ſpring of Patridges, m. which the Caloyers ſay was diſcover'd by partridges, who flew after the body; when the monks reſting there, who brought it down, and ſuffering with thirſt, the birds all went to this ſpring, by which means, as they ſay, they found the water. This mountain is much higher than any other in theſe parts; and when one is at the top of it, Mount Sinai north eaſt of it appears but low. From the top of this high mountain I ſaw both the arms of the Red ſea, and on the eaſt ſide, a part of the ſea, ſouth of this promontory; and on the other ſide into Arabia Fœlix. This hill is a ſort of a ſpeckled ſtone or marble, which may be reckon'd among the granite kind; many parts of which are dendrite ſtones mark'd with beautiful figures of trees; as are alſo ſome of the red granite ſtones of Mount Sinai, but are inferior to theſe in beauty.

Mount Catharine.

The vale of Jah does not extend the whole length of Mount Sinai and Horeb to the north, but opens into a plain near a league over every way, which is called the vale of Melgah, n. This alſo to the north opens into the vale of Raha o. which is to the weſt of the vale of the convent that is between Mount Horeb and Mount Epiſteme. Oppoſite to the vale of Melgah to the north is the vale of Sheik Salem, c. it is to the weſt of Mount Epiſteme, of which I ſhall have occaſion to make mention. Theſe two vales of Melgah and Raha, I take to be the deſert of Sinai, into which the children of Iſrael moved, before Moſes was called up into the mount, and they remained here about two years. It is to be obſerv'd that the ſummit of Mount Sinai, where God gave the law, is not to be ſeen from either of them, and from very few places; not from any that I could obſerve to the north or north weſt, being hid by Mount Horeb. In the plain of Melgah is a well dug through the rock; and weſt of the vale of Raha there is a narrow paſſage to the eaſt, between the mountains; and ſuch another well is dug at the entrance of it, which is called Beer Abouſely. In this paſſage there is water and palm trees; and it is probable the encampment of the children of Iſrael extended this way, which might be a part of the deſert of Sinai. From the ſouth eaſt corner of this vale there is a gentle aſcent, between Mount Serich and Mount Horeb, which leads up to mount Horeb, paſſes by the

* Views of three ſides of this ſtone may be ſeen in the fifty-third Plate.

chapels

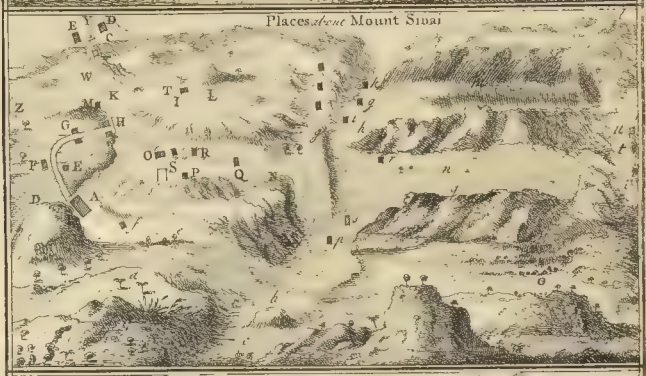


Views of Mount Sinai and Horeb

LIII *p.* 145

A View *of the* top *of* Mount Sinai

Places *about* Mount Sinai



Views *of the* Stone *of* Rephidim

To the most Rev.d Father in God
Theophilus Lord Arch Bishop of Cashel
Primate of Ireland and Metropolitan of Munster:

chapels of St. Panteleemon and St. John Baptiſt, between the ſummits of Mount Horeb, and ſo goes into the little plain between Mount Horeb and Mount Sinai. This is call'd the road of Serich; and, according to a tradition they have, it is very probable that Moſes went up to Mount Sinai this way, being the eaſieſt aſcent of the three ways up to the mountain, and neareſt to the ſuppoſed deſert of Sinai. Coming out from this road, into the vale of Rahah, about a furlong to the weſt, is the ſpot p. where they ſay Aaron caſt the head of the calf; for there being a hole in the rock ſomewhat in the ſhape of a head, they will have it that the head of the calf was caſt there, which the Iſraelites worſhipped; for they ſpeak of the head of this animal as the object of their adoration. Near it is an advanced rock, which ſeems to be form'd naturally into ſteps. They ſay the idol was placed on it; and certainly a fitter place could not be choſen to expoſe ſuch an idol on, as it is ſeen from all the neighbouring vallies. On the north ſide of the vale of Melgah, is a ſort of a narrow bed of a winter torrent q. which the Greeks call Dathan and Abiram, and ſay thoſe ſinners were there ſwallow'd up by the earth; but when this happen'd, they had left the deſert of Sinai: And the laſt place mention'd before this account is Hazeroth, in the deſert of Paran.

It is conjectured by ſome that the derivation of the name of mount Sinai, is from (סנה) in the Hebrew, which ſignifies a buſh, on account of the dendrite ſtones of this mountain, which are full of the figures of trees or ſhrubs; or, it might have its name from ſome part of it abounding in ſuch ſhrubs. Sine, alſo in the Perſian language, ſignifies a breaſt; ſo that probably it has its name from the Hebrew, or from the other Eaſtern word, as mount Sinai and mount Catharine are the higheſt hills in all theſe parts, and poſſibly might be likened to the breaſts of the human body. It is alſo in the eaſtern writers often call'd Thor, by way of eminence, which ſignifies a mountain; and ſometimes it is call'd Thour Sinai, tho' ſome eaſtern writers pretend that both the mountains and the town had their name from a ſon of Iſhmael. Mount Sinai.

The moſt uſual way up to mount Sinai, is that which is call'd the way of the ſteps, which begins at the convent on the north ſide of mount Horeb, the ſteps are narrow, of the rough red granite of the mountain; in the different parts of which there is a great variety of granites, ſome being of the grey kind. Aſcending, one paſſes by a fine ſpring E. in the fifty-third plate, and after a chapel of St. Mary, F. concerning which they have ſome hiſtories. Further is a narrow gateway G. at a paſs up the mountain, and beyond that a ſecond. It is ſaid that all Chriſtians uſed to receive the ſacrament on the top of mount Sinai, and deliver'd a certificate to the keeper of the firſt gate, that they had confeſſed at the convent below; and receiving another paper there, deliver'd it at the ſecond gate, which is juſt at the entrance into the little plain ſpot I. between Horeb and Sinai, where there is a well and a pool of water to the ſouth. At K. is the aſcent up to mount Sinai; to the weſt is the road L. call'd the road of God, (Derb le Jah) which has its name from the vale it leads down to, in which is the convent of The forty martyrs. To the north weſt is the road before-mention'd, which Moſes is thought to have uſed, call'd Derb Serich; it paſſes between the little ſummits of mount Horeb, which hill abounds in ſmall ſhrubs and aromatic herbs, where they feed their cattle. There are alſo

among them ſeveral white thorn trees, which I had not ſeen any where in the eaſt, except about Antioch; and if the monks had not determined it to a bramble, one would rather imagine this was the tree which is call'd a buſh, and alſo that this was the ſpot, being a retired place and proper for paſturage, whereas the other has no herbage about it; but it is certain that in Juſtinian's time, when the convent was founded, the tradition was of the place of the convent, tho' I don't find that they had this tradition in the Empreſs Helena's time, who built a tower within the ſite of the preſent convent, when ſhe came to this place from Jeruſalem, and made thoſe ſteps up to Mount Sinai, of which there are ſtill ſome remains; tho' ſome ſay that ſhe founded the chapel of the holy buſh.

About Mount Horeb there are four chapels; St. John Baptiſt O. The holy girdle of the virgin Mary, St. Panteliemon P. and St. Anne, Q. On a height over St. Panteleimon, there is a long cell cut out of the rock R. where they ſay two brothers, the ſons of ſome King, lived as hermits. And near St. John's chapel is a building with three cells in it S. which belonged to a hermit of the name of Gregory. Returning to the plain, to the ſouth weſt of it is a cell under a rock T. where St. Stephen a hermit lived. At the very firſt aſcent up to Mount Sinai, from the vale of Elias, are two chapels adjoining to one another, dedicated to Elias and Eliſha M. and on the north ſide of them is a chapel now ruin'd, dedicated to St. Marina. Within the chapel of Elias there is a little grott, where they ſay that prophet dwelt when he fled to this place: And now the Arabs call the way to Jeruſalem Derb Helele, which they told me ſignified the road of Elias. Going up that ſteep aſcent to Mount Sinai, ſouthward, is the print or ſhape of a camel's foot, w. for which the Mahometans have a great veneration, and they ſay it is the print of the foot of Mahomet's camel; for they have a ſtory that he and his camel were taken by Gabriel up into heaven, that another foot was in Cairo, the third in Mecca, and the fourth in Damaſcus; and tho' ſuch a camel muſt have been of an extraordinary ſize, yet the figure of this foot is not bigger than ordinary. A little higher is a great ſtone hanging out from the rock X. and they have ſome ſtory that Elias was there forbid to go further, as to aſcend higher was permitted only to Moſes. At length we arrived at the top of this mountain Y. which is but ſmall; a plan of it may be ſeen in the fifty-third plate. It conſiſts of two little ſummits; one at the landing-place A. the other B. a little to the ſouth; on the latter is a ſmall moſque C. under a rock, at the ſouth eaſt corner of it, is a little grott D. which is likewiſe a ſort of a moſque in the poſſeſſion of the Mahometans. Here they ſay Moſes faſted forty days; and there is an imperfect Greek inſcription on the ſtone, which ſeems to be older than the beginning of the Mahometan religion; it is the tenth inſcription in the fifty-fifth plate. On the other ſummit of the mountain, is the Greek church of our Saviour E. and north of it a ſmaller F. belonging to the Latins. According to the tradition they have in the country, Moſes received the law on the ſpot where theſe churches are. To the north of theſe churches, and adjoining to the church of the Latins, is a great rock G. about nine feet ſquare, which is almoſt as high as the top of the church. It is ſomewhat difficult to get to the top of it, being the very higheſt point of the mountain. Under the weſt ſide of this rock is a cavity, in which any one may conveni-

Sinai.

ently

ently lie; and from it there is a crack in the rock to the eaſt, thro' which one may ſee the light. This is ſaid to be the place from whence Moſes ſaw the back parts of the Lord, when he told him "that he would put "him into a cliſt of the rock," Exodus xxxiii. 22. The common people ſay the rock inclined forward, that Moſes might not ſee, and that lifting himſelf up to look, he left the impreſſion of his back in the top of the cell. The Mahometans have a great veneration for this place, and it is ſaid often ſacrifice at it; and I ſaw the entrails of beaſts near their moſque. In the plan of the top of the mountain H. is a ciſtern that was made above ground, as may be ſuppoſed to hold the rain water. I. is an arched building, which might alſo be a ciſtern. They ſay there were three thouſand ſteps from the convent to the top of the hill; five hundred of which to the ſpring, one thouſand more to St. Mary's chapel, five hundred to St. Elias's chapel, and thence a thouſand to the top. Eaſt of the mountain, at the foot of it, is a little valley Z. which is weſt of the great valley, there being a riſing ground between them. This is call'd the valley of Seer, and is the only place that retains any thing of the name of Mount Seer, which the Iſraelites are ſaid to have compaſſed in their travels about the wilderneſs, which might be a general name for many mountains. The north part of Mount Sinai is of red granite for above half way up, all the reſt being a granite of a yellowiſh ground, with ſmall black grains in it, and the mountain at a diſtance appears of two colours.

Mount Epiſteme, a. is ſo call'd from a woman of that name, who lived on it with her huſband Galaktion, and afterwards a nunnery was founded there, the ruins of which are ſtill to be ſeen. At the ſouth weſt corner of this mountain, at the entrance both into the valley of Sheik Salem, and into that of the convent from the valley of Rahah, there is a little hill b. call'd by the Arabs Araone, and by the Greeks the tabernacle of the teſtimony, (ἡ σκήνη τῆς μαρτυρίας,) where they ſay Aaron was conſecrated, and where he firſt offer'd up ſolemn prayers to God; ſo that if there is any regard to be had to this tradition, it is probable that on this very hill was placed the tabernacle of the teſtimony of the congregation, which Moſes was order'd to place without the camp afar off. Mount Epiſteme.

In one of the roads from the convent to Suez, there is exactly ſuch another ſtone as the rock of Maſſa and Meribah in Rephidim, with the ſame ſort of openings all down, and the ſigns where the water ran. I was deſirous to paſs by it in my return, but unfortunately was led another way. I aſked the Arabs about it, who told me it was likewiſe call'd the ſtone of Moſes, and that they judged it had the ſame virtues as the other. The firſt account I had of it, I can very much depend upon, being from a manuſcript journal, writ by the preſent Prefetto of Egypt from the Progaganda Fide, who went this journey with an Engliſh gentleman now in London. The way to it is by the valley of Sheik Salem, being about ſixteen miles from the convent to the north weſt. The reaſon why I am ſo particular is, becauſe it is ſaid that this muſt be the rock Meribah, in the wilderneſs of Zin, or Kadeſh, which Moſes ſmote twice, and the water came out abundantly, being after they return'd into theſe parts from Eziongeber; tho' the father took no notice of this particular, but only relates what he obſerved. About four hours from the convent, in this road, is a ſtone the Arabs pay a great reſpect to, having a tradition that Mahomet ſat on it when

when he came to this convent. I could find no tradition amongſt the monks that Mahomet was born here, or was a ſervant to the convent, as ſome have ſaid, but found in a hiſtory of the convent, that he was born in the deſerts of Kinſi, in Arabia Felix; and that when he came to the convent, he was honourably entertain'd by them, and granted that patent of their privileges in particular, and of Chriſtians in general, which was in their hands to the time of Sultan Selim, who eſteeming it too precious a treaſure to be in their poſſeſſion, took it from them, and granted them one under his own hand in the ſame terms. They have great privileges granted in this patent; but the conditions proved to be hard, to give food to all comers. A copy of it may be ſeen in the laſt chapter, tranſlated from the modern Greek. The famous Sinaic inſcription, mention'd by Kircher, is on a ſmall ſtone about half a mile to the weſt of the convent, at the foot of Mount Horeb. Some have ſaid that Jeremiah hid under it the veſſels of the temple; but the place where he depoſited them was at Mount Nebo. Others, with leſs appearance of truth, ſay that Moſes and Aaron are buried under it. It is ſaid the Arabs have ſometimes ſeen a light about it, and imagining the ſtone to have a virtue in it, have broken off pieces from it, as a remedy taken as a powder, when they are not well, and ſo the inſcription is almoſt entirely defaced. However, I ſaw enough of it to be aſſured that it is the ſame inſcription that is in Kircher, of which I had a copy by me, which he ſays was compared by two or three perſons; and what remains of it may be ſeen in the eighty-ſixth inſcription of the fifty-fourth plate †. There are on many of the rocks, both near theſe mountains and in the road, a great number of inſcriptions in an antient character; many of them I copied, and obſerved that moſt of them were not cut but ſtain'd, making the granite of a lighter colour, and where the ſtone had ſcaled, I could ſee the ſtain had ſunk into the ſtone. I obſerved one particularly that is a black ſtone both within and without, and the inſcription is white *. An explanation of the views I have given of Mount Sinai in the fifty-ſecond plate, may be ſeen below ‖.

There

† The Greeks call this inſcription Θεῖ χάρακτα γράμματα, (*the words of God engraved.*) This inſcription may be ſeen in Kircher's Prodromus Copticus.

* I took the following account of the places where theſe inſcriptions were found, as I have number'd them.

1. Half way up to the vale of St. Elias, from the convent.

2, 3, 4, 5, 6, 7, 11. Near St. Elias's chapel.

8. On the ſtone where they ſay Moſes lay hid.

9. On a rock near.

10. The Greek inſcription in the grotto where they ſay Moſes faſted forty days.

12. Going up the mountain of St. Catharine.

13, 14. About the foot of St. Catharine's.

15, 16, 17, 18, 19, 20, 21. On a ſtone at the foot of St. Catharine's, directly ſouth of the top of Mount Sinai.

22, 23, 24, 25, 26, 27. On a ſtone near.

28. On another ſtone near.

29, 30, 31, 32. On a ſtone near the convent of the forty martyrs, which is hollow, as for a hermit's cell.

33. On a ſtone near.

34, 35, 36. On a ſtone near the convent of the forty martyrs.

37. More to the ſouth.

38, 39, 40. On different ſtones near.

41. On a black ſtone, the letters being white.

42, 43, 44, 45, 56, 57, 46, 59, 62, 63, 64, 47. On ſeveral ſtones about the convent of the forty martyrs.

65. Near the ſtone of Rephidim.

66. North of Rephidim, at ſome diſtance.

67, 68. On the ſame ſtone as 65.

69, 70. On the ſtone of Rephidim, in ſmall black letters.

71. On a ſtone near.

72, 73. On another ſtone.

48, 49, 50. On a great ſtone.

51. On a ſtone near.

74, 75. On a ſtone in which there is a large crack.

77, 52. On different ſtones.

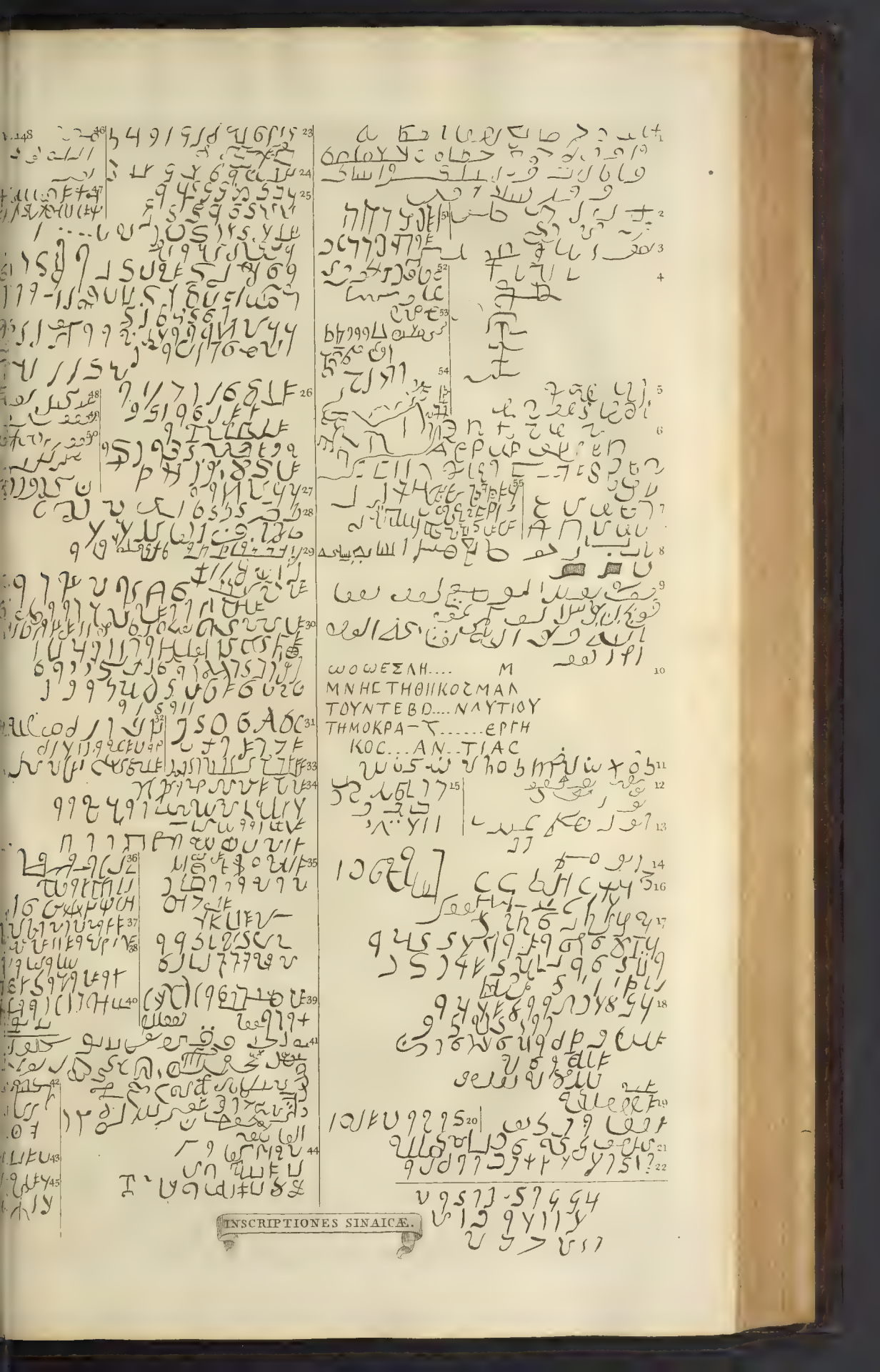
78, 53, 80, 81, 82, 83. On ſeveral ſtones about St. Coſmas and Damianus.

84. Near the church call'd St. Mary Œconomo.

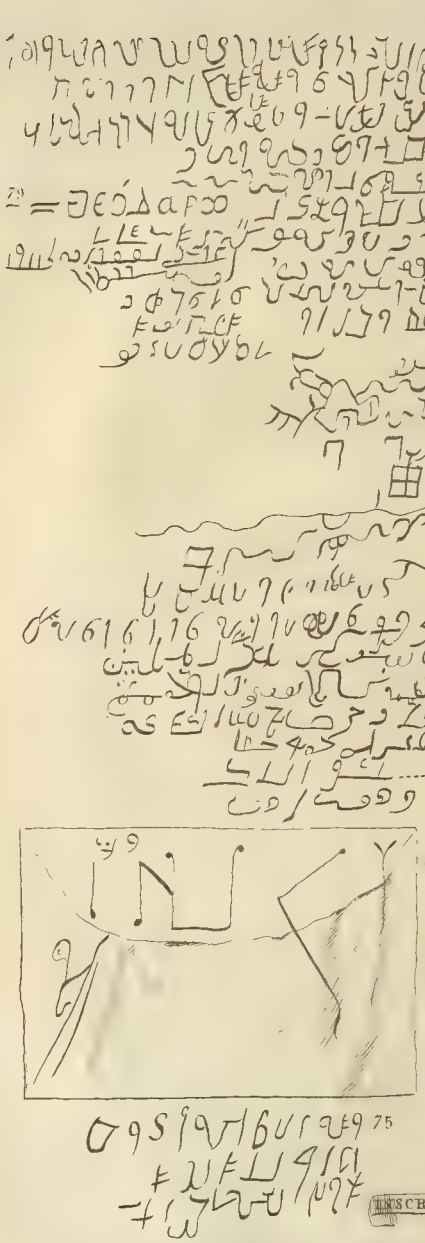
‖ Explanation of the fifty-ſecond plate.

A. Mount Sinai, as it appears from Mount Horeb.

B. The



INSCRIPTIONES SINAICÆ.



INSCRIPTIONES SINAICÆ.

INSCRIPTIO BASI MEMNONIS INSCULPTA

ΑCΚΑΗΠΙΟΔΟΤΟΥ
ΖΩΕΙΝΕΙΝΑΛΙΗΘΕΤΙΝΕΥΝΟΝΩΧΗΝΡΓΑΦΩΝΕΙΝ
ΜΑΝΟΛΝΕ ΜΤΡΩΗΙΛΛΙ ΥΙΘΜΠΟΗΕΝΟΝ
ΑΙΓΥΠΤΟΥ ΛΙΒΥΚΙΙΙCΙΝΥΠΟ ... ΦΙΥCΙΝΟΝΑΠΟΤΑΛΛΑ
ΚΑΧΛΙΠΥΛΟΝ ΘΗΒΗΝΕΥΡΛΟCΕΛΑΥΝΟΠΕΝΟC
ΤΟΝ ΔΕΥΣΑΧΗC ΑΚΟΡΗΤΟΝΑΧΙΛΛΕΑ CΑΖCΙΗΤΕΝΙΤΟΩΩΝ
·ΦΟΕΙΤΕCΕΑΙΠΕΔΙΩΩΗΠΕΝΙΟΕCCΑΝΙΗΙ
ΠΟΙΙΙΤΟΤΟΕΠΠΡΟΠΤΟΥ

There are other convents and chapels about the mountains, beſides thoſe I have mention'd; as at the north end of the olive garden of The forty martyrs, is the chapel and cell of St. Onuphrius, the latter being under a rock. On the ſouth ſide of the valley of Melgah is the convent of The apoſtles St. Peter and St. Paul r. where the monaſtery keeps a ſervant. On the eaſt ſide of it is the ruin'd convent of St. Mary of David. Oppoſite to this, over the hills to the weſt, is the valley of Teleh t. a pleaſant retired place, where there is much water, and ſeveral gardens. Here is the ſmall convent of St. Coſmas and Damianus u. in which there is a ſervant. To the north there is a ruin'd building, called by the fathers The priſon of St. John Climax, from a cell of that hermit under a rock that is beyond it. This priſon was a ſort of a convent, to which they ſometimes ſent their monks to do penance; and under it is a ſmall grott in the rock. They were at firſt hermits here, and it is ſaid that the hermits of this place and of St. Saba (the convent I ſuppoſe near Jeruſalem) petitioned the Emperor Juſtinian to build them a convent, which he accordingly did.

The Empreſs Helena ſeems to have laid the firſt foundation of the great convent, in a tower ſhe built, probably for her own convenience, when ſhe came here, as well as for the monks; it is in the heart of the convent, where the archbiſhop's lodgings now are; it is ſtill called St. Helen's tower, and has in it three chapels. This convent is built on a deſcent, but the deſign ſeem'd to have been to raiſe the lower part by a great number of arches, many of which remain, and to have built the firſt floor on a level, and raiſed two more on it; for the walls round have three tiers of windows or holes: There is nothing of antient building but theſe walls and arches, and the church, which are well built, of large hewn ſtone of a coarſe red granite. The walls are ſix feet thick, ſome part of them are ruined, eſpecially almoſt all the ſouth ſide, which is rebuilt of rough ſtone. There is a walk all round, on the top of the walls; the old gate now built up is on the weſt ſide; there is ſome ſign of a Greek inſcription over it, but ſuch as I believe would not be legible, if any one could come near it. They enter from the garden by a ſmall door, the great door never being open'd but when the archbiſhop firſt comes to the convent. Before it there is a court wall'd round, with the entrance built up, to keep the Arabs from it, leſt they ſhould force their way in; ſo that all the people are drawn up to a window about forty feet high. The convent is very irregular and ill built, of unburnt brick: The walls having little ſquare towers at each corner, and in the middle of each ſide. The whole is two hundred and fifty-five feet long, from eaſt to weſt, and about one hundred and fifty-five feet broad from north to ſouth. They have their mills, bakehouſes, and all offices that are neceſſary for people who muſt have every thing within themſelves. The great church of the Transfiguration is on the loweſt ground of the convent, towards the north eaſt corner; it conſiſts of a nave, an iſle on each ſide built lower, and three

Convent of Mount Sinai.

B. The hill of Moſes, where it is ſaid he fed the flock of Jethro his father-in-law, extending on one ſide to the foot of Mount Sinai, and on the other to the foot of Mount Epiſteme.

C. Mount Sinai and Mount Horeb, as they appear from the top of the mountain of St. Catharine.

D. Mount Horeb, as it appears on the north ſide.

E. Mount Horeb on the weſt.

F. Mount Horeb.

G. Mount Serich.

H. Mount Sinai.

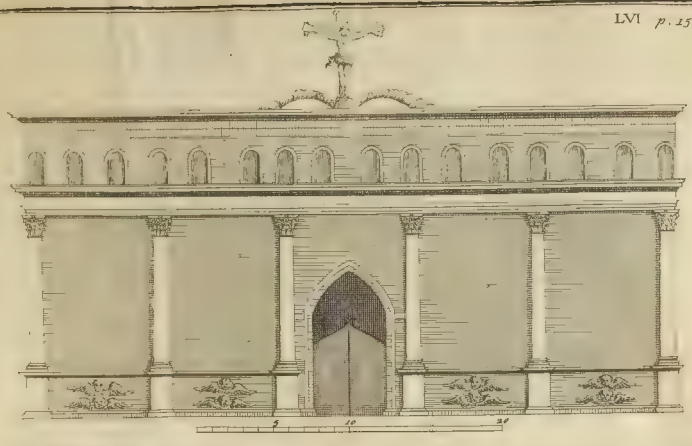
chapels on the outſide, built ſtill lower than the iſles; the roof of it is of cypreſs, cover'd with lead, and ſeems to be as old as the time of Juſtinian; for on the beams are ſome inſcriptions to the honour of Juſtinian and his Empreſs Theodora, whoſe pictures are likewiſe in Moſaic, over the arch of the ſemicircle of the high altar. There are two rows of columns in the church, which I diſcover'd to be of the coarſe granite; for they are plaiſter'd over; the capitals are all different, though doubtleſs made for the church; ſome of them are bad imitations of the Corinthian order. The eaſt ſemicircle has round it three degrees of ſeats like ſteps, and in the middle the archiepiſcopal chair; they ſay, by ſome miracle they were formerly forbid ſitting in it, ſo now they put the tabernacle on it, in which are preſerved the holy myſteries. The church was very beautifully paved; but being deſtroy'd by ſome Turks, who thought to find treaſures, it was as beautifully repaired in the laſt century, under the archbiſhop Athanaſius; and there is in it a great variety of beautiful and coſtly marbles, brought from Damaſcus. There is an incloſed portico before the church, and a tower ſeems to have been deſign'd at each end, over the chapels at the corner. This church is probably a very perfect model of an antient Greek church. On the partition between the high altar and the church is a marble cheſt adorned with reliefs of foliages, in which are preſerved the relicks of St. Catharine. Among them is the ſkull which probably is imperfect, becauſe it is not taken out, and the left hand very perfect, having on the fingers ſeveral rings; and is adorned with pearls. The Greeks ſay the whole body is in it, which may be much doubted. Adjoining to the eaſt end of the church is the chapel of The holy buſh, which, they ſay, grew where there now lies a white marble ſtone under the altar, which they kiſs with great devotion; no one entering into the chapel without putting off their ſhoes. To the north of this is a chapel, and there is another on the ſouth ſide of it; the latter is call'd the chapel of The holy fathers; and it appears by a Greek inſcription, that twelve martyrs are there buried, who are ſuppoſed to be of the number of the forty thouſand martyrs. In the fifty-ſixth plate is a plan of the convent and the church; the explanation of which may be ſeen below *. About the convent are ſixteen other cha-

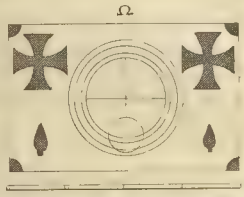
* I was not ſo exact in the plan of the convent, as of the church, the buildings being all ill contriv'd.

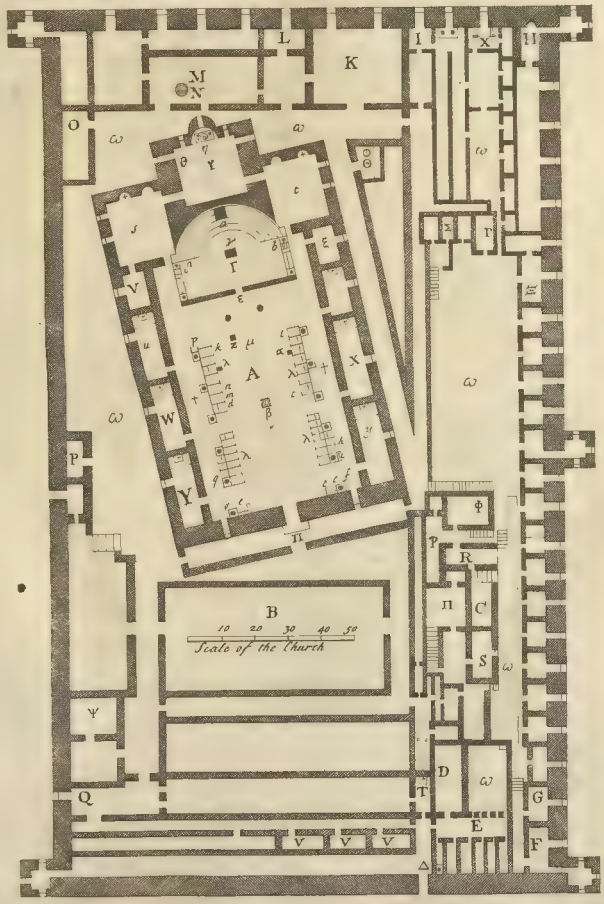
A. The church.
B. A moſque.
C. The archbiſhop's lodgings on this ſpot, where the tower was built by the Empreſs Helena.
D. The chapel of St. Stephen.
E. Lodgings for pilgrims.
F. The chapel of St. Michael.
G. The chapel of St. Baſil, Gregory and Chryſoſtom.
H. The chapel of Moſes and Aaron over St. Nicholas.
I. The lodgings of Jeremias, a depoſed patriarch of Conſtantinople.
K. The refectory.
L. The kitchen.
M. The mill, bakehouſe, and ſtable.
N. The well of The holy buſh.
O. The garden of The holy buſh.
P. The chapel of St. George.
Q. The window where people are drawn up.
R. The library.
S. The ſuperior's room.
T. The chapel for the Latins.
V. Rooms for thoſe of the Latin church.

The chapel of the Bleſſed Virgin Mary, in the archbiſhop's lodgings, as likewiſe thoſe of the Fountain, and of our Saviour, are on the ſecond floor.

Γ. The chapel of St. John Baptiſt.
Δ. The door to the garden.
Θ. The well of Moſes, where he met the Daughters of Jethro.
Ξ. The chapel of St. Demetrius, Sergius, and Banchus.
Π. The chapel of St. Anthony the Abbot.
Σ. The chapel of the Five martyrs.
Φ. The chapel of St. John the Evangeliſt.
Ψ. The chapel of St. Peter and Paul.
ω. Courts.







A PLAN of the Convent, *and* Church *of* Mount Sinai.

To the Most Rev.d Father in God. *John L.d Archbishop of Canterbury*
Primate *of all* ENGLAND *and* Metropolitan.

Back of
Foldout
Not Imaged

pels; one of which is in the garden, adjoining to the dormitory of the archbiſhop and monks, who are laid in a houſe built above ground, without being inhumed; and the archbiſhops only have the honour of coffins.

They have two wells in the convent, one is called the well of Moſes, the water of which is cold, and uſed in ſummer, the other, the well of The holy buſh, which is not ſo cold, this they drink in the winter. All their ſprings and wells depend much on the rain; and in the valleys, between the ſummits of Mount Horeb, they have built walls to keep the water from running off, that it may ſink down and ſupply their wells; notwithſtanding this they want water for moſt of their gardens, by reaſon that the rains of late years have not been plentiful; and many of their trees die on that account.

The patriarchs of Conſtantinople when depoſed, have often been baniſh'd to this convent. If I do not miſtake, Athanaſius was of this monaſtery; and I was inform'd that Sergius was a monk here, who was an accomplice with Mahomet; and I ſuppoſe is the ſame perſon that aſſiſted him in completing the Alcoran, and the ſyſtem of the Mahometan religion.

The convent is exempt from all juriſdiction, and is govern'd by a biſhop, who has the title and honours of an archbiſhop; he is elected from their own body, by the monks of this convent, and the convent at Cairo, and goes to Jeruſalem to be conſecrated by the patriarch. Under him there is a ſuperior that ſuper-intends under the archbiſhop when he is preſent, and governs in his abſence; but does very little without conſulting in a meeting that is compoſed of ſeven or eight either of the oldeſt men, of greateſt

ω. Courts.
x. The court where the prieſts and deacons lodge.

As the building of the Convent is very irregular, ſo this is not given as an exact plan of all the apartments, but only to give a general idea of it.

References to the church.

a. The throne formerly uſed by the archbiſhop. Round and below it are the ſeats like ſteps, on which the prieſts uſed to ſit; as they do at this time when the archbiſhop performs the ceremony of waſhing their feet; τὸ σύνθρονον.
b. The ſhrine of St. Catharine.
c. The throne of the archbiſhop, in which he ſits only on ſundays and feſtivals, ſitting in the next to it on other days, ὁ θρόνος.
d. The ſeat of any other biſhop.
e. The ſeat of the archbiſhop, when he diſtributes the loaves, in memory of our Saviour's miracle.
ee. The ſeat of the œconomiſt.
f. The ſeat of his deputy.
g. The ſeat of one of the firſt prieſts, when the archbiſhop ſits on the other ſide.
h. Seats of the ſervants of the œconomiſt.
i. The ſeat of the porter.
k. The ſeat of the prieſt that adminiſters.
l. The ſeat of the perſon that aſſiſts when they adminiſter the ſacrament.
m. The ſeat where the archbiſhop commonly ſits.
o. The ſeat of the vicar or ſteward, ὁ ἐπίτροπος.
p. The ſeat of the ſacriſtan.
q. The ſeats of the lay Caloyers.
r. The chapel of The holy buſh.
s. The chapel of St. James.
t. The chapel of The holy fathers.
u. The chapel of St. Antipas.
v. The chapel of St. Conſtantine and Helena.
w. The chapel of St. Marina.
Y. The chapel of St. Anne.
x. The chapel of St. Simon Stylites.
y. The chapel of St. Coſmas and Damianus.
z. The deſk on which they place a picture, which they go and kiſs after they have taken the bleſſed bread, τὸ προσκυνητήριον τῆς εἰκόνος.
α. A deſk at which the deacons read to the prieſts, ἀναλογεῖον.
β. A place to read at.
γ. The communion table, ἡ ἁγία τράπεζα.
δ. The chancel, τὸ ἅγιον βῆμα.
ε. The place where they put the bread and wine, ἡ προθεσις.
ε. The partition between the church and the chancel, τὸ τέμπλον. A view of it at the crucifix.
η. The ſpot where they ſay Moſes ſtood when he ſaw the burning buſh. It is repreſented at large at Ω.
θ. A curtain they draw when the prieſt conſecrates, ἡ θύρα.
λ. The ſtalls, τὰ καθίσια.
μ. The choir, ὁ χορός.
ν. The place where they keep the oil and other things for the uſe of the altar, τὸ σκευοφυλάκιον.
ξ. The ſacriſty, ἡ σκευοφυλάκιον.
π. The portico, ὁ νάρθηξ.
*. The middle nave of the churh, τὸ καθολικόν.
†. The iſles, τὰ ὀπισθεν τῆς χορῶν.
+. The chapels, αἱ παρεκκλησιαι.

judgment

judgment, or of thoſe who have done moſt ſervice to the convent, whether prieſts or lay-brothers, no office or ſeniority intitling any one to be a member of it *.

In Cairo they are govern'd by an Archimandrite, which is the title of thoſe who are ſet over the monks that are abſent from the principal convent, and are in any city; and he, in the abſence of the archbiſhop beyond the ſea, is the perſon that governs the whole affairs of the convent. About two hundred years ago, having been diſſatisfied with their laſt archbiſhop, they choſe a ſuperior under the title of Goumonos, which is the name they give to ſuperiors of convents, and they remain'd under this government for eighteen years. The members of the convent are prieſts, deacons, or lay brothers; the latter are employ'd in ſuperintending, or ſerving about all domeſtic affairs. Their manner of living is very rigid, and kept more ſtrictly to than in any other convent; they never eat fleſh; and in lent, nothing that is the produce of fleſh, as cheeſe or the like; and they are permitted to eat oil and ſhell-fiſh only on ſaturdays, ſundays, and feaſt days, in lent; no Greek being allow'd to eat any other fiſh during that ſeaſon: And any one may conclude how coarſely they fare, when I hardly ſaw any other diſhes there than rice ill dreſs'd with oil, vinegar, and onions, and ſometimes with onions and dried fiſh, the ſame ſort of fiſh dreſſed in a ſoup, dried horſe beans ſodden in water, ſalad, and cheeſe. They have two ſevere faſts, which as many as can, obſerve; they eat nothing from thurſday evening to ſaturday in the afternoon, on eaſter eve; and from ſunday evening to aſh-wedneſday in the afternoon.

The ſervice of the Greek church here is perform'd with much greater decency than ever I ſaw it in any other place, and, it is probable, moſt agreeably to the antient cuſtoms of the Greek church; for tho' the convent, as they ſay, has been twice rifled, and the monks obliged to fly, yet they ſoon return'd again; ſo that there has been a conſtant ſucceſſion; and ſome years paſt they retired to Tor, not being able to ſupport the Arabs. They ought certainly to perform their offices well, for it is their whole employment. The offices are very long, but they ſhorten them by ſaying them very faſt, which one may conclude from their often ſaying Kyrie Eleyſon forty times without drawing breath. Their offices take up great part of their time. In lent they riſe at midnight, and perform certain devotions, celebrating the ſacrament only four times a week, from nine to eleven, when they dine. At other times they do not riſe at midnight, but begin to celebrate before day. They have ſervice at four in the afternoon, and when it is over, they ſup and go early to repoſe. Juſtinian ſent them a hundred vaſſals from the Red ſea, and as many more from Egypt, to ſerve the convent; they were formerly much increaſed, but they deſtroy'd one another in ſome contentions they had, ſo that about the convent there are not forty families: There are of them at Tor and other parts, the Arabs not deſiring they ſhould be all together, leſt they ſhould be too hard for them: Theſe the convent ſupplies with bread. One is always within the convent, to take care of the large moſque, the Mahometans would have near their great

* The ſuperior of the convent they call Δίκαιος. The ſuperior they choſe in the place of an archbiſhop was called Ηγούμενος, the common title of thoſe who preſide over convents. The prieſts they call Ιερομόναχοι. The deacons Διάκονοι. The lay brothers Καλογέροι, which according to their pronunciation of γ, is *Caloyeroi*. Their meeting or chapter they call ἡ Σύναξις.

church,

church, and they have one or two more within their walls for ſome ſervices. Theſe vaſſals take care of their gardens, and do other affairs for them as they have occaſion.

When pilgrims arrive at the convent, a caloyer or lay-brother is appointed to attend on them, to prepare their proviſions in a place apart, which is ſerved in their chamber. They are ſhewn all the chapels and offices of the convent, the library, where there are a few manuſcripts, but I ſaw none that were rare. They have many Greek books of the firſt printing. The pilgrims commonly attend the ſervice of the church twice a day, and on ſome certain days they dine in the refectory with the monks; and ſoon after they arrive, being conducted from the church to the refectory, they perform the ceremony of waſhing the feet, as they do at Jeruſalem. If the pilgrim is in orders, a prieſt performs that ceremony; I had that honour done me by the ſuperior. One of the monks, after this ceremony is over, holds a baſin and urn to waſh the hands, and then ſprinkles the pilgrims with roſe water; if it is a lay perſon, one of the lay monks performs theſe ceremonies, the whole ſociety ſitting in the hall, and chanting hymns. They ſit at the table half a quarter of an hour before they riſe up to ſay grace; one of them reads at a deſk all the time of dinner, and a father regulates by a bell the portions he is to read. On the archbiſhop's table, at the upper end, was a cover'd plate with bread in it, and on each ſide two ſmall ſilver cups of water; one of the prieſts carried the plate round, all preſent taking a piece of bread. In like manner the cups were carried round, which are fill'd with wine when they have plenty; every one drinks a little out of them. After this they went and ſat on each ſide of a paſſage, at the upper end of which is the archbiſhop's chair. Here they remain ſome time and diſcourſe; every one taking a plate of wheat or peaſe out of baskets that are placed there, and picking them clean; probably with an intention to inſinuate, that even their diverſions ought to be attended with ſome uſeful actions. We went to the archbiſhop's apartments, where coffee and other refreſhments were ſerved, and the book of benefactors was ſhewn; it being cuſtomary to give ſomething after this ceremony is perform'd.

Pilgrims at the convent.

On palm-ſunday they expoſed the relicts, and about noon I ſet out with a Caloyer to go up the mountain. Being let down by the window, we aſcended up to the plain of St. Elias, that divides the ſummits of the two mountains. We viſited all the parts of Horeb, and went up to the top of Mount Sinai, and came down again to the plain of St. Elias, and lay there in the chapel of that ſaint. The next day we went along the valley, between the two hills, to the weſt, and deſcended the ſteep hill to the convent of The martyrs. We after begun to aſcend the mountain of St. Cathàrine, which was a fatigue that laſted four hours. From the top I had a fine view all round, and deſcended to the convent of The martyrs, where we repoſed that night, after a day of great labour. The next day we went along the valley of Rephidim, and came to the convent of the Apoſtles, in the valley of Melgah, and from it went over the hill to the weſt. We came to the convent of St. Coſmas and Damianus in a valley, where we ſaw all the remains of convents and hermitages. The next morning we return'd into the plain, and ſaw ſeveral things in the way to the convent; and I went to Jebel Mouſeh, to the ſouth eaſt of it, which is of

Aſcent to Mount Sinai.

grey granite; and was drawn up again into the convent. On good-friday the relicts were again expoſed. The next day I roſe after midnight to ſee the ceremonies of the church, and ſet out again to go a ſecond time up Mount Sinai, which at firſt they made ſome difficulties of, being contrary to their uſual cuſtoms; but I had a deſire to go up another way, by which they ſay Moſes uſed to aſcend the mountain; it is call'd Derb Seritch; ſo I went to the top of Mount Sinai a ſecond time.

On eaſter-ſunday I roſe ſoon after midnight to ſee their ceremonies. All being over about day-break, we went to the archbiſhop's apartments, where they broke their ſevere faſt, by eating eggs boil'd hard, and cheeſe; and coffee was ſerved round. The monks ſeem'd extremely pleaſed that their lent was over, were very chearful, ſung hymns in their chambers, and went to repoſe. We all dined together in the refectory about ten in the morning; and coffee being ſerved in the paſſage, I was invited to the ſuperior's room, and from thence we all went to paſs ſome time in the garden. They had ask'd me if I would perform our ſervice on eaſter-day in a chapel that is allotted for that purpoſe; there being one for the Roman Catholicks, and, if I miſtake not, another for all other profeſſions.

Natural hiſtory of Arabia.

As to the natural hiſtory of this country, there is little to be added to what I have already remarked. I ſaw few trees, except the Acacia, which the Arabs here call Cyale, and I believe is the ſame that is call'd Sount in Egypt; it is certain that they collect the gum Acacia from it. Some parts of the deſert abound in ſmall ſhrubs. There are very few birds in this country, where there is ſo little food for them. I obſerved ſome flocks of large ſtorks with black wings, which were probably changing their climate and going to the north againſt the ſummer. Of wild beaſts, they have only a few tygers, or leopards, being a ſmall ſpotted ſort they call Gatto-Pardali, ſome antelopes, hares, wolves, and Ahenas.

CHAP. IV.

Of the journey of the children of ISRAEL.

TO the account of Mount Sinai, and that part of Arabia, I ſhall add ſomething concerning the journey of the children of Iſrael out of the land of Egypt.

There are four roads from Cairo to the north part of the Red ſea; one call'd Derb Ejenef is the fartheſt to the north, and continues a conſiderable way along the plain to the north, or north north eaſt, then aſcending between ſmall hills, it paſſes by the mountains call'd Hauhebi, and deſcends, as I was inform'd, from the north to Adjeroute, which is to the north north weſt of the Red ſea; tho' I have ſome reaſon to doubt, if it does not come into the common road to the weſt of Adjeroute, in the narrow paſs about Hamatibihara, where I was ſhewn a road coming in eaſt of the road of the Hadjees or pilgrims. The ſecond road, call'd Derb Hadjar, aſcends up the hills to the ſouth from thoſe burial places near Cairo, call'd Keid Bey; goes on eaſt of theſe as on a ſort of a plain, having in many parts little hills on each ſide, and a range of hills at ſome diſtance to the ſouth,

ſouth, and at length going in between the hills, a little beyond a valley, call'd Tearo Said, paſſes a very narrow defilee, call'd Haraminteleh, and then coming into a ſort of open plain, having Mount Attakah on the ſouth, it leads to Adjeroute. At Tearo Said, a third road Derb-el-Hadjee (the way of the pilgrims) comes into the laſt, having gone north to the Birkè or lake, eight miles from Cairo; from which place it aſcends the low hills to the eaſt, and continues on them. The moſt ſouthern road is Derb Toueric, being ſouth of thoſe hills on which are the two laſt roads, and as I ſuppoſe, paſſes between the two ridges of mountains, Attakah, and Gewoubee, which are the two hills on the weſt of the Red ſea, next to Suez, and paſſes over the ſouth part of Mount Attakah, and ſo by the ſea ſhoar leads to Suez, or directly to Adjeroute. It is moſt probable that the Iſraelites went by the firſt road Derb Ejenef, becauſe it comes out from the mountains neareſt to the wilderneſs of Etham or Shur, which appear to be the ſame from Exodus xv. 22. and Numbers xxxiii. 8. The firſt-born were ſlain the night of the fourteenth of the month Abib, that is, the night before the day of the fourteenth, and they were thruſt out the morning of the fourteenth; and the people of Iſrael being probably gather'd together to go away (according to Pharaoh's promiſe) on the eaſt of the Nile, oppoſite to Memphis, that day they might go north, leaving the land of Rameſes; for I rather ſuppoſe it to be a country than any particular town; and it ſeems to be the country about Heliopolis, now call'd Matarea. And they came to Succoth, which might be about a village call'd Chankè, about five hours or ten miles north of Cairo, and near this place there is water of the canal, with which they might provide themſelves. We may ſuppoſe they ſet out the night after the fifteenth; they then encamped in Etham, in the edge of the wilderneſs, that is in the edge of the wilderneſs of Etham; or it might be at a winter torrent call'd Etham, which might give name to the wilderneſs, and be at the edge of it. This muſt have been about the north of the Red ſea, and probably inclining to the north eaſt of it. They were order'd to remove from Etham, and to turn again unto Pihahiroth, oppoſite to Baalzephon, Exodus xiv. 2. before it, before Migdol, Numbers xxxiii. 7. between Migdol and the ſea, before Baalzephon by the ſea, Exodus xiv. 2. and the Egyptians overtook them encamping by the ſea, beſide Pihahiroth, Exodus xiv. 9. They turn'd again to Pihahiroth, a place they had been at before, probably the old Cleopatris, ſomething nearer the deſcent from the mountains. Beſide, or on the ſide of this place they were encamping, it may be a little to the ſouth ſouth weſt, over-againſt Baalzephon, which might be Arſinoe, and be ſo call'd from ſome extraordinary worſhip in it of the ſun or Baal. They were incamping by the ſea, probably to the weſt of it, before Migdol, and between it and the ſea. Migdol might be the antient Heroopolis, which I ſuppoſe to have been where Adjeroute is; ſo that the Egyptians coming down the hill, in the road call'd Derb Ejenef, and ſeeing that they could ſhut up any retreat both to the north and weſt, Pharaoh might well ſay of them "They "are entangled in the land, and the wilderneſs hath ſhut them in." We may ſuppoſe that the Iſraelites marched moſt part of the night; for it is ſaid the Egyptians came not near the Iſraelites all the night; and that the Lord cauſed the ſea to go back by a ſtrong eaſt wind all that night; and probably towards the morning the waters were divided, and the children of

of Iſrael went into the midſt of the ſea; and in the morning watch, the Lord troubled the hoſt of the Egyptians; and Moſes ſtretching out his hand, the waters came again and overwhelmed the Egyptians. It is probable that the Iſraelites went on the weſt ſide of the Red ſea, till they came to the aſcent over the ſouth part of Mount Attakah, in Derb Touerik; for ſuch a great number of people to paſs ſuch a road would take up much time; ſo here it is probable the waters were divided, and that they paſſed over to a point near the ſprings of Moſes, which makes out a great way into the ſea, within which the ſhips now lie at anchor. And the tradition in the country is, that the Iſraelites paſſed over where the ſhips anchor. The Red ſea lies here pretty near north eaſt, and ſouth weſt; and the Lord ſent a ſtrong eaſt wind all that night, by which he cauſed the ſea to go back; but then he alſo divided the waters, and made the ſea dry land. The waters might be ſaid to be on their right, if the ſea had retired by the natural cauſes of wind and tide; tho' it could not well be ſaid to be a wall to them on the right, as it could by no means be ſaid to be a wall to them on the left, if all the water was retired to the ſouth weſt or to the right; but the waters ſtood on a heap, and were a wall to them on their right hand and on their left. The Iſraelites landing here, might drink of the waters of Ein Mouſeh (the ſprings of Moſes) which might from this have the name continued among the Jews by tradition, who might after viſit theſe places, and ſo it might become the common name when Chriſtianity was eſtabliſh'd. They then went three days journey into the wilderneſs of Etham, or Shur. The wilderneſs of Shur might be the ſouth part of the wilderneſs of Etham; for about ſix hours from the ſpring of Moſes, is a winter torrent call'd Sedur, and there is a hill to the eaſt higher than the reſt, call'd Kala Sedur (the fortreſs of Sedur) from which this wilderneſs might have its name. In theſe three days they found no water; but meeting with a ſpring of bitter waters, Moſes being order'd to throw a tree into them, they were made ſweet, and the place was call'd Marah. About four hours north of Corondel, and about ſixteen ſouth of the ſpring of Moſes, is a part of the mountain to the weſt call'd Le Marah, and towards the ſea is a ſalt well call'd Birhammer, ſo that this is probably the place; five or ſix hours a day being a ſufficient march with women and children, when they ſaw their enemies drown'd, and were in no fear, and in ſearch of water, which they could not find. They removed from Marah, and came unto Elim, and in Elim were twelve fountains of water, and three-ſcore and ten palm-trees. About four hours ſouth of Le Marah is the winter torrent of Corondel, in a very narrow valley, full of tamariſk-trees, ſome palm-trees, and there is tolerable water about half a mile weſt of the road. Beyond this about half an hour, is the winter torrent call'd Dieh-Salmeh, and an hour or two further is the valley or torrent of Wouſſet, where there are ſeveral ſprings of water that are a little ſalt. I am inclined to think that one of them, but rather Corondel, is Elim, becauſe it is ſaid afterwards they removed from Elim, and encamped at the Red ſea; and the way from Corondel to go to the valley of Baharum is part of it near the ſea, where I was inform'd there was good water, and ſo probably the Iſraelites encamp'd there. If the Iſraelites had encamp'd at Tor, which many would have to be Elim, near the well of freſh water, which is no more than half a league from the ſea, and almoſt within the view of it, it would hardly

hardly have been ſaid that they went afterwards and encamp'd at the Red ſea; and the ſalt waters there, call'd The ſprings and baths of Moſes, are not a mile from the ſea. Suppoſing then Corondel to be Elim, it is probable they went this way by the ſea into a long valley, (which may be the deſert of Sin) that extends away to Tor, and to the ſouth to the ſea, being about two or three leagues wide in ſome parts, and is between two ranges of hills, one to the eaſt, the other to the weſt, towards the ſea; and it is not improbable that the children of Iſrael ſhould encamp about Tor, where there is good water; and this might give occaſion for the name of thoſe ſprings. 'Twas in the wilderneſs of Sin that God gave them Manna. From Tor one goes eaſt to the valley of Hebran, which is a winter torrent between high hills. There are ſeveral ſprings in it of excellent water, and I ſaw there two wells. This probably is Dophkah, where the Iſraelites encamp'd when they took their journey out of the wilderneſs of Sin, Numbers xxxiii. 12. From this valley the road is over the mountains to the eaſt, into the pleaſant valley of Bouerah, about half a mile broad, between high hills. There was water near it, but having fail'd, the Arabs have left thoſe parts. This probably is Aluſh, where they encamped when they departed from Dophkah, Numbers xxxiii. 13. From this place the road is over a height between the mountains, and leads into the valley of Rahah, part of the ſuppoſed deſert of Sinai. From the deſert of Sinai, they went into the deſert of Zin, which ſeems to be a general appellation for a great extent of deſert and hills; and Kadeſh and Paran are uſed promiſcuouſly for the ſame deſert, Numbers x. 12. Numbers xx. 1. Numbers xxxiii. 36. but notwithſtanding it is probable that different parts of it were call'd more eſpecially by theſe names. Paran ſeems to have been to the ſouth, about the hill they now call Pharan, and a winter torrent of the ſame name, which are to the ſouth weſt. To this part the Iſraelites went, when they came to the deſert of Sinai; and when they return'd from Ezion-geber into the deſert of Zin, we find them at Kadeſh, which ſeems to have been a particular part of the deſert of Paran to the eaſt, Numbers xiii. 26. where Moſes ſtruck a rock a ſecond time, and the water flow'd out. This is ſuppoſed to be eight hours north or north north weſt of Mount Sinai; and to this part the ſpies return'd from viewing the promiſed land. It is probable Jebel Te is Mount Hor, which extends near to Elana, ſuppoſed to be Ailath; to the ſouth eaſt of which Ezion-geber ſeems to have been, the plains of that place being mention'd after thoſe of Ailath, when the children of Iſrael journey'd towards the promiſed land; and when they turn'd back again, it is ſaid that they came into the wilderneſs of Zin, which is Kadeſh; as probably all the deſert had that name to the weſt of the eaſtern gulf of the Red ſea. It is then ſaid they removed from Kadeſh, and pitch'd in Mount Hor. This ſeems to be in their return again towards the promiſed land[f]; ſo that Mount Hor muſt have been near Kadeſh, and near Ezion-geber. Mount Seir alſo is mention'd, and their encompaſſing that mountain, that is going to the weſt, ſouth, and eaſt of it; and I think it may be doubted whether this was a general denomination for ſeveral mountains, or one ridge of mountains; and if the latter, whether it might not be the ſame as Mount Hor, ſo call'd from the Horims, who were the firſt inhabitants of it, and were ſucceeded by the children of Eſau[g],

[f] Deuteronom. ii. 8. [g] Deuteronom. ii. 12.

who coming there, it might have from him the name of Seir, which ſignifies Hairy; and ſo be call'd ſometimes Hor, and at other times Seir.

CHAP. V.

From Mount SINAI to SUEZ, GRAND CAIRO, ROSETTO, and ALEXANDRIA.

ON Eaſter ſunday in the evening, I was deſired to meet the fathers in the great church of the convent of Mount Sinai, where they begun a form of chanting and praying for our ſafe journey to Cairo, repeating the ſame ceremony all round the ſix and twenty chapels in the convent. The ſuperior invited me to ſup at his chamber, and preſented me with views of the convent; this being a certain form they go through with all pilgrims, the ſuperior ſupplying the place of the archbiſhop. I made him, as uſual, a preſent in money, and to the prieſts, deacons, officers, and to all the convent, a ſmall ſum, viſiting many of them; and ſeveral came to ſee me, and brought me preſents of natural curioſities of the Red ſea, and of the country about, as they obſerved I made collections in that way. The next day, the twenty-third of April, after having been at the church and the chapel of The holy buſh, the ſuperior and many of the convent went with me to the window, where I took leave of them, was let down, and began my journey towards Cairo. We went only two hours that day, the Arabs not having every thing ready for their camels. On the twenty-fourth we went in the ſame way we came. We ſoon deſcended the valley where they ſay the convent was firſt deſign'd; and turning to the weſt in the other valley we came in, after travelling about a mile, we turn'd out of that road to the north, aſcending the ſandy vallies between very low hills, call'd Jebel Leſany. I ſaw the houſes the Arabs had built for their corn, but they had left the place for want of water. We came into a large plain call'd Waad Aie, from whence the road goes to the convent of Paran. They told me that the part of the deſert towards the convent was very much infeſted with a large yellow hornet, call'd Dembeh, that ſtings the beaſts as well as men, and cauſes a very troubleſome ſwelling for five or ſix days, if they do not apply a white earth and vinegar. Poſſibly the village of Pharan, mention'd by Ptolemy, might be in this place. Near it is the ſmall high hill of Pharan, or Paran, which is ſo often mention'd in the old teſtament, that we may conclude the children of Iſrael encamp'd there for a conſiderable time; ſo that in this great promontory between the two gulfs, Sarracene ſeems to have been to the weſt and north, the Pharamitæ to the eaſt and ſouth, and poſſibly Munichiatis [h] might be in the middle between them. Purſuing our journey, we paſſed by a hill call'd Laiſh; and in the evening a prieſt of the convent going to Cairo overtook us. On the twenty-fifth we paſſed through the valley of Bareach, where I ſaw two or three inſcriptions, and there was rain water preſerved in ciſterns. Near this place, we came into the road we left going to Tor; four or five Arabs join'd company with us, and

Departure from the convent.

[h] See z.

we

3

we were moleſted by one who pretended to demand a fine becauſe three perſons, as he thought, came together from the convent; for the Arabs have a law that if three camels depart at the ſame time, the convent ſhall be obliged to pay thirty piaſters; which I ſuppoſe is deſign'd to prevent any one Arab with ſeveral camels, monopolizing the whole buſineſs of conveying the monks. This day we had a hamſeen wind, but it was not very hot, as it did not come from the ſouth weſt. On the twenty-ſixth we came to Jebel Te, which as I obſerved, may be Mount Hor, where Aaron died. Paſſing along the valley to the weſtward, which is to the ſouth of Mount Te, I ſaw a few letters cut on a ſtone, and the figures of two perſons on horſeback; and I had ſeen ſuch a one alſo in the valley of Hebran. On the twenty-ſeventh we came to Corondel, where having unloaded the camels, I went on one of them, with two Arabs, to Pharaoh's baths (Hamam Pharaone) of which I have given an account, and return'd again to the caravan before night. On the twenty-ninth in the morning there was a very thick fog, which I had rarely ſeen in theſe countries; and paſſing by the fountains of Moſes in the morning, found the waters warm. We arrived at the ferry of Suez, and as it was very hot, I pitch'd my tent, and the Sheik of Naba and ſeveral Arabs came under the ſhelter of it, and took the refreſhments of coffee and tobacco. A Tartar of the Paſha's, who was there about the affairs of the cuſtom-houſe, and was acquainted with my interpreter, came over with a boat to meet us, and carried us to the other ſide. I was under a neceſſity of ſtaying in Suez ſome days, to wait for a caravan; and found the vermin ſo troubleſome, that I was obliged to lie on the top of the houſe, on the terrace, tho' the dews fell very plentifully; but this was not all, for I was forced to leave my room early in the afternoon, and ſit on the terrace, to avoid being annoy'd; for though the buggs uſually come out only by night, yet I obſerved here that they begun their walks by day. Being left at Suez to take care of myſelf, the Caimacam took me under his protection, for I had occaſion to apply to him; and the caravan being to depart, I join'd company with him, he having been ſo obliging as to procure me camels, and to deſire me to ſend my things to his houſe; all which favours I ſtood in much need of. On the eighth of May, in the evening, we lay with the caravan without the town, and on the ninth we ſet out an hour before ſun-riſe. At the firſt entrance into the pilgrims road (Derb-el-Hadjee) to the right of the narrow way between the low hills, I ſaw a ſort of a foſſee towards the eaſt ſouth eaſt; which poſſibly may be the remains of the canal that went to the Red ſea. We lay by four hours, about the middle of the day, and afterwards paſſed by Der-el-Hammer, where there is a tree cover'd all over with rags, which the pilgrims of Mecca throw on it out of ſome ſuperſtition: This is the place where the caravan for Mecca ſtops the firſt night, after they leave the encampment at the lake. We did not ſtop till two in the morning on the tenth, and went on again about ſun riſe; two hours before we came to the lake of The pilgrims, we paſſed by Bir-el-Hammer, where they were ſinking a well, the old one having been fill'd up. The caravan from Mecca had lately paſſed by in their return to Cairo, and we ſaw ſome dead bodies lie ſtripp'd in the road; theſe were people that being ſick and fatigued, and ſtaying behind, died in the road; and thoſe who might paſs afterwards, had the avarice to ſtrip them, but not the charity to put them

Return to Suez.

them into the ground. About noon we arrived at the lake from which the Mecca caravan ſets out. I left my interpreter with my baggage, and procuring an aſs, went to Cairo with the Caimacam and his father. As we paſſed by Sibillallam, the little children brought us cups of water to drink, in order to get ſome charity.

Arrival at Cairo.

I arrived at Cairo, moſt exceſſively fatigued and out of order by the length of the journey, and the great quantity of water I drank to quench my thirſt, it being very hot. I ſtay'd about three weeks at Cairo to refreſh myſelf, and as ſoon as I was a little recover'd, I took leave of my friends, from whom I had received very great civilities during my long ſtay in Egypt; having been in theſe countries, from the time I firſt landed to the time I departed, every month in the year except Auguſt.

Departure from Cairo.

On the fourth of June in the evening, many of my friends being ſo kind as to accompany me to the boat, I departed for Roſetto. When we came into the Roſetto branch our boat was often aground; the Nile being now at loweſt, and they expected every day to ſee it begin to riſe. I obſerved nothing particular in this voyage, only two canals, of the courſe of which I got the beſt information I could. The firſt is call'd Towrat Nadir, which paſſes through the country call'd Habib to the north, and Menoufieh to the ſouth, the city of Menouf being on the north ſide of this canal. The other canal is El-Foraſtac, which they told me croſſed the Delta, north of Mahalla, and runs into the Damiata branch, which muſt be underſtood by the communication it has with other canals, as may be ſeen in the map. I was inform'd that about Faſara they have a lake where they gather much ſalt.

Arrival at Roſetto.

We arrived at Roſetto early on the ninth, and I went to the vice-conſul's houſe, where I ſtaid till the twenty-ſecond, to have an account that the houſes were open'd at Alexandria, after it was free from the plague. I ſet out in the evening in a chaiſe, and came to the Madea, or ferry. We repoſed a while at the cane, and about midnight croſſed the ferry, over the mouth of the old Canopic branch. I was inform'd that the water here is freſh at the time of the high Nile, when doubtleſs it overflows the canals that are choak'd up; this lake not having any communication with the canal of Alexandria: I came to that city, and review'd almoſt every thing I had ſeen before, and on the third of July embark'd on board an Engliſh ſhip for the iſle of Candia, the antient Crete.

A DESCRI-

A DESCRIPTION OF The *EAST, &c.*

BOOK IV.

Of the Government, Cuſtoms, and Natural hiſtory of EGYPT.

CHAP. I.

Of the Government of EGYPT.

EGYPT is divided into three parts; upper, lower, and middle Egypt. Theſe are again ſubdivided into provinces, govern'd either by Sangiaks, call'd alſo Beys, or by Caſhifs. Thoſe that are under the former are call'd Sangialics; but where any are dependant on a Sangiak, and are govern'd by a Caſhif, one that is not a Bey, they are call'd Caſhiflics. Diviſion of Egypt.

A Sangiak is a governor, under whoſe ſtandard or ſangiak all the military men of the province were obliged to rank themſelves, whenever they were pleaſed to ſummon them.

The preſent diviſion of the country, according as 'tis conſider'd in the divan, is the antient diviſion, being formerly divided into Delta below, the Thebaid above, and Heptanomis in the middle part, ſo call'd from conſiſting of ſeven provinces. But travellers commonly divide it into upper and lower Egypt. Lower Egypt is all the country ſouth of Cairo, in which there are ſix Sangialics or Caſhiflics; two of them in Delta are Garbieh to the north weſt, and Menoufieh to the ſouth and ſouth eaſt. On the weſt is Baheira, under which is the Caſhiflic of Terrane. To the eaſt are Baalbeis, and Manſoura, which I think is call'd Dequahaliè, and I have ſince been inform'd Kalioub is a ſixth.

Middle part of Egypt

In middle Egypt on the eaſt is only Atfieh. On the weſt are Gize, Faiume, Beneſuief, Minio, and as it is ſaid, Archemounain and Manfalouth, though I apprehend the latter is under the Bey of Girge; and if ſo, muſt be reckon'd a part of upper Egypt, and the other belongs to Mecca, and ſo is in a manner a diſtinct ſort of principality from the other governments. The firſt I mention'd, Gize, always belongs to the Teſterdar, or lord high treaſurer of Egypt.

Upper Egypt.

In upper Egypt there were formerly twenty-four provinces, but many of them are now ſwallow'd up by Arab Sheiks, ſo that on the weſt ſide I could hear of none but Girge, Eſne, and Manfalouth, though Aboutig, Tome, Hou, and alſo Bardis, Furſhout, and Badjoura, have been mentioned as ſuch; which latter, and I ſuppoſe moſt of the others have of late years come under the government of Arab Sheiks. On the eaſt ſide is Sciout, and I think Ibrim to the eaſt and weſt. Eloua alſo is a Caſhiflic, which is the moſt ſouthern Oaſis, where I have heard, they have ſome particular laws and cuſtoms; one eſpecially, that a ſtranger cannot ſtay there above three days. Akmim, Kenna, Cous, and Luxerein, have been alſo reckon'd as Caſhiflics, which now ſeem to be loſt under the Arab government; the greater part of that country being under theſe five Arabian Sheiks: On the weſt the Sheik of Aboutig, who alſo has part of his territory on the eaſt; the Sheik of Bardis, near Girge, who has a very ſmall territory there, and a larger about Cous and Luxerein; the Sheik of Furſhout, whoſe territory extends on the weſt, near as far as the cataracts, and has alſo a country on the eaſt, beyond that of the Sheik of Bardis; on the eaſt the Emir of Akmim, who has a large country alſo on the weſt; a Sheik who reſides at Elbanaut, and has a ſmall territory about Kepht, and is the brother of the Sheik of Furſhout; and then the country before mention'd of the Sheik of Bardis. The country on the eaſt is moſtly in the poſſeſſion of Arabs, that are not under any regular government, ſo that as I obſerved, there is but one province under a Caſhif, as well as I could be informed, which is Sciout; and the Caſhif of Ibrim, both on the eaſt and weſt above the firſt cataract. Theſe Arab Sheiks are ſucceeded by their ſons, but they muſt be confirm'd by the Paſha, who on that account receives very great ſums on the death of a Sheik, and delays confirming the next heir till the money is depoſited; and in this interval, the relations of the Sheik are ſometimes carrying on intrigues to ſupplant one another. But it is ſaid that the Paſha muſt confirm ſuch a perſon as is agreeable to the Divan and country.

Arab government.

Paſha.

All Egypt, on the part of the Grand Signor, is govern'd by a Paſha, who having in reality but very little power, his buſineſs ſeems chiefly to conſiſt in communicating to his Divan of Beys, and to the Divans of the ſeveral military Ogiaks, that is, their bodies, the orders of the Grand Signor; and to ſee that they be executed by the proper officers. If he farms the country of the Grand Signor, the fines belong to him, that are paid when any life drops on the lands; for originally all the lands of Egypt belong'd to the Grand Signor, and the Porte looks on them at this time as their own. But the Grand Signor's power being loſt, they now go to the next heir, who muſt be inveſted by the Paſha, and he is glad to compound for a ſmall ſum, with regard to the value of the lands. The Paſha,

ſha, in order to execute his office properly, muſt keep up as good an intereſt as poſſible with the perſons of the greateſt power, eſpecially with one man, who happens to be in greateſt credit, and with the leading men of the military bodies, to watch their deſigns; and if he finds them prejudicial to the Porte, to foment diviſions amongſt them, and if he cannot obtain his ends, however to make the beſt party he can, and be ever laying ſchemes to bring about his deſigns. He muſt find out the propereſt means to cut off thoſe he perceives are too aſpiring, though it will certainly end in his own depoſition, about which he need not be very ſolicitous, as his perſon is always held ſacred, and as his removal will be a ſure ſtep to a more profitable employment. As to the orders of the Grand Signor, his buſineſs is not very great, becauſe they will not ſuffer any orders to be executed contrary to their intereſt; and therefore very few are ſent that are diſagreeable to them. If he has a good intereſt with the perſon in chief credit, and with the leading men of the military bodies, and they attempt nothing againſt the Porte, and the Porte leaves every thing without innovations, the office of Paſha is very eaſy. If he is to create diviſions, he and his Caia ought to be men of parts to manage intrigue, and to employ fit inſtruments to bring about their ends; and if it is neceſſary to cut off ſome leading men, money muſt be well and liberally applied, to engage perſons leaſt ſuſpected, to act with the utmoſt ſecrecy and treachery. And it ſometimes happens that when a Paſha has cut off one party, he manages ſo as to cut off the leading men of that very oppoſite party, who aſſiſted him to deſtroy the other.

Sheik Bellet.

If one might conjecture at the original of a Sheik Bellet, or head of the city, who is appointed by the Paſha, one may imagine either that he anſwers to ſuch an officer of the Arabs, during the Mamaluke government; or that the people at ſome time or other might require the Porte to nominate ſuch a Bey, as might be agreeable to them, to be their head, and take care of their intereſts; a perſon himſelf, if in credit, of the greateſt intereſt, and is then in reality, Lord over all the land of Egypt; and he acts with the greateſt prudence, when he makes himſelf eſteem'd and rever'd by the other leading men, keeps up a very good correſpondence with the Porte, prevents any innovations that may be attempted contrary to the intereſt of it, takes care that they ſend no orders that may encroach on the liberties the country enjoys, and if any tumults happen to riſe againſt the orders of the Porte, to endeavour to palliate them, as well as poſſible, at Conſtantinople, that no more may be heard of them; and in general to take care that nothing be done either at home or abroad that relates to his country, without being communicated to him, or without his advice. But in reality, all his power depends on maintaining his credit, and not barely on his office; for the government of Egypt is of ſuch a nature, that other perſons have often the greateſt influence; ſometimes a Caia of the janizaries or Azabs, and even ſometimes one of their meaneſt officers, an Oda Baſha; and whoever by his parts and abilities can gain ſuch authority, and make himſelf the idol of the people, to his levee all the great men go, and whatever he ſays is a law with them.

Government of upper Egypt.

As upper Egypt is under ſuch powerful Arabian Sheiks, ſo it is neceſſary to ſend a Sangiak to govern that country, and to collect the tributes due

due from them, and from the Caſhifs under him. This governor reſides at Girge, with his officers, almoſt in as much ſtate as a Paſha, has his Divan; and detachments from the military bodies reſide there. He is named yearly by the Divan at Cairo, but commonly continues in for three years.

Conſtitution of Egypt.

Hiſtorians give us an account, that Sultan Selim utterly deſtroyed the Mamalukes, when he conquer'd Egypt. He might leave them the ſame form of government they had before, but probably 'twas only a ſhadow of a government: As he ſeems to have introduced the government of provinces, as in other parts of his dominions; ſo it is probable that he made Beys of his own creatures, and that Caſhifs were ſent into all parts that were attach'd to him, and had no intereſt in the country. It is poſſible theſe Beys might come in length of time to be ſucceeded by their ſlaves they had advanced to offices; and ſo the Beys at length might all have been ſlaves. And thus it might approach nearer to the Mamaluke government; notwithſtanding the Beys at firſt ſeem not to have had any great power; but the military bodies, particularly the janizaries and Azabs, growing powerful, might begin to attempt ſome innovations in the government; for in a liſt of Paſhas, we find every thing went on very quietly till the year one thouſand ſix hundred and two, when a Paſha was maſſacred; and twenty-eight years after, the military bodies depoſed a Paſha, which is the only inſtance of the kind, from the time of Sultan Selim to the year one thouſand ſix hundred and ſeventy-three; though it is ſaid of late years, they have often been obliged by the ſoldiery to deſcend from the caſtle; and it is ſaid by their capitulations with Sultan Selim, they have a power to remove the Paſha.

It is probable that the Porte perceiving the military bodies grew too powerful, were well pleaſed to ſell the villages to the leading men among them; whereas formerly they would not purchaſe, that they might not ſubject themſelves to the Beys, to whom they now pay court; the Beys, as governors of the provinces, having an abſolute power over their villages. And now the Porte can manage better; for the power being in the hands of the Beys, if they grow dangerous, it is more eaſy to cut them off, without creating any diſturbances among the people; whereas any injury offered to a leading man among the military bodies, might ſtir up the reſentment of the whole body, and be of dangerous conſequence. The preſent ſucceſſion of the Beys, as they are not entirely attach'd to the Porte, is better than if it was hereditary, for the Haſnadar or treaſurer of a Bey, or ſome other great officer or Caſhif, that was ſlave to the deceaſed Bey, marrying the widow, is obliged to give up a great part of the eſtate to make himſelf friends, and ſecure his ſucceſſion; which keeps very great eſtates from ſettling in one perſon. But the Porte ſeems to have been much miſtaken in their meaſures to ſecure the ſubjection of Egypt; one great means would have been to have conſtantly changed the military bodies every year, and not let them ſettle and have a ſucceſſion of natives of the country; and then to have had Beys always Turks and creatures of their own; and chiefly to have ſtrictly prohibited the importation of ſlaves into Egypt, they being the ſtrength of the preſent government againſt the Porte; for a great man having given his ſlaves liberty, they are firſt made Caimacams, afterwards Caſhifs, and then begin to purchaſe other ſlaves; and at length to give them liberty, and all are dependant on the firſt great maſter.

maſter. And the Porte is ſo ſenſible, they ought to have a greater influence over the military bodies, that they have frequently attempted to ſend an Aga of the janizaries yearly from Conſtantinople, in order to have an abſolute power over the country; but both the military bodies and the Beys have always oppoſed it.

The Paſha has a Caia, a Bey pro tempore by his office, who is his prime miniſter, and generally holds the Divan; the Paſha, like the Grand Signor, ſitting behind a lattiſe in a room at the end of the Divan, rarely aſſiſting himſelf, unleſs it be on any extraordinary occaſion; as reading ſome order from the Porte, or the like. One of the great officers that always attends the Paſha when he goes out, is the Dragoman Aga, who is not only an interpreter, but more eſpecially acts as maſter of the ceremonies. The Paſha has, like the Grand Signor, his Chouſes, Shatirs, Boſtangees, and a horſe guard of Tartars, on whom he would chiefly depend, both for his ſafety, if at any time there were any danger, and alſo in ſending all his diſpatches.

The Emir Hadge, or Prince of the pilgrims that go to Mecca, is named yearly from Conſtantinople, and generally continues in the office two years, to make amends for the great expence he is at the firſt year for his equipage; but if he is a perſon of capacity, and has an intereſt at the Porte, he may be continued longer, tho' rarely more than ſix years; for if they conduct the caravan ſeven years, the Grand Signor preſents them with a collar of gold; and it is ſaid that their perſons are eſteemed ſacred, and they cannot be publickly cut off. This officer has command over the eſtates that belong to Mecca, and ſends his Sardars to govern them. The perquiſites of his office, beſides what he is allowed by the Porte, conſiſt in having a tenth of the effects of all pilgrims who die in the journey. And if this great officer behaves himſelf well during his adminiſtration, it procures him the general eſteem and affection of the whole country. Emir Hadge.

The Teſterdar or lord high treaſurer of the tribute paid out of the lands to the Grand Signor, is named for a year by the Porte, but is generally continued in for many years. This office is ſometimes given to one of the pooreſt Beys, to enable him to ſupport his dignity; and frequently to a quiet Bey, who will enter into no intrigues; for one party would not care that a ſtirring man of the oppoſite party ſhould be inveſted with this office, which is of great dignity. Teſterdar.

Cairo is under the guard of the janizaries. Old Cairo is guarded by a Bey who reſides there, and is changed every month; ſo likewiſe is the country north of Cairo, call'd Adalia; and the Azabs have the charge of the country round the city. An officer patroles about the city, more eſpecially by night, who is call'd the Walla, anſwering to the Turkiſh officer called Soubaſha; he takes up all perſons he finds committing any diſorders, or that cannot give an account of themſelves, or that walk in the ſtreets at irregular hours, and often has their heads cut off on the ſpot, if they are not under the protection of the janizaries, or of any of the military bodies. As he is the terror of rogues, ſo for preſents made to him, he is often their protector; and without thoſe preſents they are ſure to be cut off; and to him the great men ſend for any villains that have render'd themſelves obnoxious to them, and they are ſure to have them deliver'd. Another officer is the Meteſſib, who has the care of Guards of city and country. Walla.

all weights and meaſures, and to ſee that every thing is made juſtly according to them.

Government of villages. There is a Caimacam in every great village, who is under the Caſhif, and may have eight or ten, or more ſmall villages under him, each of which have in them a Sheik-Bellet, either a native Egyptian, or an Arab, where the Arabs are ſettled; and theſe Caimacams, as well as the Caſhif, have to manage with the Sheik Arabs, who in many parts, have the real power; and the Caſhif governs by making a leading Sheik Arab his friend by preſents and management. All the annual officers are appointed by the Divan, on the twenty-ninth day of Auguſt, being the firſt day of the Coptic year; and the chief buſineſs of all theſe governors, beſides keeping the country in order, is to get in the money for the Grand Signor, and more eſpecially for themſelves.

CHAP. II.

Of the Military bodies in EGYPT.

Spahis. THERE are five bodies of Spahis, or horſe, in Egypt; the two principal are the Chaouſes and the Muteferrika, who were originally the guards of the Sultans of Egypt, and their leaders were his two Viziers, that always accompanied him; the Chouſler-Caiaſi on his right hand, and the Muteferrika-Baſhee on his left, and now they always go out with the Paſha. The body of Chaouſes ſeem originally to have been the guard out of which the Sultan uſed to ſend perſons to execute his orders; for the Grand Signor has a body of Chaouſes for that purpoſe, but they are not reckon'd among the Spahis. The Muteferrika are in themſelves of the greateſt dignity, which that word implies, ſignifying The choſen people; being generally perſons of ſome diſtinction, and the Grand Signor has a guard of this name, that are not in the body of the Spahis. Here they are ſent to garriſon caſtles; and at preſent are in the caſtles of Adjeroute and Yembo, in the way to Mecca. 'Tis not improbable that they begun to ſend them into theſe garriſons, when the Circaſſian Mamalukes or ſlaves had drove out the firſt Mamaluke ſucceſſion of Kings, which were of the Turcoman ſlaves call'd Bahariah, who originally were ſent to guard the fortreſſes on the ſea coaſt, as the Circaſſians were ſent to the inland garriſons, and were alſo the guards of the ſeraglio of the Sultans. Theſe Circaſſians ſeem to have been originally the third body of Spahis, call'd Cercaſi, the other two are the Giomelu and the Tufecſi. Theſe three laſt have at their head each of them an Aga, and when they have paſſed through that office, they are call'd Iƈtiars or Aƈtiars, which in all the military bodies, ſignifies ſuch officers as have paſſed through all the degrees of offices of their reſpective bodies. Theſe compoſe the council of their Divan; and a ſtep to this office is firſt to be made a Serbajee, or captain. They hold their Divan in the houſe of their Aga, but their bodies are of little intereſt. When the Divan of the janizaries or Azabs would have any thing done, they ſend a Chous to the Paſha, to have an order for it, which muſt not be denied. The order is brought to the Caia in charge, who gives it to the Aga, to put it in execution; and the Bas-Chous of the janizaries always aſſiſts at the Paſha's

Paſha's Divan. The ſlaves of the officers of the military bodies, when they give them their liberty by ordering them to let their beards grow, become members of that body, and are advanced; and ſo it is really a Mamaluke government thro' every part; but the ſlaves are by no means a deſpicable people, they are the faireſt and moſt promiſing Chriſtian children of Georgia, taken for the tribute, brought here to be ſold, and become Mahometans. They are well clothed and fed, taught to throw the dart, and ſhoot with great dexterity; and almoſt every one of them has a ſervant to take care of his horſe, to wait on him, and attend him on foot, near his horſe, when he goes out. And to ſay the truth, they are in the hands of very kind maſters, and are as obſervant of them; for of them they are to expect their liberty, their advancement, and every thing; ſo that a ſlave behaves himſelf as one that is to become a governor of towns and provinces; and if he has more ambitious views, as one that may come to ſucceed his maſter; and this, as I obſerved, is the ſtrength of the preſent government againſt the Grand Signor. Slaves.

What has transferred the power, in a great meaſure, from the two military bodies of the infantry to the Beys, as I obſerved, is the leaders of thoſe bodies purchaſing lands of the Grand Signor, which obliges them to be ſubmiſſive to the Beys, that they may not ruin their villages, whereas formerly the military bodies were rich, had a treaſure, and an eſtate moſtly in Cairo, as they have at preſent; but the revenues of it the Divan divide among themſelves. And when the public body was rich, each particular was poor, and no one would purchaſe villages, that he might not be ſubject to the Beys, to whoſe houſes, at that time, they would not go; and this was what ſecured their power, whereas now they have loſt that influence, and the liberty they enjoy'd, by ſubjecting themſelves. At the time indeed when I was in Egypt, they had a conſiderable ſhare of power, occaſion'd by a wrong policy in the leading man, who, at the ſame time that they paid court to him, and the other Beys, thought proper to do nothing without the advice and approbation of the leading Caia among the janizaries, in order to eſtabliſh himſelf.

By this a Sheik Bellet may continue ſomething longer in credit; but it has been found that at length he loſes his power, tho' he maintains his ſtation; there being no other true foundation for authority in theſe countries, but a fear which approaches ſomething towards a ſervile dread of the perſon that commands.

As the military bodies, eſpecially the foot, which are the janizaries, and Azabs, have ſo great a ſhare in the government, I ſhall give a more particular account of them; for the five bodies of Spahis are little conſider'd, but the two bodies of foot, the janizaries and Azabs, have a great influence in all affairs. The janizaries (Jenit-Cheri) which word ſignifies the new band, conſiſt of a certain number of companies call'd Odas or Chambers, over each of which there is a head call'd Odabaſhee. Theſe officers in proceſſion, march with Caoukes, or high ſtiff turbants, and a ſhield ſlung behind them; and as the janizaries have the guard of the city, from this office, thoſe that are thought fit to be advanced, are put into an office call'd Boabodabaſhee, whoſe buſineſs it is to walk every day about the principal parts of the city, with many janizaries to attend him, to keep order, and to ſee that all things are regular, even to the dreſs. This office is for three Infantry, their conſtitution. Janizaries.

three months; he is after advanced to be a Serach, who is a ſervant that holds the ſtirrup of the Caia of the janizaries in charge, attends him when he goes out on horſeback, and ſerves him as a meſſenger on all occaſions, and has ever after the title of Chous. After he has paſſed through this office, he is advanced to the ſame office under the Aga of the janizaries. He may afterwards be choſen into the number of Chouſes, or meſſengers of the Divan of the janizaries, and is call'd Cuchuk, or little Chous. There is no fix'd time for continuing in theſe offices; but as a new Chous is made, the others advance a ſtep higher. The next degree is Alloy Chous, that is, the Chous of the ceremonies, who has the care and direction of all proceſſions. From this office he is removed to be Petelma, which is ſomewhat in nature of a procurator to the whole body, having the care of their effects; and when any one dies under the protection of this body, he ſeals up their houſes, to ſecure the tenth part, which is due to them out of the effects. After this office he comes to be Bas-Chous, or head Chous, and enters into the Divan, or council of the janizaries, and ſo remains in the Divan, with the body of the Chouſes. He muſt then either go to the war, or with the caravan to Mecca, or with the treaſure to Conſtantinople, and then he is made Waught Caiaſi, or Caia for the time being, that is for a year, who is the judge in all affairs that relate to the body; but as there are frequently four or five Chouſes made in a year, ſo a Chous waits a long time before he is advanced to this dignity, as they take it according to their ſeniority. When he has paſſed through this office, he is in the body of Caias, and takes his place as the youngeſt, below the reſt. The office of Caia is properly a deputy or ſteward, one that acts for a perſon or body. The Chouſes are like purſuivants at arms, and being always ſent by the body, approach nearer the nature of ambaſſadors or envoys; their perſons are held very ſacred, and they are people of great authority; and yet thoſe in office are always clothed in black, riding on aſſes, and have a particular broad turbant, except the Bas-Chous, who mounts a horſe.

Janitzar Aga. The Janitzar Aga, or general of the janizaries, is choſen by the Divan of janizaries, out of what body they pleaſe of the Spahis or horſe, but moſt commonly out of the Muteferrika: He has no place in the Divan, and the Bas Caia holds his ſtirrup when he mounts. He executes all orders of the Divan that belong to his office; as in dangerous times, he patroles once a day about the city, and publiſhes any orders they think fit ſhould be known; and when he is ſent out to guard the city, in time of tumults, or when any revolution is apprehended, he is at ſuch times inveſted with the whole power or authority of the body of janizaries, can cut off whom he pleaſes, without giving any account, or being anſwerable to any one, except that he muſt demand of their reſpective military bodies, ſuch of the ſoldiery as have render'd themſelves obnoxious. He is always, in theſe caſes, attended by a Chous from each body of the foot; but as ſoon as he returns to his reſidence in the caſtle, his power ceaſes. He ought to be put in, as at Conſtantinople, by the Grand Signor; and it ſeems to be an uſurpation for their own body to nominate him. He is indeed appointed and inveſted with that office by the Paſha; but he is obliged to take ſuch a perſon as their own body thinks proper. The Beys have, it is true, ſometimes interfered, and managed ſo as to get one of their creatures into this office. In Conſtantinople they have Serbajees over every chamber; but

here

here a Serbajee is only an honorary thing, like a brevet colonel. When any detachment is ſent to war, or on any other affair, they are under the command of a Sardar, taken from the Caias, whoſe office is at an end on his return. He is as a colonel of a detach'd body; the name being derived from the Perſian word Sar, which ſignifies a head or chief. He has his deputy, call'd Jëmac, and two Sabederiks, or ſecretaries. This body, thus detach'd, is call'd a Boulukе; but the whole body of janizaries in general, and their Divan, is call'd The Ogiak of the janizaries. Both theſe and the Azabs have their Divan at the caſtle, at their reſpective gates, call'd The gates of the janizaries, and of the Azabs.

Azab ſignifies an unmarried perſon, and was a new recruit of young ſingle men added to the janizaries, and became a diſtinct body. They have been great rivals with the janizaries in Egypt, and ſometimes the Azabs have got the better, as in the tumult in the year one thouſand ſeven hundred and fifteen; but now the janizaries have the upper hand, notwithſtanding ſome of the Caias of the Azabs are men of great intereſt. Their inſtitution and officers are the ſame as thoſe deſcribed of the janizaries; only from Odabaſhees they are made Serbajees, and from that office Caias, and come into the Divan; whereas if they go through thoſe other offices of Seraches and Chouſes, they never are advanced to be Caias, nor have they the office of Boabodabaſhee, which regards the government of the city, with which they have nothing to do. On the contrary, among the janizaries, when any one is made a Serbajee, 'tis laying him aſide, and he is no further advanced. Azabs.

Theſe two bodies are the great protectors of the people, and by their Waught Caia, all things regarding thoſe under their protection, are judged, and almoſt all the people are incorporated into one or other of them. And if they apprehend that they are wrong'd by one body, they fly to the protection of the other, and become a member of it; which often occaſions great broils. Thus they make themſelves independent of the Paſha, and every body; have their Bas-Chous always in the Divan of the Paſha; and, if occaſion requires, their Bas-Caia, to oppoſe any thing as they think proper. And when any orders are ſent to little Divans from the Grand Signor, by means of the Paſha, if they are diſpleaſing to them, they return them unexecuted. And theſe two bodies have uſurp'd a power of depoſing the Paſha, by ſending a Bas-Chous from each body, who, turning up the corner of his carpet, pronounces theſe words, In Paſha; that is, Deſcend, Paſha: And if he aſks the reaſon, they tell him. And then he deſcends, an honourable priſoner to a houſe prepared for him, and the Beys name a Caimacam out of their own body to govern, until the Grand Signor ſends another Paſha. And when the Paſha is out of place, they always oblige him to pay the expences they were at on account of his public entry. There is this difference between the tumults here and thoſe at Conſtantinople, that the latter are commonly begun by ſome reſolute fellows among the janizaries, whereas here the mob is generally raiſed by ſome great man, who envies one that is a rival to him; for as long as the Cairiotes are poor and weaken'd by former diviſions, they are quiet, but when they grow rich and great, they envy one another, and ſo fall into diviſions; which is only avoided by a prudent perſon's having the ſway, who either makes all the other great men his friends, and adjuſts all differences be-

tween them, or rather has ſufficient power to make every body fear him.

The janizaries in Conſtantinople have no Divan, but the Janitzer Aga enters the great Divan, and receives his orders from the Grand Vizier; and moreover they have not the body of Azabs in Conſtantinople. The janizaries alſo here have different offices, by which they riſe to the higheſt degree; and every janizary has a great power, which is uſurped; and if they find any roguery among the common people, they give them the baſtinado, without any further ceremony, and there is no remedy for thoſe who have no money; and when they are going to war, they are lords of the property of every one; inſomuch that a ſtop is put to all trade, the ſhops are ſhut, and there is no ſecurity but in keeping out of the way; for of all the ſoldiers in the Grand Signor's dominions, thoſe of Cairo are moſt inſolent and injurious. Egypt is obliged to furniſh the Grand Signor with three thouſand ſoldiers every three years, if he demands them; twelve hundred janizaries, nine hundred Azabs, and nine hundred Spahi; or if the Grand Signor ſends them back, he can demand a freſh ſupply every year.

CHAP. III.

Of the Adminiſtration of juſtice, Public revenues, Trade and Manufactures of EGYPT.

Cadiliskier. JUSTICE is adminiſtred in Egypt almoſt in the ſame manner as in other parts of Turkey. A Cadiliſkier, like a lord high chancellor, is ſent yearly from Conſtantinople to Grand Cairo, to whom they may appeal from the Cadis; and many cauſes of importance in Cairo go immediately before him. He has his deputy, call'd Nakib, and his houſe is the place of juſtice. There are in Cairo alſo eight Cadis in different parts, and in every ward there is an officer call'd Kabani, who is ſomething like a publick notary; for by him all obligations that are valid are drawn. He is likewiſe a public weigh-maſter, by whom every thing ought to be weigh'd.

The city is divided into as many parts almoſt as ſtreets, which diviſions have gates to them, kept by porters, who ſhut them up at night; and to every ſtreet where Chriſtians or Jews live, there is a guard of janizaries, who were firſt appointed to prevent the ſelling of ſpirituous liquors. A Cadi is ſent yearly from Conſtantinople to Alexandria, Roſetto, Damiata, and Gize; but the Cadiliſkier ſends them from Cairo to moſt other towns; for the law is much ſtudied here; which is written in the pureſt language, ſuch as is ſpoken at Damaſcus, for that is eſteemed the beſt. They have a ſaying, "That the law cuts the ſword, but the ſword cannot "cut the law;" for the Grand Signor himſelf cannot take off a perſon of the law. But if any great man in that profeſſion has render'd himſelf obnoxious, he orders him a horſe's tail, by which he is made a Paſha, or general, and then he can ſend him a bow ſtring; but executions of that kind are never order'd in Egypt, leſt the people ſhould take part with the offender, who is commanded to ſome other place to wait his puniſhment.

niſhment. As the Mahometan faith is divided into ſpeculative and practical, they ſtudy the latter, as it relates to their morals and their laws; and go through much the ſame courſe of ſtudy to be officers of their religion, and of their law; only the moſt able men apply to the latter, and more particularly direct their ſtudies to the knowledge of the law. But it is to be obſerv'd, that in Egypt many cauſes are carried before leading men, who abſolutely decide, even againſt the ſentence of the magiſtrate; and there is no appeal to be had from them; and when they do apply to the Cadi, an intereſt is often made by leading men, that is not to be reſiſted. However, one thing is much to be admir'd, as to the manner of adminiſtring juſtice, that all cauſes are immediately decided as ſoon as they are brought before them.

Sheiks of Moſques.

The religious perſons who have the care of the moſques here, are call'd Sheiks, in Turkiſh they are called Imam, which is alſo an Arab word, ſignifying, as well as Sheik, a head or chief: They have more or fewer to one moſque, according to it's ſize and revenues; one is head over the reſt, who anſwers to a pariſh prieſt; under him there are Hogis, (readers) and thoſe who cry out To prayers; but in ſmall moſques the Sheik does all himſelf. In ſuch it is their buſineſs to open the moſque, to cry To prayers, and to begin their ſhort devotions at the head of the congregation, who ſtand rank and file in great order, and make all their motions together; they alſo generally make an harangue to the people every friday. I have been told ſome Sheiks have been advanced to be Cadis, and Cadis are ſometimes, when unfit for buſineſs, made Sheiks of moſques, if they deſire it, that is, if they have not ſaved fortunes; for here the Cadis, that are put in by the Cadiliſkier, remain in their office many years.

Relations of Mahomet.

The relations of Mahomet, called in Arabic, Sherif or noble, by the Turks, Emir or prince, have the priviledge of being exempt from appearing before any judge but their own head, who is himſelf a relation of Mahomet, and is call'd Neckib-el-Eſheraf; and they are ſo much eſteem'd, that though any one of the military bodies will puniſh them, if guilty of any miſdemeanor, yet they firſt take off their green turbant, out of reſpect to their character, and then ſubject them to puniſhment as well as any others; and this is done even when they are puniſhed by their own magiſtrate.

Revenues of the Grand Signor.

The revenues of the Grand Signor, in Egypt, conſiſt of three branches, which ariſe from the lands, the cuſtoms, and the poll-tax on Chriſtians and Jews. The immenſe riches of the Grand Signor may be eaſily collected, if one conſiders that he is abſolute lord of all the lands in his dominions; and notwithſtanding the bad government, all the riches center in the Grand Signor; for the little officers oppreſs the people; the great officers ſqueeze them; and out of Egypt, the Paſha all the people under him; the Paſha himſelf becomes a prey to the great people of the Porte; and the Grand Signor at laſt ſeizes the riches of the great officers about him.

The Rents of Lands.

All the villages in Egypt pay a certain yearly rent to the Grand Signor, which is fix'd; and this is the Haſna or treaſure, that is ſent every year to Conſtantinople. How eaſy the rent is, may be concluded from the ſum which is raiſed, which amounts only to ſix thouſand purſes, each of twenty-five thouſand Medines, which is about eighty pounds ſterling; out of

of this, corn, flower, oil, and the like are ſent yearly to Mecca, and twelve thouſand ſoldiers are paid, which reduces the treaſure to twelve hundred purſes; out of which they alſo deduct from fifty to two hundred purſes, according to the pretences they can make, which are moſtly with regard to the conveyance of the water of the Nile to their lands; as in opening and cleaning ſome great common canals, and repairing ſome walls that ſerve for keeping up, or turning the waters; and five hundred dollars a month is paid to the Beys. They alſo deduct for the repairs of all caſtles; and great ſtores of ſugar and ſhirbets for the uſe of the Seraglio, and cordage for the arſenal, are ſent yearly out of this ſum; ſo that though a Bey and ſeveral hundred men go every year to guard this treaſure to Conſtantinople, it does not commonly amount to more than two hundred purſes in ſpecie. This treaſure was uſually ſent by ſea, but being once taken by the Florentines, they have ſince gone by land, taking the other treaſures in the way at Damaſcus and other places; it goes under the conduct of a Bey, and a detachment from each of the military bodies. They return by ſea, with the fleet of Alexandria, and have uſurp'd a priviledge of bringing what merchandice they pleaſe cuſtom free.

The landed intereſt.

It ſeems as if Egypt was formerly divided into Timars, or knights fees, that is, lands granted for life, on condition of furniſhing ſo many men for the war, who were obliged to rank themſelves under the Sangiaks or banners of their province, from whence came the title of Sangiak, for a governour of a province; but I cannot now find any thing of this, and it may be that the extraordinary advance the country gives to the three thouſand ſoldiers ſent once in three years, if the Grand Signor commands them, is in lieu of it. Theſe lands are ſold during life, at a fix'd rent, and the money ariſing from the ſales is commonly given to the Paſha, who pays to the Porte about eight hundred purſes a year for it; but much roguery is practiſed in this, for a great man buys them in the name of a ſlave, and he has two or more ſlaves of that name, and often pretends when one dies, that the village was bought in the name of the other. There are lands that belong to Mecca, the revenue of which is received by the Kiſler-Aga or black eunuch, who ſends a deputy here to manage the revenues of thoſe eſtates, which are moſtly paid in corn, ſent to ſupply the country of Mecca. And as to the Grand Signor's rents or tribute, if the Nile does not riſe to ſixteen pikes, when the canal at Cairo is cut, they are not ſent; becauſe the conſequence of it would be a want of every thing throughout the land of Egypt, and occaſion a famine.

Cuſtoms.

The ſecond branch of the Grand Signor's revenues, are the cuſtoms of Egypt. The Ogiak of the janizaries farm all the cuſtoms of the Paſha, who takes them of the Grand Signor; and when I was in Egypt, the Grand Signor ſending a perſon to take it out of their hands, they managed ſo, that it had no effect. The cuſtoms are taken by the janizaries at a fix'd price, but they are often obliged to make an extraordinary preſent to the Paſha. They let them commonly to Jews, but Damiata has been generally in the hands of Chriſtians.

The cuſtoms of Damiata are let for four hundred purſes, and may yield five or ſix hundred; the cuſtoms of Alexandria, for two hundred and eighty purſes, and produce about four hundred to the farmer. The cuſtoms of Bulac the port of Cairo, and of things landed from upper

Egypt

Egypt at old Cairo, are likewiſe farm'd; the cuſtoms of Suez may be worth eight hundred purſes, being about twenty-ſeven ſhillings on every bale of coffee; theſe the Paſha keeps in his own hands, as likewiſe the merchandices brought from Mecca, which is about half a guinea on every camel. Thoſe of upper Egypt are given to the Bey there; theſe cuſtoms ariſe from a duty of ten per cent on all goods imported, and ſeven more when they come to Cairo, but the Engliſh and French pay only three per cent, inſtead of ſeventeen, which is ſettled by treaties with the Porte. The Swedes alſo have lately obtain'd an order for the ſame purpoſe. The Venetians and Dutch, by reaſon of ſome debts contracted here, did not ſend conſuls, and had loſt their priviledge, but the Venetians have lately regain'd theirs. All perſons pay three per cent for goods exported.

Poll-tax.

The other branch of the Grand Signor's revenue in Egypt is the poll-tax on the Chriſtians and Jews, call'd the Harach; this, till within a few years, was in the hands of the janizaries, who gave eighty purſes a year for it; but an Harach-Aga being ſent from Conſtantinople, by applying a great ſum of money to the leading men, he got poſſeſſion of the Harach or poll-tax; and it is ſaid, he makes of it, for the Grand Signor, eight hundred purſes. Before this, the Chriſtians paid but a trifle, by capitulation with Sultan Selim, the ſum being only two dollars and three quarters a head; and this capitulation the Coptis ſay they have in their own hands. The great men conſented to this, not thinking that it would any way interfere with their intereſts, nor conſidering that it would drain the kingdom of ſo much more money every year; for now they pay according to their ſubſtance, either two dollars and three quarters, or five and a half, or eleven, each dollar being about half a crown, for which a certain number of papers are ſent yearly from Conſtantinople, as to other parts; which muſt be either return'd, or the money anſwering to the ſums contain'd in them; which papers are given to thoſe who pay the tribute, and are their acquittances. The perſons that pay are only men, after they arrive at the age of ſixteen.

Trade of Egypt.

As to the trade of Egypt, that which is within itſelf conſiſts in ſupplying the lower parts from above, with corn, all ſorts of pulſe and dates; and the upper parts from Delta, with rice and ſalt, and from Cairo, all kinds of things imported into Egypt; as upper Egypt has no commerce by the ſea, or any other parts that can ſupply them with ſuch things. Before the way was found to the Eaſt Indies, by the cape of Good Hope, Egypt had a great trade, by landing all Indian and Perſian goods at Coſſir on the Red ſea, bringing them to Kept four days by land, and then carrying them to Alexandria, whence they were diſtributed all over Europe by the Venetians, which was the great riches of that ſtate, which has ever ſince declined. Indian linens, muſlins, callicoes and china ware are dearer here than they are in England, being brought a great part of the way by land. The exportation of coffee and rice out of Egypt into any parts out of Turkey, is prohibited, but preſents make all thoſe things eaſy; many ſorts of Indian druggs are exported to Europe, and ſome of the growth of this country, which are ſenna, caſſia, a little coloquintida, and a red dye, call'd ſaffranoun. They ſend flax to Leghorn, and all over Turkey, and cottons to Marſeilles. The import is Engliſh, French, and Venetian cloth; ſilks from Leghorn and Venice, ſome druggs and dyes, tin from

Export.

Import.

England, lead and marble blocks from Leghorn, many ſorts of ſmall wares from France, Venice, and Conſtantinople, and from the latter furrs, and all ſorts of copper veſſels and plates, which are much uſed, being tinned over. And from Salonica, they bring all their iron in Turkiſh ſhips, that it may not be carried out of Turkey, which is ſtrictly prohibited; and they bring carpets from Aſia Minor, and many things of the woollen manufacture from Barbary, and raw ſilks from Syria. They alſo import coral and amber, to be ſent to Mecca for toys and ornaments. The manufactures of Egypt are moſtly ſpent among themſelves, except linens, of which there are great quantities ſent to France, Italy, Algiers, and all over Turkey. Their manufactures conſiſt chiefly of three branches, the linen, woollen, and ſilk. The woollen is of un-napped carpets, uſed moſtly for the ſeats of Divans, or ſophas; all made with broad ſtripes, of different colours, and little other variety. Theſe are made at Beneſuief, towards upper Egypt, as before obſerved. The raw ſilk is brought to Damiata from Syria: They make of it large handkerchiefs for womens veils, and a very rich ſort of handkerchief work'd with gold, and in flowers of ſeveral colours, uſed likewiſe on many occaſions by the ladies, to throw over preſents they ſend to one another; and ſometimes they make cuſhions and coverings of this ſort for the ſophas, which are very coſtly. In Cairo they manufacture great variety of ſattinets and taffetas, many in imitation of thoſe of India, but none of them very good.

Manufactures.

The Delta and other parts of Egypt produce a great quantity of flax; they do not ſpin it with a wheel, but letting the ſpindle hang down, they draw out the thread from the diſtaff, as may be ſeen in the fifty-ninth plate. Egypt is not now remarkable for its fine linen; which ſeems to be owing to the little uſe they have for it, becauſe the people of condition wear a ſort of muſlin, which is much properer for ſo hot a climate. What linen they make for wear is exceedingly cheap, and becomes white; it is manufactured chiefly at Roſetto, where they alſo make many ſtriped linens, uſed moſtly about beds, as a defence againſt gnats at night. They alſo make of this ſort at Cairo and Faiume; and at the latter great quantities of ſackloth brought to Cairo. At Imbabe, oppoſite to Cairo, and the villages about it, they make a coarſe ſtrong linen uſed for ſheets. They have alſo a great manufacture of linens at Sciout, in upper Egypt; but the very beſt linen that is made is about Mahalla in Delta, and Damiata, eſpecially the latter: It is uſed for napkins and towels, and long narrow clothes thrown round the diſh at eating, to be uſed by the gueſts. It is a plain well-woven linen, tho' not fine; but being work'd with a ſtriped ſilk border, ſells dear.

The Turks have chiefly a genius for merchandice, ſo that moſt arts that require ingenuity, are here generally in the hands of Chriſtians; particularly the ſilver-ſmiths and jewellers, in all parts, which is a great trade here, by reaſon of the ornaments of the women, and of the trappings of their horſes; but they can uſe no plate in their houſes, nor can the Mahometan men wear a gold ring, according to their law, unleſs they give a tenth of what they are worth to the poor, of which there are hardly any inſtances. But it has been ſaid that ſome have thought to evade this law by holding out in their hands a ſum of money, for the tenth of what they are worth, to the poor, and aſking them what they would take for it; and ſo compound

compound with them. The women are very coſtly in their golden bracelets, and other ornaments of gold and jewels; becauſe throughout Turkey, as I have been inform'd, if there are children, a woman by the law, after her huſband's death, (unleſs particular donations are made) has nothing but her apparel, which is often ſold with her jewels and ornaments of gold, to maintain the poor widow. They have here very curious lattiſes for their windows; which when made with the utmoſt art, are very coſtly. And before their moſque windows, they have of this ſort made of iron and braſs, in the moſt perfect manner, being all of round bars let into one another, ſo as to be divided into many ſmall ſquares, and they are embelliſh'd with very proper ornaments; but theſe ſeem to be remains of the works under the Mamaluke government, when they were very magnificent in their architecture. The Egyptian pebbles are wrought here, and poliſh'd in great perfection, for handles of knives and ſnuff-boxes; and they cannot do it ſo cheap in any other parts. It is done in the ſame manner as they work precious ſtones, with a wheel, and the buſineſs is in the hands of one Jew. They make alſo red leather at Cairo; but the beſt is prepared at Alexandria, which does not come up to the perfection of the Morocco leather, which is of a brighter red. For all arts, they are reckon'd much inferior here to what they are in Conſtantinople, which makes every thing eſteem'd that comes from that place. Egypt is famous for Sal Armoniac, which they export, and for hatching chickens in ovens, of which I ſhall give an account in the laſt book.

Money. The money that paſſes in Egypt is Burbers, Medines, Sequins, and ſeveral ſorts of foreign coins, moſtly Spaniſh. The Burber is a thick piece of copper about as broad as a ſix-pence; twelve of them make a Medine, which is of iron ſilver'd over, about as big as a ſilver three-pence. Three aſpers make alſo a medine, a coin of the ſame kind, but they are not made here. They coin two ſorts of Sequins, one of one hundred and forty-ſix Medines, call'd a Funduclee, and a new coin of a hundred and ten Medines, call'd a Zumaboob. They have alſo Barbary Sequins of different value. The baſe money of Conſtantinople does not paſs here. A purſe is twenty-five thouſand Medines; but in other parts of Turkey, it is only twenty thouſand: And where they ſpeak of great ſums, they always compute by purſes.

Weights. The ſmalleſt weight is a grain, four of which make a carat, uſed for weighing diamonds. They have alſo a weight for pearls, call'd a Metacal, which conſiſts of a carat and a half, or two carats. Sixteen carats make a dram, twelve drams an ounce, twelve ounces a Rotolo, three Rotolos an Oke, and from one hundred to a hundred and fifty Rotolos, a Cantar, or Quintal, according to the goods they weigh. The Rotolo of Alexandria is three hundred and ten drams; the Engliſh pound weight is about two drams more than the common Rotolo. Two hundred and ten Okes make an Adeb of rice of Damiata, one hundred and fifty at Roſetto, which is the meaſure for corn, except that it is double in upper Egypt. In other parts of Turkey, ſix Okes make a Batman, and forty Batmans a load, (as I ſuppoſe it muſt be,) for a camel, which is about ſeven hundred and twenty pounds; tho' in Egypt there are camels that will carry a thouſand weight.

Meaſures. They have two meaſures call'd Pikes, the larger is call'd The Pike of Conſtantinople, and is about twenty-ſeven Engliſh inches. They meaſure all

all foreign goods with it, except ſuch as are made of flax and cotton, for which they uſe the ſmall Pike, call'd Pike Belledy, or, The Pike of the country, becauſe they meaſure with it all the manufactures of the country. This pike, as I was inform'd, conſiſts of about twenty-four inches, Engliſh meaſure.

Caravans. One great caravan that arrives at Cairo, is of thoſe blacks who come from the country near the iſle of Pheaſants, and paſs through Fez, Morocco, and Tripoly, and are about eight months on the journey. What they bring is chiefly gold duſt. Caravans alſo come from Tunis and Algiers. Another caravan is of Berberins from Sennar, who bring the goods of Ethiopia, and of ſeveral parts of Africa, as black ſlaves, gold duſt, elephants teeth, gums, oſtrich feathers, musk, ambergris, and ebony.

CHAP. IV.

Of the ſtate of Religion in EGYPT, its Inhabitants, their Policy.

AS to the ſtate of religion in Egypt, the Coptic is that of the native Chriſtians of the country. There are many Greeks in Cairo and Damiata, but very few in Alexandria and Roſetto; and in the other parts of Egypt, only ſome merchants in the principal towns. There are very few Armenians in Cairo; but they have a church there given them by the Coptis, in lieu of a chapel they yielded to them in the church of The holy ſepulchre at Jeruſalem. The Chriſtian religion would be at a very low ebb, if the people did not find it convenient to have Copti ſtewards of their eſtates, who are well acquainted with all affairs, are very dextrous at keeping accounts, which they do in a ſort of Coptic characters underſtood by no body elſe; and one reaſon why they make uſe of them may be, that theſe people are more under their command, and they may have them more in their power, in caſe of any breach of truſt. Theſe ſtewards, in every village, are a ſort of lords, and are protectors of the Chriſtians in it.

Coptis. The Coptis, of all the Eaſterns, ſeem to be the moſt irreverent and careleſs in their devotions. The night before ſundays and feſtivals, they ſpend in their churches, and the holy day in ſauntering about, and ſitting under their walls in winter, and under ſhady trees in ſummer. They ſeem to think that their whole religion conſiſts in repeating their long ſervices, tho' without the leaſt devotion, and in ſtrictly obſerving their numerous faſts. If we except the convents of the deſerts of St. Macarius and St. Antony, and one at Eſne, the convents are inhabited only by one or two married prieſts; but the patriarch muſt be a man that never has been married, and is taken out of one of thoſe convents. They are all exceedingly ignorant, both prieſts and people: The former perform the ſervice in the Coptic language, by rote, of which they generally underſtand very little; but they have books of their liturgy, with the Arabic interpretation. It would make a volume to give an account of all the particular rites of the Alexandrian church.

Strabo

Strabo [a] mentions two extraordinary cuſtoms among the Egyptians, which the Coptis obſerve when their children are about ten years of age; but neither of them is a religious rite, and they give ſome reaſons for this practice. The Mahometans likewiſe in upper Egypt, whom we may ſuppoſe to be original natives of the country, and conſequently their anceſtors Chriſtians, obſerve both theſe cuſtoms; and by this ſeem to be diſtinguiſh'd from thoſe that are not true Egyptians. The Coptis bear an implacable hatred towards the Greeks, ever ſince the famous affair of preſſing them to receive the council of Chalcedon; and when the Greeks got the upper hand, it is ſaid they treated them with great rigour. They have alſo generally as little regard for the Europeans, which proceeds, in a great meaſure, from an endeavour in thoſe of the church of Rome to make converts of them. And they rarely diſtinguiſh between thoſe of different religions, but include all under the name of Franks. The Jews have one particular cuſtom here: As they were afraid in the times of Paganiſm, to drink wine offer'd to idols, it was uſual to have all the wine they drank made by their own people, and ſeal'd up to be ſent to them; and this cuſtom they ſtill obſerve in all the eaſtern parts. They have thirty-ſix ſynagogues in Cairo, and one in old Cairo, in which they ſay the prophet Jeremiah was, as obſerved before. There is a particular ſect among them who live by themſelves, and have a ſeparate ſynagogue; and as the other Jews are remarkable for their eyes, ſo they obſerve theſe are for their large noſes. They are the antient Eſſenes, and have now the name of Charaims, from Mekra, the name by which they call the five books of Moſes; which they ſtrictly obſerve, according to the letter, not receiving any written traditions. It is ſaid that the others would join with them, but not having obſerved the exact rules of the law, with regard to divorces, they think that they live in adultery.

Circumciſion.

Coptis.

Jews.

The Mahometan inhabitants of Egypt are either original natives, in the villages call'd Filaws, or they are of the Arab race. The latter are of two ſorts. Thoſe from the eaſt, moſtly on the eaſtern ſide of the river, and thoſe of the weſt, call'd Mugrabi, or weſtern people, who have come from the parts of Barbary, have different manners and cuſtoms from the others, and are rather worſe. Many of the Arabs are ſettled in villages, and are honeſt people, eſpecially in upper Egypt. Thoſe who live under tents are call'd Bedoui, ſubſiſting moſtly by the cattle they graze, which are chiefly camels and goats, that feed on ſmall ſhrubs. Theſe, for the moſt part, live on either ſide of the Delta, and are alſo much about Mecca.

Inhabitants of Egypt. Arabs.

The natives of Egypt are now a ſlothful people, and delight in ſitting ſtill, hearing tales, and indeed ſeem always to have been more fit for the quiet life, than for any active ſcenes: And this idle manner of living is probably one great reaſon of the fruitfulneſs of their invention, with regard to their antient Heathen religion, and of their making ſo many extravagant fables; out of which the Greeks might take ſome of the moſt beautiful, as a foundation for their religion and poetry, and ſo they paſſed to the Romans. This indolence may be owing to the great heat of the country, that enervates them, and inclines them to the unactive life. They are alſo malicious and envious to a great degree, which keeps them from

Character of the Egyptians.

[a] Τοῦτο δὲ τῶν ζηλημένων μάλιστα παρ' αὐτοῖς, τὸ τέμνειν, καὶ τὰ θήλεα ἐκτέμνειν. Strabo l. xvii. p. 824. πάλαι τρέφειν τὰ γεννώμενα παιδία. Καὶ τὸ περι-

uniting and ſetting up for themſelves; and though they are very ignorant, yet they have a natural cunning and artifice as well as falſhood, and this makes them always ſuſpicious of travellers, that they want to find treaſures, and as they ſee they do not actually find them, they imagine they can by magic art draw away the money, which they think may lie hid in the earth, being ſo ignorant that they cannot otherwiſe conceive why they ſhould come ſo far to ſee ruins: Which notion of theirs often occaſions a traveller much trouble, and ſometimes prevents his ſeeing every thing as he would; they have, however, learnt from the Arabs hoſpitality, and ſomething of that ſtrict virtue of fidelity, in ſtanding by thoſe that are under their protection. The people of the country are moſtly employ'd in tilling the ground, which is not attended with much labour; but the bringing water to it is often very troubleſome. The Arabs love plunder, and the roving ſort of life this diſpoſition leads them to. The buſineſs of attending cattle ſeems moſt ſuited to their genius; they have good horſes, and manage them and their pikes with much addreſs; thoſe on foot uſe poles, with which they fence off the ſpear, with great art.

Turks. Another ſort of people are thoſe they call Turks, in diſtinction from the natives of the country and the Arabs; being thoſe who are ſent by the Grand Signor, and the ſlaves, and the governing part that are taken from among them, and their deſcendants, and all in general of foreign extraction; theſe are moſt covetous of money and deſirous of power, and withal moſt ſubtle and ingenious in carrying on any affair to obtain their ends, moſt ſurprizing things having been managed and brought about by them in Cairo, with the utmoſt policy and ſecrecy; and theſe diſtinguiſh themſelves from the others by what is ſtrictly the Turkiſh dreſs.

Derviſhes. Among the Mahometans, the Derviſhes are a very particular ſort of people, they may be reckon'd of two or three kinds; thoſe that are in convents are in a manner a religious order, and live retired, though I ſuppoſe there are of theſe who travel with ſome credit, and return to their convents. Some take on them this character, and live with their families and follow their trades; ſuch are the dancing Derviſhes at Damaſcus, who come once or twice a week to the little convent that is uninhabited, and perform their extraordinary exerciſes; theſe alſo ſeem to be good people; but there is a third ſort that travel about the country and beg, or rather oblige every body to give; for when they ſound their horn, repreſented at Z. in the fifty-ſeventh plate, they muſt be regarded, ſomething muſt be given them, and it is ſaid they are very bad men; the two former, and I believe theſe alſo, wear an octagonal badge of white alabaſter with a greeniſh caſt, before on their girdles, repreſented with the horn at a. and they wear a high ſtiff cap at O. in the fifty-eighth plate, without any thing round it. The Turcomen wear the ſame, a little more pointed, but with a white ſaſh about it. In Egypt there are few, except thoſe that live in convents, and of them only one houſe near Cairo.

Policy. Having mention'd the refined policy or rather cunning of the governing part of the Egyptians, I ſhall give ſome inſtances of it: It is chiefly employ'd in bringing about their ends of deſtroying one another, when they are divided into parties; for as there are more factions in Egypt than in other parts of Turkey, ſo there are more inſtances of it here. The manner in which they paſs their time, without reading or much buſineſs, without any curioſity

curioſity but what relates to their affairs, is the great reaſon of it; for they think much, and their thoughts are always employ'd about their particular intereſts. The Paſhas commonly join with that party under-hand which they judge is moſt likely to get the better, unleſs when they ſet themſelves to deſtroy the ſtrongeſt party, which they think may endanger the Grand Signor's government in Egypt. I ſhall mention ſome particulars, without inſerting the ſeveral names, which would be of very little import to the reader in this place. Not many years ago, a Paſha being deſirous to take off a Bey, and apprehending that he would refuſe the coffee brought to him, directed the ſlave that was to bring the coffee, at the ſame time as another was to bring the coffee to the Paſha, to make a falſe ſtep and let fall the coffee of the Bey, who following the directions he had received, the Paſha deſired the Bey to take his coffee, which being a particular honour, the Bey could not refuſe it; and drank the coffee without ſuſpicion, which had poiſon purpoſely put into it.

About ſeven or eight years ago, a deſign was form'd by the weaker party to deſtroy their enemies, who had raiſed themſelves to a moſt exorbitant degree of power: The ſcheme had been long laid, and above forty perſons in the ſecret, many of whom were ſlaves; but an opportunity was wanted, as they could not get the perſons all together, againſt whom it was deſign'd. At length the day came, when all the great perſons were together, and the ſlaves bringing in the coffee or ſhirbet all at the ſame time, according to the uſual cuſtom, whilſt they were drinking it, each ſlave drew out his weapon and ſtabb'd his man; ſome few of them indeed, mark'd out for deſtruction, got off wounded, without being kill'd. They took off likewiſe a head of a party by another ſtratagem: It was known that this Bey was very deſirous to have one of his enemies taken; the plot was therefore laid that they ſhould bring in a man before the Bey, ſo diſguiſed, that he ſhould not diſtinguiſh who he was, crying out, that all his enemies might be as that man, taking care to have the Bey inſtructed whom they were bringing to him. They had the policy as they paſs'd, to draw out the bolt of their particular ſort of locks, repreſented at f. and d. in the fifty-ſeventh plate, in ſuch manner as that no body might be able to ſhut the doors and lock them, either after they had done their buſineſs, or in caſe of any miſcarriage. The perſon was brought in with his hands behind him, as if tied, and a napkin put over his head, as malefactors commonly have, and by a perſon dreſſed like the patroling officer who takes up ſuch people: When he was brought into the room, the Bey aſked which was the fellow, when the pretended priſoner preſented a piſtol in each hand, ſaying here he is, and ſhot the Bey dead, who was ſitting on the ſopha in the corner of the room, as the great men uſually place themſelves.

When I was in Egypt a Paſha was named, who had often conducted the caravan from Damaſcus to Mecca; and having there contracted a friendſhip with a Bey of Egypt, who had the care of the caravan from Grand Cairo; it was ſaid, that he had deſired the Bey, in caſe he ſhould ever be appointed Paſha of Egypt, to endeavour to uſe all the means he could to prevent his coming, it being a Paſhalic, though of much honour, yet of great expence and little profit. It is ſaid, when the Grand Signor's order was read in the Divan, appointing this perſon Paſha, this Bey, his friend, had contrived that they ſhould ask who this Paſha was, if it was ſuch a one,

one, a man of no family, a country man, a Filaw, and that they would not have ſuch a perſon come as their Paſha. Whether this report was falſe, or whether the ſtratagem did not ſucceed, I cannot ſay, for this Paſha came ſoon after, and was depoſed on this occaſion: The Bey he had contracted a friendſhip with, was of the faction that had been almoſt deſtroy'd; and there was reaſon to think that the Paſha was in the ſecret of a deſign to cut off the great men that were uppermoſt, who were to be aſſaſſinated going to the Divan. To the firſt great man that came, the perſons employed offer'd a petition as he went along the ſtreet on horſeback, and continued holding and kiſſing his hand whilſt he was reading it, preſſing not to be refuſed, who taking more than ordinary notice of their earneſtneſs, going to withdraw his hand, they dragged him off his horſe and murder'd him. The party that was to have been deſtroy'd drew up ſome writing relating to this affair, and carried it to the Paſha to ſign it; they look'd upon his refuſal as a proof that he was at the bottom of it; it is ſaid alſo that his Caia betray'd him, and therefore they immediately depoſed him.

I ſhall mention only one inſtance more of their policy, of a private nature. A Mahometan of Cairo, deſired to borrow a conſiderable ſum of money of a merchant, who refuſing to lend it, he prevail'd with his friend, a Chous (a ſort of meſſengers, as already obſerved, who are ſent about affairs, and whoſe character is eſteemed very ſacred) to go to the houſe of the merchant, who coming to the Chous to kiſs his hand, the Chous took occaſion to ſhake off his own large cap as he was coming in, and immediately pretended that the merchant had beat it off; upon which he thought proper, not only to advance the money, but to give a much greater ſum to compromiſe the affair.

CHAP. V.

Of the Education, Cuſtoms, Dreſs, and modern Architecture of EGYPT; and of the Caravan to MECCA.

The Egyptians, their Education.

THE education in Egypt is ſeldom more than to read and write, which the Coptis generally learn, and their manner of keeping accounts; but the Arabs and native Mahometans very rarely can read, except thoſe that have been bred up to the law, or ſome employ. The beſt education is among the ſlaves, who underſtand Arabic and Turkiſh, and often write both, and go through their exerciſes conſtantly; to ride, ſhoot, and throw the dart well, being eſteemed great accompliſhments.

Notion of Predeſtination.

The belief of predeſtination is very ſtongly rooted in them, eſpecially in thoſe who are properly Turks, which often inſpires them with very great courage, and quiets them in an extraordinary manner, when they are thrown from the heighth of power into the moſt miſerable condition, in which circumſtances they ſay, it is the will of God, and bleſs God; and indeed they behave rather better in adverſity than proſperity; though when they are in high ſtations, they carry themſelves with much becoming gravity; and when they do a favour, it is with a very gracious countenance; but the

the love of money is ſo rooted in them, that nothing is to be done without bribery; and it is an affront to come into the preſence of a great man, where a favour is to be asked, without a preſent, or having it ſignified to him that ſomething is deſign'd. The ſame notion of predeſtination makes them uſe no precautions againſt the plague; but they even go and help to bury the bodies of thoſe that die of it, which is reckon'd a very great charity, tho' it is ſaid there is no infection in a dead body. Avarice.

They think the greateſt villainies are expiated, when once they waſh their hands and feet. This is their preparation to go to prayers, which all the polite people conſtantly do; for the outward appearance of religion is in faſhion among them, and it is look'd on as genteel to ſay their prayers in any place at the uſual hours. Their prayers are very ſhort, and repeated five times a day; but they may perform all theſe devotions at one time. They always pray on a carpet or cloth, to avoid touching any thing that is unclean. They pray in the moſt publick places wherever they are; and when they are in a viſit, will call for water to waſh their hands and feet, and ſo perform their devotions. The Arabs that live in tents are ſeldom ſeen to pray. Devotion.

Reſignation to the will of God, and perhaps no great affection for their relations, is the cauſe that they lament very little for them, and ſoon forget the loſs of them, unleſs it be of their children; for they are very fond to have children, and are affectionate towards them. Thoſe who are properly Turks here commonly marry ſlaves of Circaſſia, Georgia, and other countries, who exceed the natives of the country in beauty. Their words paſs for nothing, either in relations, promiſes, or profeſſions of friendſhip. The uſe of Laudanum, ſo much in vogue formerly, is ſucceeded by drinking chiefly ſtrong waters, which they take plentifully at their meals; tho' a great many will not drink, but they uſe heating things to chear them. The perſons who drink are chiefly the ſoldiery and great men; but it would be reckon'd ſcandalous in people of buſineſs. The Arabs indeed do not drink, or very rarely; and the common people pound the leaves of green hemp, make a ball of it, and ſwallow it down, to make them chearful. And a compoſition is made of the buds of hemp, before they flower, which has the ſame intoxicating quality as Laudanum, and is call'd Aphioum, or Opium, which ſignifies any thing that ſtupifies or intoxicates. A vice the Turks are remarkable for, is not practiſed among the Arabs, or true Egyptians. Manners and cuſtoms.

They have a great notion of the magic art, have books about it, and think there is much virtue in taliſmans and charms; but particularly are ſtrongly poſſeſſed with an opinion of the evil eye. And when a child is commended, except you give it ſome bleſſing, if they are not very well aſſured of your good will, they uſe charms againſt the evil eye; and particularly when they think any ill ſucceſs attends them on account of an evil eye, they throw ſalt into the fire.

The meaneſt Mahometan thinks himſelf above any Chriſtian; and where there is no dependency, they put themſelves on a rank with them, and ſeldom preſerve any tolerable good manners, eſpecially the Turks. The Arabs and people of the country are civil enough, and ſhew it in their way, by coming and ſitting about you; tho' they are troubleſome, by being too obſerving, curious, and inquiſitive. The Turks alſo will be very civil, either to get preſents, or to find out your deſigns and inclinations, in which they are very artful; but where there is any dependency among one another,

they obſerve a great decorum, all riſing up when a ſuperior comes in. And in a regular meeting in the military Divans, as I have been told, the inferior takes up the Papouches of the ſuperior, and ſets them by him, and after receives the ſame regards from his inferior: And, as I have been inform'd, a ſuperior of great dignity holds the ſtirrup to a ſuperior that is ſtill greater, when he mounts; as a two-tail'd Vizier holds the ſtirrup to one that has three tails. The way of ſaluting as you approach, or paſs, is by ſtretching out the right hand, and bringing it to the breaſt, and a little inclining the head. The extraordinary ſalute is kiſſing the hand, and then putting it to the head. And when a viſit is paid to a ſuperior, his hand is kiſſed; and if he is very much ſuperior, they kiſs the hem of the garment. The Arab ſalutation is by joining hands, and often bowing the head to the ſide of the head of the perſon ſaluted, aſking him how he does, if he is well, and bidding him peace ſeveral times. But a Mahometan will not ſay peace to a Chriſtian, which is the uſual ſalute one towards another. When they take any thing either from the hands of a ſuperior, or that is ſent from a ſuperior, they kiſs it, and, as the higheſt reſpect, put it to their foreheads; and if you demand any thing that relates to a ſervice or protection of you, when they promiſe it, they put their hands up to their turbants, as much as to ſay, Be it on their heads; which they alſo ſometimes ſay; for nothing can be imagined finer than the Arab manner of expreſſing civility or friendſhip; and if the news only is told of any one's death, they always ſay, May your head be ſafe. And on ſome particular occaſions, to a great man in times of confuſion, when any of his enemies are taken or dead, they compliment him by wiſhing that all his enemies may be as he is. Among the Coptis, in public company, a ſon does not ſit before his father, or any ſuperior relation, without being order'd to ſit more than once: And there is great reaſon why ſuperiors ſhould keep inferiors thus at a diſtance, and exact ſo much reſpect of them, eſpecially with regard to civil governors; as the people are of ſuch flaviſh minds, that they muſt be kept under; and if any liberty is given, they immediately aſſume too much.

Turkiſh manner of eating.

When the Turks eat, a little round or octagon ſtool, repreſented at A. in the fifty-ſeventh plate, is ſet on the ſopha, on a colour'd cloth laid on the ground: Round it they throw a long cloth, to be put in the laps of the gueſts; and with thoſe of condition, a napkin is given to every one when he waſhes, as they always do before they eat. This they likewiſe lay before them, and wipe with it when they waſh after dinner. On the ſtool they put a copper diſh tinned over, from three to ſix feet diameter, which is as a table; all their diſhes and veſſels being copper tinned over, inſide and out. Round this diſh they put bread, ſmall diſhes of pickles, ſalads, and the like; and then they bring two or three large diſhes, in two or three courſes, as repreſented at B. None but the common people eat beef, and the fleſh of the Buffalo, as they have a notion that 'tis not eaſy of digeſtion. It is ſaid in the hot Hamſeen ſeaſon in the month of April and May, they eat, for the moſt part, nothing but diſhes made of pulſe and herbs, and alſo fiſh, as being eaſier of digeſtion; the great heats taking away their appetite for all ſorts of meat. The Coptis, as well as the Turks, abſtain from ſwines fleſh. The moſt vulgar people make a ſort of beer of barley, without being malted; and they put ſomething in it to make it intoxicate, and

and call it Bouzy: They make it ferment; 'tis thick and ſour, and will not keep longer than three or four days. It appears from Herodotus, that the Egyptians uſed ſome ſort of beer in his time, which he calls wine made of barley *. If they do not drink wine, they ſeldom drink whilſt they are eating. They either ſit croſs-legged, or kneel, and make uſe only of the right hand, not uſing knives or forks, but tear the meat with the hand; and the maſter of the houſe often takes pieces in his hand, and throws them to the gueſts, that he would pay an extraordinary compliment to. Immediately after eating, coffee is brought. This is the Turkiſh manner; their diſhes conſiſting of Pilaw, ſoups, Dulma, which is any vegetable ſtuffed with forced meat; as cucumbers, onions, cawl leaves; ſtew'd diſhes, ſweet ragoos, pieces of meat cut ſmall and roaſted, and ſeveral other things. All is taken out and eaten by the inferior ſervants; not by the ſlaves, who have a dinner prepared for them of more ordinary diſhes, in another room. With the Arabs and people of the country, either a round ſkin is laid on the ground for a ſmall company, or large coarſe woollen cloths for a great number, ſpread all over the room, and about ten diſhes repeated ſix or ſeven times over, laid round at a great feaſt, and whole ſheep and lambs boil'd and roaſted in the middle. When one company has done, another ſits round, even to the meaneſt, till all is conſumed. And an Arab Prince will often dine in the ſtreet, before his door, and call to all that paſs, even beggars, in the uſual expreſſion, Biſimillah, that is, In the name of God; who come and ſit down, and when they have done, give their Hamdellilah, that is, God be praiſed. For the Arabs are great levellers, put every body on a footing with them; and it is by ſuch generoſity and hoſpitality that they maintain their intereſt; but the middling people among them, and the Coptis, live but poorly. I have often ſat down with them, only to bread, raw onions, and a ſeed pounded and put in oil, which they call Serich, produced by an herb call'd Simſim, into which they dip their bread, that is made as often as they eat, in very thin cakes, baked on an iron plate heated. They have a very good diſh for one who has a good appetite, which is theſe cakes broken all to pieces, and mix'd with a ſort of ſyrup made of the ſugar cane when it is green. This cane is a great deſert with them, by ſucking the ſweet juice out of it. They alſo eat a ſour milk turn'd with ſeeds. They have a diſh among the Moors call'd Cuſcaſow, which is made with flower temper'd with water, and rolled in the hands into ſmall pieces, and being put in a cullender, over a boiling pot ſtopped cloſe round, it is dreſſed with the ſteam, and then they put butter to it. They alſo ſometimes dreſs dates with butter. Their great meal is generally at night, taking a light collation in the morning of fried eggs, cheeſe, and, at great tables, olives and honey. And this is alſo uſual with the Turks, eſpecially if they go out to do buſineſs, or for diverſion, to ſtay abroad moſt part of the day, otherwiſe they dine rather before noon, and ſup early in the evening. They probably chuſe to eat early in the morning, before the heat takes away their appetite; and eat again ſoon in the evening, when it begins to be cool. When they have no company, they commonly go into the Harem, or womens apartments, at the time of eating, to a wife, in her ſeparate apartment, who either prepares

Arab manner.

* Οἶνῳ δ' ἐκ κριθέων πεποιημένῳ διαχρέωνται. Herodotus ii. c. 77.

the

the dinner, or inſpects and directs it, though they are great perſons, having their offices adjoining to their rooms. And a great man who has four wives, has five kitchens, one for each of them, managed by their ſlaves or ſervants; and one great one for public entertainments for the maſter, when he dines out of the Harem, and for the ſlaves and ſervants. At a Turkiſh viſit, a pipe is immediately brought, and coffee; and if it is a viſit of ceremony, ſweet-meats, with the coffee; and afterwards a ſherbet; and then, according to the dignity of the perſon, incenſe and roſe water to perfume, which is a genteel way of diſmiſſing the company. Friends who viſit, eſpecially women, ſtay a night or two, or more, carrying their beds with them, tho' in the ſame town; and coffee, or a ſweet water boil'd on cinnamon, are brought at leaſt once in an hour. And I have been told that it is a mark of great reſpect among them, often to change their garments during the viſit. If any one goes to the houſe of an Arab, or to his tent, bread is immediately made, and they ſerve ſour milk and cucumbers in it when in ſeaſon, fried eggs, and oil to dip the bread in, a ſalt cheeſe like curds, and ſuch like. They do not take it well if you do not ſtay and eat, and think it ſuch a favour to come to their houſes, and put yourſelf, as it were, under their protection, that where there have been any enmities, if one goes to the other's houſe and eats with him, all is forgot. And I have ſeen them ſometimes ſhew reſentment by refuſing to take coffee, or any thing offer'd; like the janizaries, who when they mutiny, will not eat the Grand Signor's Pilaw; but if preſſed to eat, and they comply, it is a ſign the reſentment is paſt. They generally riſe early, at break of day, and often go at that time to the Moſques, the common people at leaſt; thence they reſort to the coffee-houſes, and having taken their collations, go pretty late to their ſhops, and ſhut them about four in the afternoon. The great people either viſit or are viſited. In Cairo, on ſundays, tueſdays, and thurſdays, they go to the Paſha's Divan; and theſe are the general days of buſineſs. Fridays they ſtay at home, and go to their Moſques at noon; and though, with them, it is their day of devotion, yet they never abſtain from their buſineſs. The three other days of the week they call Beniſh days, from the garment of that name, which is not a habit of ceremony. They then go out early in the morning with their ſlaves, to public places out of town, commonly call'd Meidans, or Places, where they have a ſort of open ſummer-houſes, and ſee their ſlaves ride, ſhoot, and throw the dart, and regale themſelves with their pipe and coffee. Few of them, except thoſe of the law or church, ever read in books, but have generally company with them; and as they have time to think much, that is one very great cauſe of their refined policy, in many reſpects. When they are at home, they ſtay from twelve to four in the womens apartment, and from the time they go to ſupper, till the next morning; and when they are there, it muſt be buſineſs of very extraordinary importance, if they are call'd out, eſpecially if they are great men. It is the cuſtom in moſt parts of Turkey, if not every where, for the men to eat by themſelves, even in the womens apartments; the wife having her proviſions ſerved, perhaps at the ſame time, in another room. The month of faſting of the Mahometans, call'd Rameſan, as I have already obſerved, is very ſevere; and when it happens in the ſummer, it is very hard on the labourers, who cannot drink, being only allow'd to waſh their mouths. As this month,

in

in thirty-three years is in all ſeaſons of the year. The Turkiſh month being lunar, they begin it the day they can ſee the moon; whereas the Jews begin it the day the moon makes, which is a day before the Turks. The Coptick month is thirty days, and every year they have five intercalary days, and every fourth year ſix; their Æra begins three hundred and two years after Chriſt, from the martyrdom of the ſaints in Egypt, under Diocletian. One of the greateſt refreſhments among the Turks, as I have obſerved before, is going to the bagnios; in the firſt large room, generally covered with a cupola, they undreſs, and putting on thoſe wooden pattins, which they uſe alſo in their houſes, and are repreſented at †. in the fifty-eighth plate, they go into the hot room, where they are waſh'd and rubb'd with bruſhes and hair cloths; they rub the feet with a ſort of grater, made of earthen ware, ſomething reſembling the body of a bird, which may be ſeen at F. in the fifty-ſeventh plate, they then make all the joints ſnap, even the very neck, and all down the back, which they think makes the joints ſupple; after this they are ſhaved, and go into the bath; from this place they return by a room not ſo hot, where they ſtay a while; and from thence go into the great room, repoſe on a bed, ſmoke their pipe, take their coffee, and dreſs. The eaſterns love their eaſe very much; ſome of them will ſit all day long in their coffee-houſes, and conſiderable perſons will go and ſit in the ſhops of the great merchants for two or three hours, and take thoſe refreſhments of tobacco and coffee they ſo much delight in. When they travel, they always walk their horſes, ſet out pretty early, and often repoſe in the way, for a quarter of an hour, ſmoak and take coffee, eſpecially when it is hot, when they ſtop frequently in the ſhade; thoſe who do not travel in great ſtate, have a leathern bottle of water, repreſented at Q. in the fifty-ſeventh plate, hanging to their own ſaddle, or their ſervant's, to drink whenever they are thirſty; the great men have a horſe or camel loaded with ſkins of water; but if they go ſhort journeys, they have ſuch large ones as are repreſented at a. in the fifty-eighth plate, in which they carry water from the river in Cairo, and from the ciſterns in Alexandria; or if they go long journeys, they have ſuch as are repreſented at c. which they uſe in the journey to Mecca; and very great people have a ſervant that carries ſuch a vaſe of water, as is ſeen at D. in the fifty-ſeventh plate, in a baſket made of a ſort of net work, as at E. to be always ready whenever the water is wanted. By night they rarely make uſe of tents, but lie in the open air, having large lanthorns, made like a pocket paper lanthorn, the bottom and top being of copper, tinned over, and inſtead of paper they are made with linen, which is extended by hoops of wire, ſo that when it is put together, it ſerves as a candleſtick, as at V. and they have a contrivance to hang it up abroad, by means of three ſtaves, in the manner that large ſcales are hung, in order to weigh, as repreſented at T. They commonly lie only on carpets. All their kitchen utenſils they carry with them, which in the train of a great man load two or three camels; but the Arabs put ſuch a veſſel as is repreſented at k. into the basket i. made of palm leaves, and within it they put ſmaller veſſels, and ſeveral other utenſils, and carry them with great conveniency tied to their camels. All their veſſels for dreſſing are in that manner, ſo that the top often ſerves them for a diſh; and all theſe things are of copper, tinned over inſide and out; theſe and the wooden bowl, which ſerves as a large diſh, and in which they

Calculation of Time.

Bathing.

Manner of travelling.

make their bread, are all the kitchen furniture of an Arab, even where he is ſettled. The round leathern cover laid on the ground, is ſhewn at C. it has rings round it, by which it is drawn together, with a chain that has a hook to it, to hang it by, either to the ſide of the camel or in the houſe, this draws it together, and ſometimes they carry in it the meal made into dough; in this manner they bring it full of bread, and when the repaſt is over, carry it away at once, with all that is left, in the ſame manner. It is repreſented here as the larger ſort are made, only with a leathern thong round the rings. They leaven their bread by putting in a piece of the laſt dough they made, which they always lay by, and becoming ſour, it cauſes a fermentation in it, and makes the bread light. The other things repreſented in the fifty-ſeventh plate may be ſeen below [b].

Caravan to Mecca.

When the caravans go to Mecca, ſome women of condition ride in tarta-

[b] X. A collar of ſilver wire, worn by the youths in Syria, about their necks, which are bare.

l. Turkiſh beads; thoſe who pretend extraordinary religion uſe ſuch as are larger, and have a greater number of beads, eſpecially mad people and fools.

W. The muſical inſtrument called Nakous, made like two plates of braſs; they are of different ſizes, from two inches to a foot diameter; holding them by the ſtrings, they beat them together, as to beat the time, and probably that might be the original of them: They are uſed both in the Coptic churches, and alſo in the Mahometan proceſſions.

b. The long Turkiſh pipe, the tube being of wood or reed, the bowl of earthen ware; for travelling they have them made in two or three joints, to put into a bag; they cover the tube ſometimes with cloth, and dip it in water to make it ſmoak cool.

c. A Turkiſh letter put into a ſattin bag, to be ſent to a great man, with a paper tied to it directed and ſealed, and an ivory button tied on the wax. As the Turks rarely write, the name is writ for them, and on the backſide of it they make the impreſſion of their name with their ſeal, generally of cornelian, which they wear on their finger, and it is blacked when there is occaſion to ſeal with it.

d. and f. Are an Egyptian wooden lock: It is nailed on to the door poſt, and has in it certain holes at g. d. is faſtened to the door, and at e. are wires, ſo placed in holes correſponding to the holes in f. as that falling down they go into the holes at g. and the door is locked; there is a hole for the key h. to go into it, which having wires fixed to it, ſo as to go into the holes at g. they thruſt up the wires at e. and the door is unlock'd and may be opened.

q. A vaſe made of ſkin or bladder, with which they pour oil into their lamps.

r. An inſtrument of defence they have in their villages.

z. A vaſe made of leather, round a wooden frame with a ſtopper of wood x. over which they tie the leather; in theſe they bring the balſam from Mecca, and when they travel, they carry in them the butter called Mantecu, which being oiled over the fire, and ſalted, is kept in theſe vaſes, but is very diſagreeable.

Q. A bottle of leather, which they hang on the ſide of their camels, or is carried by the ſervant, to drink out of when they travel; they are of a workmanſhip they much excel in at Conſtantinople, and are often adorned with flowers, made with a ſort of very fine braſs wire; they take out the large ſtopper to put in the water, at the top of which there is a ſmall hole with a peg to it, out of which they drink.

P. Is a copper tinn'd veſſel, they uſe for water to waſh the hands, held over a large diſh.

N. is of earthen ware, and ſerves for the ſame uſe among the poor people; and both of them for a more private uſe.

R. Is the China vaſe, to ſprinkle roſe water on the gueſts at their departure, having a ſilver top, with holes made through it.

S. Is the incenſe pot, with which they incenſe the company, being ſometimes of a ware like that of Delft, ſome have them of braſs; I have ſeen them among the Chriſtians of ſilver, of very fine workmanſhip.

O. Is a caſe to put their coffee diſhes in when they travel.

L. Is an inkhorn, which the writers and tradeſmen ſtick into their girdle, and is very convenient, the top ſhutting down; at the end it opens, and pens and a penknife M. are put into it.

I. A vaſe of Cairo, called a Burdack, out of which they commonly drink; a ſtrainer is made in it to hinder any thing from falling into the water; they are made of a ſalt earth that cools the water, and being ſet out in the air to the north, the water always drinks cool. They are porous, and the water in about two days, or leſs, would paſs through them.

K. Is a coffee pot of copper, tinned over.

G. Is the pointed knife and ſheath they ſtick in their girdle; the ſheaths are commonly of ſome metal lined with wood, ſome are made very fine of ſilver gilt.

F. Is made of leather, with a rim round in the middle, it is placed on the ſophas under the pipe, to prevent the burning of the carpet.

H. is the unleavened bread of the Coptis, for the euchariſt, made in a mould, with a Coptic inſcription round it.

vans

EGYPTIAN VTENSILS

EGYPTIAN GARMENTS, LITTER, &c.

vans or litters carried by camels, as repreſented in the fifty-eighth plate, the labour of the camel that goes behind being very great, as his head is under the litter. Some go in a ſmaller ſort, on the back of one camel, as may be ſeen at b. People of condition ride on a ſaddled camel, as it is repreſented at d. Inferior perſons ride on camels loaded with their carpets and bed, if they have any, and other neceſſaries; they commonly have a double crook e. in their hands, to direct the camel by touching his head, and alſo to recover their bridle, if it happens to drop, and to ſtrike the beaſt to make him go on. The moſt extraordinary way of conveyance is a ſort of round basket on each ſide of the camel, with a cover made at top, as may be ſeen at f. there is a cover over the lower part, which holds all their neceſſaries, and the perſon ſits croſs-legged on it. They have alſo in the ſame manner, ſomething like the body of an uncovered chaiſe or chair, which is more convenient, as they can ſit and extend their legs, if there is only one in it; for I think two can ſit in theſe on each ſide. The pilgrims to Mecca commonly go in a ſort of black cloak, with a coul; the people of Barbary wear them white: It is faſtened about the neck with a long loop, and the cloak commonly hangs behind. Having mentioned the caravan to Mecca, I ſhall give ſome account of it. There is a tradition, that there was a great pilgrimage to thoſe parts (before the eſtabliſhment of the Mahometan religion) to Abraham's tomb, as they call it, and the place where they ſay he offered up his ſon Iſaac; but the Jews ſay that it is the place to which Abraham came to ſee Iſhmael. The great ceremonies of the pilgrims now conſiſt in carrying the coverings of the moſques, and of the tombs of Abraham and Mahomet, moſt of which are a ſort of black damask, richly embroidered with gold; every thing relating to it being manufactured by people employed entirely about it in the caſtle of Cairo. The firſt proceſſion is the carrying of theſe things from the caſtle to the moſque Haſſanine, on the third day after the feaſt of Biram, which ſucceeds their great faſt; all the Sheiks of the moſques, and the ſeveral companies of different trades go to the caſtle in proceſſion with their colours. The ſtandards of Mecca were firſt brought rolled up; then the people carried along part of the hangings of the houſe of Mecca, folded together; and ſo ſeveral pieces of it, about half a quarter of an hour one after another; the people crowded to touch them, kiſſing their hands, and putting them to their heads: Some carried nothing but the fine ropes that were to tie them up. Several ſocieties came with ſtandards diſplay'd, ſome of them with muſic, others dancing; ſome either mad, or ſeemingly in a ſort of religious extaſy, throwing about their heads and hands; ſome naked to their drawers, others panting moſt violently, as people out of breath; then came the covering of the tomb of Mahomet called Mahmel, made in the ſhape of a pyramid, with a ſquare baſe, and richly embroider'd with gold, on a ground of green and red; a view of the houſe of Mecca was embroidered on it, with a portico round it; it was carried on a camel that was all over painted yellow, with the powder they call Henna; and it is ſaid they are camels bred on purpoſe for this buſineſs, and never employed about any thing elſe, being eſteem'd ſacred; and I have been told, that in their religious madneſs they take off the froth that comes from the camel's mouth. The beaſt is covered almoſt all over with rich brocades and embroideries; it was follow'd by three others adorn'd

adorn'd in the ſame manner, and ſix more not altogether ſo fine, all mounted by boys. Soon after came the cover of Abraham's tomb, like a cheſt; this was alſo embroidered with gold, and it is ſaid that it is by ſome means ſuſpended in the air over the place, where they ſay Abraham offered his ſacrifice. Then follow'd the body of the Chaouſes, and a great officer of the Paſhas, and after him the ſuperintendant of the wardrobe (Nadir-il-Kiſve) who has the care of all the work, and of the eſtate which the Califs of Egypt appropriated for the expence of it; the trappings of his horſe were very fine, the houſing being of a flower'd tiſſue. After him came the janizaries, and ſome officers of the Paſha, and laſt of all, the very rich covering of the door of the houſe of Mecca, called Burca, it is ten feet long and five wide, on which are ſeveral figures and Arabic letters, moſt richly embroider'd in gold, on a ground of red and green, being often made to ſtop that the people might touch it.

But the grand proceſſion is that of the caravan going out to Mecca. The order of this proceſſion may be ſeen in the laſt book, as well as I could take an account of it when it paſſed. All the camels in this proceſſion were painted yellow, and had ſome ornaments on them, eſpecially the firſt of every company had on its head and noſe a fine plume of red oſtrich feathers, and a ſmall flag on each ſide, the ſtaff of which is crowned likewiſe with oſtrich feathers, and the trappings adorn'd with ſhells; the ſecond and third had a bell on each ſide about a foot long, and all of them ſome ornaments. Under the ſaddle of each of them was a coarſe carpet to cover them by night. As ſoon as they are out of town, they go without any order to Sibil-allam, three or four miles off, where they encamp for three days; afterwards they encamp at the lake; the Emir Hadge not returning to town. The encampment at the lake is very fine, all the great men pitching their tents and ſtaying there, and paſſing the time in feaſting, the whole city pouring out to ſee this extraordinary ſight, and to join in keeping the feſtival; in the evenings they have bonfires and fireworks. It is ſaid forty thouſand people go in this caravan; they begin their journey in a week after the proceſſion. There is a ſtory among the people, that thoſe of Barbary are obliged to be a day behind the others when they arrive at Mecca, and to leave it a day before them, on account of a prophecy they talk of, that thoſe people ſhall one time or other take the country of Mecca. A great trade is carried on by the caravan, as they always return laden with the rich goods of Perſia and India, brought to Geda on the Red ſea near Mecca. Another caravan ſets out from Damaſcus, and, if I miſtake not, carries the ſame preſents; and the old hangings, which I think belong to the Emir Hadge, are cut in pieces, and given about among the great people, as the moſt ſacred relick. It is looked upon almoſt as an indiſpenſable duty to go once to Mecca; and thoſe that cannot go, it is ſaid, think they merit by bearing the charges of another perſon to go in their places. There are many that make this journey often, but there is an obſervation, that the people are rather worſe after making this pilgrimage than they were before; and there is a ſaying, "If a man has been once at Mecca, take "care of him; if he has been twice there, have nothing to do with "him; and if he has been three times at Mecca, remove out of his "neighbourhood;" but this is not to be thought an obſervation of the Mahometans

metans, but is only remark'd by the Chriſtians and Jews. The journey to Mecca and back again, takes them up a hundred days. The caravan of Damaſcus ſets out on the ſame day, and on the twenty-ſeventh day they meet at Bedder. They ſtay three days at Mecca, and then go to Mount Arrafat, about ſix hours from Mecca; where they pay their devotions, on account of the hiſtory they have of Abraham. They ſtay there two days, then they go two hours and a half to Munna, where they ſtay three days, and keep the feaſt of Corban Biram, or The feaſt of the ſacrifice: They then return to Mecca, the place of Mahomet's nativity. The regular time to ſtay there is twelve days; but if the merchants cannot finiſh their buſineſs, by making a preſent to the Emir Hadge, they may obtain leave to ſtay two or three days longer; and may gain that time by not tarrying ſo long as they would do otherwiſe at ſome places on their return. From Mecca they return ſix days journey to Bedder, from which place they go in three days to Medina, to the ſepulchre of Mahomet; where the firſt Califs reſided, until they went to Damaſcus. There they ſtay three days, and return by another road to Yembo, and ſo back to Cairo. The account of their rout may be ſeen in the laſt book, which I had from the mouth of one who had been fourteen times at Mecca.

Egyptian dreſs.

The moſt ſimple dreſs in Egypt, reſembles probably the primitive manner of clothing; for it is only a long ſhirt A. in the fifty-eighth plate, which has wide ſleeves. It is commonly tied about the middle; and many children in the country go naked all the year round, as moſt of them do in the ſummer. The common people wear over this a brown woollen ſhirt, and thoſe of better condition have a long cloth coat over it, and then a long blue ſhirt; and the dreſs of ceremony over this, inſtead of blue, is a white ſhirt, which they put on upon feſtival days, and to pay great viſits in upper Egypt; but in the lower parts they uſe a ſhirt or garment made like it, of black woollen, which is ſometimes by the more genteel left open before, and then is properly what they call a Ferijee; and ſome of the firſt condition have them of cloth, and furred, the Arabs and natives wearing their cloaths with large ſleeves, like the dreſs of ceremony of the Turks, call'd the Ferijee, made like a night-gown; the other dreſs of the Turks being with ſtreight ſleeves. Moſt of them wear under all a pair of linen drawers B. and when their veſts are open before, after the Turkiſh manner, it is an odd ſight to ſee the ſhirt hang down, which they do not put into the drawers, according to the Turkiſh cuſtom with the men, tho' not with the ladies; for the dreſs of the men in Turkey, is more modeſt than of the women, whereas in Europe it is rather the contrary.

This ſort of dreſs ſeems to be ſomething like that of the antient Egyptians, who were clothed with linen, wearing a woollen garment over it; and when they perform'd any religious offices, they were always clothed in linen, looking on it as a ſort of profanation to wear woollen at ſuch ſolemnities[a]. And poſſibly the cuſtom of putting on the white garment in upper Egypt, when they go to their moſques, or whenever they would appear in a dreſs of ceremony, might give riſe to the uſe of the ſurplice. The moſt ſimple Turkiſh dreſs is ſuch drawers, over which the better ſort

[a] Ἐνδεδύκασι δὲ κιθῶνας λινέους, περὶ τὰ σκέλεα ἱεροὶ ἐσφίξεται ἑρίνεα, οὐδὲ συγκαταθάπτεται σφι' ὦ θυσανωτοὺς, ὃς καλέουσι καλασίρις· ἐπὶ τούτοισι δὲ εἰρίνεα γὰρ ὅσιον. Herodotus l. ii. c. 81.
εἵματα λόβια ἐπαναβλήδην φορέουσι· ὦ μέντοι ἐς γε τὰ

wear a pair of red cloth drawers, C. down to the ankles; to which are ſewed ſtockings of yellow leather, which come no higher than the ankle, and under them they wear ſocks of yellow leather E. but the Chriſtians of the country wear red leather, at leaſt their Papouches or ſlippers G. and the Jews wear blue; but the leather ſewed on is not wore by the common people, but only the ſocks, and ſo their legs appear bare up to the drawers. The Arabs and Egyptians wear ſhoes of red leather, like a ſlipper, with hind quarters, H. and the janizaries wear them of the ſame colour, and very little different. The Turks and Chriſtians in the city, within doors, out of frugality, wear a wooden ſort of patten F. ſomething like the wooden ſandal of the monks, ſome of which are made very fine; and it is to be obſerved that the dreſs of the feet and of the head, very much diſtinguiſh perſons in theſe countries; and they are fined if they go contrary to the cuſtom. Frank Chriſtians only have the liberty of wearing, as the Turks, yellow Papouches; and they, in many parts, wear a yellow ſlipper, I. The Turks wear ſuch boots as are repreſented at K. having iron plates under the heel, as they often wear their Papouches. The Turkiſh garments are firſt a ſort of ſhort garment L. without ſleeves, of dimity or linen; it is often not open before, but tied on the ſide; over it is a ſhort veſt with ſleeves, M. over that is a long garment of the ſame kind. Theſe two laſt are either of died linen, or ſtriped ſtuffs of linen or cotton, or of ſtriped or plain ſilks and ſattins; and in ſummer they wear the long garment and the drawers of the fineſt white callicoes. Over this is a cloſe-ſleeved garment, like the Greek gown, which is call'd a Beniſh, and is the common dreſs; and over that is the Ferijee mention'd, which is the dreſs of ceremony. They have another ſort cut differently in the ſleeve, which is not ſo high a dreſs *. Theſe two laſt garments are either of cloth, mohair, or ſilk, according to the ſeaſon; the latter indeed is never of ſilk, nor is the Beniſh ever wore here of ſilk, tho' it is in Syria. A girdle or ſaſh of ſilk, mohair, or woollen, goes round all but the two outer garments, into which they ſtick a knife in its ſheath. The people of Egypt wear a blue cloth about their necks, and with it cover their heads againſt the cold and ſun, and ſome of them are very large. It is almoſt a general cuſtom among the Arabs and Mahometan natives of the country, to wear a large blanket, either white or brown, and in ſummer a blue and white cotton ſheet, which the Chriſtians conſtantly uſe in the country; putting one corner before over the left ſhoulder, they bring it behind, and under the right arm, and ſo over their bodies, throwing it behind over the left ſhoulder, and ſo the right arm is left bare for action. When it is hot, and they are on horſeback, they let it fall down on the ſaddle round them; and about Faiume I particularly obſerved, that young people eſpecially, and the poorer ſort, had nothing on whatſoever but this blanket; and it is probable the young man was clothed in this manner, who follow'd our Saviour when he was taken, having a linen cloth caſt about his naked body; and when the young men laid hold on him, he left the linen cloth and fled from them naked †. The head-dreſs is either that high ſtiff cap at N. with a long piece of white muſlin wound round it, all together call'd The turbant, by Europeans. The Derviſhes wear ſuch a one as is at O. without any thing round it, and the Turcomen ſuch a long one more pointed, both made of a ſort of coarſe

* This is call'd a Kerikee. † Joſeph's garment might alſo be of this kind.

coarſe felt. P. is the cloth cap of the Boſtangees. Inferior people, inſtead of the turbant, wear a red woollen cap a. which comes cloſe to the head. This is wore by the Arabs, and native Egyptians, except merchants, and great ſtewards of Arab Princes, and Copti prieſts, who wear the other. Under this they wear a little white linen ſkull-cap. I was told at Damaſcus, that one whoſe family has not wore the high turbant, and the leathern ſtocking ſewed to the drawer, cannot begin to wear them there, unleſs by virtue of ſome office or employ; but the ſaſh wound round the head, is the great diſtinction. None but the relations of Mahomet can wear green. The white is proper to Mahometans; but in Syria, where there are villages of Chriſtians, as on Mount Libanon, they wear white; and any one may wear white, if they put a colour'd ſtring, to diſtinguiſh themſelves, as the Samaritans do, and the Jews of Saphet in Syria, who have red and blue ſtrings ſew'd acroſs the ſaſh; but this is not much uſed. The Chriſtians and Jews in all theſe parts, wear either blue, or blue and white ſtriped. The Franks in Cairo did wear white, and then they wore Carpacks, or red caps turn'd up with furr, as repreſented at b. as ſome do now, but it is the proper dreſs of the interpreters. The others generally wear the red cap, and the red muſlin tied round; in all other parts they wear a hat and wig, as the Engliſh conſul does when he goes out in public. The French conſul, and ſome of his officers go in the Frank habit; and ſo have the Engliſh conſuls formerly, as they do at Aleppo. And Cairo is the only place I have heard of in Turkey, where none but the conſuls ordinarily ride on horſes. The common people in the country either wear no ſaſh round the cap, or one of coarſe white cotton, or of yellow or red woollen ſtuff.

Dreſs of the women.

The dreſs of the women, according to the manner of Conſtantinople, is not much unlike that of the men, only moſt of their under garments are of ſilk, as well as their drawers; and all but the outer veſt are ſhorter than the mens, and their ſleeves are made to hang down, a ſort of gauze ſhirt coming down near to the ground under all. Their heads are dreſſed with an embroider'd handkerchief, and the hair platted round, having on a white woollen ſkull-cap. The ordinary women wear a large linen or cotton blue garment, like a ſurplice; and before their faces hangs a ſort of a bib, which is join'd to their head-dreſs by a tape over the noſe; the ſpace between being only for the eyes; which looks very odd. The others who wear this garment of ſilk, have a large black veil that comes all over, and ſomething of gauze that covers the face. It being reckon'd a great indecency to ſhew the whole face, they generally cover the mouth, and one eye, if they do not cover the whole. The different dreſſes of men and women, moſt peculiar to Egypt, may be ſeen in the fifty-ninth plate, and an explanation of them below †. The common women, eſpecially the blacks,

† The Copti repreſents one of their writers, with his account book in his hand. The Bey's dreſs, with that particular cap, is that which he wears only in great ceremony. The natural is copied from one who actually was attired in that manner. The man always leads the lady's aſs, and if ſhe has a ſervant, he goes on one ſide; but the aſs driver follows the men, goads on the beaſt, and when he is to turn, directs his head with the pole. But he ought to have been drawn before the Chous of the janizaries, beating the ground with his ſtick, to make way; for this great officer always goes on an aſs, for the greater ſpeed. The aſſes pace along very faſt; whereas 'tis contrary to the Turkiſh dignity to go, on a horſe, faſter than a foot pace in the ſtreets. This Chous's black dreſs is very particular, becauſe no other Mahometan men ever wear black; and his garment is tuck'd up before, which ſeems likewiſe to be deſign'd for greater convenience in diſpatching

blacks, wear rings in their noſes; into the rings they put a glaſs bead for ornament, as at Q. They wear on their ears large rings, three inches diameter, that come round the ear, and are not put into it; theſe are ornamented as at R. The rings they wear on their fingers are ſuch as are ſeen at V. which are ſometimes of lead, but the better ſort of women wear gold. Their bracelets T. are moſt commonly a work of wire: There are ſome of gold finely jointed; a more ordinary ſort are of plain iron or braſs. They wear alſo ſuch rings as at S. round their naked legs, moſt commonly made of braſs among the vulgar, who alſo wear about their necks the ornament W. Among the common people it is made of pewter; and in the caſe at the bottom they put a paper with ſomething writ on it out of the Alcoran, as a charm againſt ſickneſs and other evils. The other caſes ſeem to be deſign'd for the ſame purpoſe. People of middling condition, inſtead of theſe, have many ornaments of ſilver, and often pieces of money hung to them, and ſometimes antient coins they happen to meet with; and even in the country, whenever they go out to waſh at the river, or to fetch water, they put on all their attire, and appear in full dreſs. I have here added the ring X. which I ſaw at Alexandria; it is of gold, and ſeems to have been the ring of a patriarch of Alexandria. What is cut in the gold is repreſented at Z. in its juſt proportion, and larger on the other ſide. Women ride on aſſes in Cairo, with very ſhort ſtirrups, which it is a diſhonour for the men to uſe, when they mount theſe beaſts. They have a prophecy that Cairo will be taken by a woman on horſeback, which, as they ſay, makes them ſtrictly forbid women mounting on horſes. The time when the women go out, is moſtly on fridays, to the burial-places, to adorn with flowers and boughs the ſepulchres of their relations, to hang a lamp over them, and pour water on their graves; and they place water in vaſes near. When the women ride, they commonly wear a yellow ſort of a boot or ſtocking, being without a ſole; and ladies of diſtinction have many female ſlaves that follow them on aſſes, who do not wear thoſe large veils, but only a covering over the forehead and lower part of the face, leaving the eyes uncover'd between. Their cloſe garment has a cape that hangs down behind, and they make a much better figure than their miſtreſſes. The women alſo go out to the bagnios, which are reſerved for them at a certain time, every day: This is their rendezvous to talk with one another and hear news.

Decency. Women and harlots.

There are women who go barefaced about the ſtreets, dancing, ſinging, and playing on ſome inſtrument, as repreſented in the fifty-ninth plate. Theſe may not be ſuppoſed to be very virtuous; and yet they ſay they are ſo, in one reſpect, in which they might be moſt ſuſpected. There are notwithſtanding common women, who are in a manner licenſed, and pay a tribute on that account.

Other cuſtoms.

The vulgar women paint their lips, and the tip of the chin with blue, and thoſe of better condition paint their nails yel-

ing his affairs. He ſhould have been repreſented rather ſitting upright. The woman, with that odd ſort of cover on her face, is in the dreſs of the ordinary women of Egypt; and 'tis to be obſerved that 'tis genteel to turn in their toes. The other is an Arab woman ſpinning. The lady on horſeback has a ſort of cover over the upper part of her face, which is of black horſe-hair, that is extended by art, ſo as that they may have the pleaſure of ſeeing about them, without having their faces ſeen. It is to be obſerved that what the Copti has in his hand is a ſort of paſteboard, on which his accounts are ſtrung. Over them comes another paſteboard, and ſo they are tied together. They have paſteboards alſo painted over; they write on them, and wipe off the writing with a wet ſponge, being uſed as ſlates.

low,

DRESSES Particular to EGYPT.

low, and alſo their feet with a dye made of a ſeed call'd Hennah; and they colour their eye-lids with black lead, and ſo do many even of the men among the Turks, imagining it good for weak eyes.

Coffee-houſes are not reſorted to by the beſt company, but only by people of the middle rank: They have their muſic at certain hours of the day, in ſome of them, and in others a man tells ſome hiſtory, a ſort of Arabian tales, with a good grace; which is a method they have to bring company together. They often ſend to the ſhops for their proviſions to be brought to the coffee-houſes; and thoſe who have nothing to do, paſs whole days in them.

Both Turks and Egyptians are very frugal in their manner of living; the latter ſeldom eat meat, and the expence of the great men in their tables is but ſmall, conſidering the number of attendants they have, in which they are very extravagant. It is common for them to have fifty or ſixty ſlaves, and as great a number of other ſervants, beſides dependants. They are at great expences in clothing their ſlaves, and in keeping a great number of horſes, from fifty to two hundred. They are excellently well managed; do not ſeem to know their own ſtrength, always ſtanding with the hind and fore legs tied together; they feed them with graſs when in ſeaſon, and at other times with chopped ſtraw, and give them barley all the year. They lie on their dung, without ſtraw, and very often ſtand abroad, eſpecially in upper Egypt they keep them out in their courts all the year round: They walk finely, never trot, but gallop ſwiftly, turn ſuddenly, and ſtop in a moment on full ſpeed; but they never gallop but for diverſion, or to run away.

Veneration for mad people and fools.

The Mahometans have a certain veneration for fools and mad people, as thinking them acted by a divine ſpirit, and look on them as a ſort of ſaints. They call them here Sheiks. There are ſome women of them; but the moſt part are men, who go about the towns, are received in all houſes and at all tables; the people kiſs their hands, and pay them great regard, as I have obſerved. Some of theſe go about their cities intirely naked; and in Cairo they have a large moſque, with buildings adjoining, and great revenues to maintain ſuch perſons. A view of one of theſe naturals, in a very extraordinary dreſs, may be ſeen in the fifty-ninth plate. As theſe are recommended by their want of reaſon, ſo the Derviſhes are by their want of money; poverty being eſteem'd by a Turk as a great degree of perfection in every one but himſelf. There are hardly any of theſe in Egypt; nor have they more than one convent, which is near old Cairo, as I obſerved before.

The Egyptians are but an ill-looking people, and tho' many of them fair enough when young, yet they grow ſwarthy by the ſun. They are alſo a dirty, ſlovenly generation, eſpecially the Coptis, whoſe dreſs, at beſt, appears but ill on them; and as table-linen is very rarely or never uſed by the Arabs, Egyptians, or Coptis, I have ſeen the latter, after waſhing their hands when they have eaten, wipe them with the great ſleeves of their ſhirts.

Mamaluke dreſs.

The true Mamaluke dreſs is the ſhort garment above-mention'd, put into their great red trowſers, which are tied round the leg at each ankle, the foot being left bare; and they wear the ſort of ſhoes uſed by the Arabs when they ride. In other reſpects they dreſs like the Turks; and this is

the dreſs of the ſlaves, and likewiſe of many of the great men, when they are not in a dreſs of ceremony.

Modern architecture.

The architecture in Egypt is very bad, and their materials of the worſt ſort, many houſes being built of unburnt brick made of earth and chopp'd ſtraw dried in the ſun. In towns, the lower part for about five feet is of ſtone, and in ſome parts the corners are built of brick or ſtone; the upper part of the houſes in towns are often built in frames of wood; and the large windows commonly ſet out ſo as to command a view of the ſtreet; they rarely live in the lower rooms, and I ſuppoſe it is not eſteem'd wholſome; their roofs are generally flat, with a cement over them, and ſometimes only earth; the wood they uſe is either deal or oak, imported from Aſia, or the palm, uſed much in upper Egypt, as well as the Acacia: I have ſeen planks of the palm with a very coarſe grain, and their carpenters work is the worſt that can be imagin'd. Over the middle of their great ſaloons they have often a dome or cupola that gives light, and ſometimes they have a contrivance by which the middle part opens at top to let in the air when they think it convenient; and they have uſually the large cover ſet up over the openings, in ſuch manner as to keep out the ſun and leave a free paſſage for the air. Whatever is tolerable at Cairo in architecture is of the times of the Mamalukes, of which one alſo ſees great remains at Damaſcus and Aleppo, being very ſolid buildings of hewn ſtone inſide and out; the windows are often oblong ſquares, and perfectly plain, as well as the doors, except that the latter, which are ſet into the inſide of the wall, have a ſort of groteſque carv'd work, cut in an inclined plain from the outſide of the wall to the door, which has a grand appearance. Over all openings, the ſtones are either narrower at bottom than at top, which gives them the ſtrength of an arch, or being indented on the ſides, they are made to fit into one another, ſo that they cannot give way. In moſt of their moſques they have ſmall well proportioned cupolas; and exceeding fine minarets to ſome of them, with ſeveral ſtories of galleries, leſſening till the minaret ends at top with a ſort of pyramidal point. There are alſo, as I obſerved, about Cairo, ſome very grand gates, with a ſemicircular or ſquare tower on each ſide. Their houſes conſiſt of one or more large ſaloons, which have oftentimes a ſopha at each end, and a ſquare ſort of cupola in the middle; they are wainſcotted about ſix feet high, with pannels of marble, having round them a ſort of Moſaic work, compoſed of marbles and ſmalt in different figures, and the floors that are between the ſophas are often Moſaic work. As for the other rooms, they are generally ſmall, for convenience, as they live and often lie in theſe ſaloons, having their beds brought on the ſophas; here they likewiſe receive all their company. The lower rooms are generally uſed as offices and warehouſes; the firſt floor is the part they inhabit; it is ſeldom they have a ſecond ſtory, except the little rooms on each ſide their ſaloons, which are of the height of two ſtories.

CHAP.

CHAP. VI.

Of the Climate, Soil and Waters of EGYPT.

THE climate of Egypt is very hot in ſummer, by reaſon of its ſituation between two ranges of mountains, and alſo on account of the ſandy ſoil. Towards the middle of the day in the ſun it is always hot, even in winter, but the nights and mornings are very cold, occaſioned by the nitre in the air, and on that account it is a dangerous thing to catch cold, eſpecially in the head, which often occaſions a humour to fall on the eyes, that is thought to be the cauſe of the great number of blind, and of thoſe who have weak eyes; they think it alſo bad for the eyes to ſuffer the dew to light on them, which at ſome times of the year falls very plentifully by night; which are the reaſons why they carefully wrap up the head, and cover their eyes by night. The coldeſt time here is about the beginning of February; near the ſea they have ſometimes great rains from November to March; but up higher, about Cairo, they have ſeldom any rain but in December, January and February; and thoſe but little ſhowers for a quarter or half an hour. In upper Egypt they have ſometimes a little rain, and I was told that in eight years it had been known to rain but twice very hard for about half an hour, though it rained much towards Akmim when I was in thoſe parts. The weſt and north weſt are the winds that bring the rains; they have thunder in the ſummer, but without rain, and that at a diſtance, from the north eaſt. It has hardly ever been known that they had any earthquakes that did miſchief, and thoſe that rarely happen'd were ſcarce perceivable: But in January 1740, they had three great ſhocks of an earthquake immediately after one another, which threw down ſome moſques and ſeveral houſes; and it being a year of ſcarcity, all the people cried out for plenty of corn, as they have a ſtrange notion, that at ſuch times the heavens are open'd, and their prayers heard. There are two ſorts of wind that blow moſtly in Egypt, the ſouth or a few points from it, and the north wind; the ſouth wind is called Meriſy, it is a very hot wind; ſometimes it blows a few points from the eaſt of the ſouth, then it is exceeding hot; at other times it blows from the weſt of the ſouth, when it is rather windy, and not ſo hot; it blows alſo ſometimes very hard from the ſouth weſt; and when theſe winds are high, it raiſes the ſand in ſuch a manner that it darkens the ſun, and one cannot ſee the diſtance of a quarter of a mile; the duſt enters into the chambers that are the cloſeſt ſhut, into the very beds and ſcrutores; and, to give an inſtance of the romantic manner of talking among the Eaſterns, they ſay the duſt will enter into an entire egg through the ſhell. The wind is often ſo exceſſively hot, that it is like the air of an oven, and people are forced to retire into the lower rooms and to their vaults, and ſhut themſelves cloſe up; for the beſt fence againſt it is to keep every part ſhut up; this wind generally begins about the middle of March, and continues till May, it is commonly called by the Europeans the Hamſeen wind, or the wind of the fifty days; becauſe that ſeaſon of the year, when it blows, is ſo call'd by the Arabs, being much about the fifty days between Eaſter and Whitſuntide. The north wind is called Meltem, being what the antients

Climate.

Earthquakes.

Winds.

tients called the Eteſian winds: This begins to blow in May, ſome time before the Nile riſes; it is a refreſhing wind, and makes the exceſſive heats of ſummer ſupportable; it brings with it health, and the happineſs of Egypt; is thought to be the cauſe of the overflow of the Nile, and continues blowing till November, and without this wind they could not

Plague.

ſail up the Nile, all the time that its current is ſo very rapid. It is this wind that puts a ſtop to the plague; for if it breeds of itſelf, it generally begins in Egypt about February, when the weather is coldeſt, and is thought to be occaſioned by a ſtoppage of perſpiration; it rages, and is very mortal during the hot winds; but they have the plague very rarely in Egypt, unleſs brought by infection to Alexandria, when it does not commonly ſpread; ſome ſuppoſe that this diſtemper breeds in temperate weather, and that exceſſive cold and heat ſtops it; ſo that they have it not in Conſtantinople in winter, nor in Egypt in ſummer; but at Conſtantinople during the ſummer, where the heat is temperate, in compariſon of what it is here. There are ſeveral things which they imagine do not communicate the infection, as water, iron, wood, or any thing made of the date tree, therefore they uſe the ropes made of a part of this tree. As ſoon as the plague begins, the Franks ſhut up their houſes, but others go about as uſual; though ſome great men obſerving the Europeans eſcape, retired in the laſt plague, notwithſtanding their notion of predeſtination. The moſt mortal plague is that which comes from the ſouth, being much worſe than any infection from Conſtantinople, and is brought by the caravan that comes from Ethiopia.

The air of Cairo is not thought to be very wholſome, at night eſpecialy; the ſmoak, when there is no wind, hovering over it like a cloud, their fires being made in the evening, when they eat their great meal. At

Other diſtempers.

ſpring and fall, people are much ſubject to fluxes, but in the ſummer they are not dangerous, and in all diſtempers ſoups made of meat are not reckon'd proper. The people of the country are often troubled with ruptures, which are thought to be cauſed by heats and colds, and alſo by ſtraining their voices ſo exceſſively in ſinging, thoſe who cry off the moſques being moſt commonly afflicted with this diſtemper. It has been poſitively affirmed, that a fright cauſes people here to break out in blotches, like a foul diſeaſe, to prevent which, bleeding is thought a proper remedy, and, when I came from Roſetto, they ſhewed me a boy about fourteen, who, they aſſured me, was juſt recovered out of ſuch a diſorder, and had marks of it; but I have been informed that this very rarely happens, and that the notion is encouraged for ſome certain ends, to cover other cauſes that are ſometimes more real. The moſt unhealthy time is when the perſpiration is ſtopped by the cold, for every thing here is very nouriſhing; and this is given as a reaſon for drinking coffee, that it is drying, and prevents the making too much blood; when they have the benefit of perſpiration, it carries off all ſuperfluous humours, and the great quantities of water, ſhirbets, &c. that are drunk, do no harm; but if they do not ſweat, they burn in hot weather, and are in a ſort of fever, in which caſe the bagnios are a great relief, which carry off, or at leaſt diminiſh a great many diſorders in the blood, and prevent their appearing. About May moſt perſons break out in a raſh, which continues during the heats; it is thought that drinking the waters of the Nile after it riſes, contributes toward it; and it is the faſhion to

carry

carry a ſtick called Maharoſhy, which is made at the end like a file, and it is no ſhame to rub themſelves with it, as they have occaſion.

The ſoil of Egypt, except what additions it has received from the overflow of the Nile, is naturally ſandy. The hills on each ſide are freeſtone; thoſe the pyramids of Gize are built on, are full of petrified ſhells, and ſo are the ſtones of which the pyramids themſelves are built, being dug out of theſe hills. I particularly obſerved at Saccara a large pyramid, and a ſmaller unfiniſh'd, built of ſtones that are almoſt entirely compoſed of oyſter ſhells cemented together; there are alſo ſome low hills of the mountains that are north north eaſt of Faiume, and others cloſe to the Nile on the eaſt, which are heaps of large oyſter ſhells, ſome remaining in their firſt ſtate, and others petrified, where there was ſufficient moiſture. The ſoil of Egypt is full of nitre or ſalt, which occaſions nitrous vapours, that make the night air ſo cold and dangerous. Where the nitre abounds very much, and there are ſmall lakes on the low grounds, after the water has evaporated, a cake of ſalt is left on the ſurface, which is gather'd for uſe, and I have ſeen the beaſts often eat the very earth, when they find it is mix'd with the ſalt, which ſometimes appears on the ground like a white froſt. It is this and the rich quality of the earth, which is the ſediment of the water of the Nile, that makes Egypt ſo fertile, and ſometimes they even find it neceſſary to temper the rich ſoil, by bringing ſand to it; but the ſandy ſoil, though they bring water to it, will not produce a crop that will anſwer the expence, but does very well for trees. For a mile from the mountains, or more, the country is commonly ſandy, being a very gentle riſing, and may be looked on as the foot of the hill. Near the edge of this deſert they generally have villages at a proper diſtance, with plantations about them, as well as at ſome little diſtance from the river; and if the hills are above four or five miles from the Nile, they have villages in the middle, between the hills and the river, which are built on raiſed ground, where the Nile overflows. The lower parts of Egypt ſeem formerly to have been all a marſhy uninhabited country; and Herodotus gives that account of it [b]; for before the canals were made, a much leſs quantity of water muſt overflow the country, becauſe the out-lets were leſs, and ſo the water was more confined within its bounds, till it overflowed, and conſequently overflow'd ſooner; and all being on a level, and no ground raiſed, to build theſe villages on, it muſt have been very inconvenient, and almoſt impoſſible to inhabit the country, which at that time muſt have been ſoon ſubject to ſuch inundations, as are looked on to be a prejudice to the country, by cauſing the water to remain on it longer than was proper; and at that time, the upper parts of Egypt might be overflow'd, and receive that acceſſion of a rich ſoil which makes it ſo fruitful; ſo that probably one reaſon why Seſoſtris open'd canals, was to prevent theſe hurtful inundations, as well as to convey water to thoſe places, where they might think proper to have villages built, and to water the lands more conveniently, at ſuch times as the waters might retire early; for they might find by experience after the canals were open'd, that, inſtead of apprehending inundations, they had greater reaſon, as at

Soil of Egypt.

[b] Βασιλεῦσαι ϑ πρῶτον ἀνθρώπων ἔλεγον Μῆνα· ὕϑὶ τύτε, πλὴν Θηβαϊκῆ νομῆ, πᾶσαν Αἴγυπτον εἶναι ἕλ@. Herodotus xi. c. 4.

preſent, to fear a want of water, which was to be ſupplied as much as could be by art: So that the great canals were probably made to prevent inundations; and when they began to find a want of water in a well inhabited country, the leſſer canals might be made to convey the water both to the villages and fields, when there was not a ſufficient overflow. It is difficult to affirm how much the ground has riſen, by reaſon of the perpetual motion and ſucceſſion of the water; and as every year a great quantity of ſoil is carried off in the productions of the earth, which are produced in two or three crops in ſome parts, the loſs of which is not ſupplied any way by manuring their land, and, as the bed of the Nile itſelf may riſe by the ſubſiding of the heavier ſandy particles, for theſe reaſons it does not ſeem probable that the land will riſe ſo high in time, that there ſhould be any danger that it will not be overflow'd, the ground riſing alſo proportionably at the ſea, and every where elſe; ſo that on this ſuppoſition, the water will riſe much in the ſame proportion as it has done to the lands about it; the great difference being made by opening canals, and afterwards, either by cleanſing them, or neglecting to do it: Though, if the lands did riſe ſo high in lower Egypt as not to be overflown, they would be only in the condition of the people of upper Egypt, who are obliged to raiſe the water by art.

Water. As to the water of Egypt, it is very much to be doubted, whether they have any that does not depend on the Nile: That of Joſeph's well, which is mention'd by ſome as the only ſpring in Egypt, certainly does; for it riſes and falls with the Nile, and has ſome degree of ſaltneſs, by paſſing through the nitrous ſoil. There is indeed one water which ſeems to be a ſpring; it riſes in ſeveral parts among the rocks, and even drops from them at the ruin'd convent of Dermadoud, already mention'd, which is ſituated in a narrow valley, between the high mountains, on the eaſt near Akmim, in upper Egypt. The water is received in ſmall baſins, in the rock from which it runs, and makes little pools about the vale. In upper Egypt, eſpecially about Eſne, they dig large wells a mile or two from the river, and draw up the water from them; and in all parts they have wells of brackiſh water, which can no where be wanting, as it is a ſandy ſoil, and the earth muſt be full of water, not only where the Nile overflows, but alſo in other parts, to the height of the ſurface of the Nile; which accounts for the Nile's being the bountiful giver of water throughout all the land of Egypt.

CHAP. VII.

Of the NILE.

The Nile. THE river Nile is one of the greateſt curioſities of Egypt. It muſt be ſuppoſed that the north winds are the cauſe of its overflow, which begin to blow about the latter end of May, and drive the clouds, form'd by the vapours of the Mediterranean, ſouthward as far as the mountains of Ethiopia, which ſtopping their courſe, they condenſe, and fall down in violent rains. It is ſaid, that at that time not only men, from their rea-

ſon, but the very wild beaſts, by a ſort of inſtinct, leave the mountains. This wind, which is the cauſe of the riſe of the Nile, by driving the clouds againſt thoſe hills, is alſo the cauſe of it in another reſpect, as it drives in the water from the ſea, and keeps back the waters of the river in ſuch a manner as to raiſe the waters above. The increaſe of its riſe every day muſt be greateſt during the time it is confined within its banks. By accounts in the laſt book, of its riſe for three years, I find it roſe the ſix firſt days from two inches to five inches every day; for the twelve next days from five to ten, and ſo continues riſing much in the ſame manner, but rather abating in its riſe every day, till towards the time it arrives at the height of ſixteen pikes, when the Calige or canal at Cairo is cut; afterwards, tho' it goes on riſing ſix weeks longer, yet it does not riſe ſo much every day, but from three to five inches; for, ſpreading over the land, and entering into the canals, tho' the quantity of water that deſcends may be much greater than before, yet the riſe is not ſo great; for after the canal at Cairo is open'd, the others are open'd at fix'd times, thoſe which water the loweſt grounds being cut open laſt. From theſe canals, when full, the country is overflow'd, and not commonly from the great body of the Nile, that is, where the banks are high; for it is otherwiſe in the Delta, where they are low. Canals are carried along the higheſt parts of the country, that the water may have a fall from them to all other parts, when the Nile ſinks; and they draw the water out of the great canals into ſmall channels, to convey it all over the country. It is remarkable, that the ground is loweſt near all other rivers which are ſupplied from rivulets; but, as no water falls into the Nile in its paſſage through this country, but, on the contrary, as it is neceſſary that this river ſhould overflow the country, and the water of it be convey'd by canals to all parts, eſpecially when the waters abate, ſo it ſeem'd viſible to me, that the land of Egypt is lower at a diſtance from the Nile, than it is near it; and I imagined, that in moſt parts it appear'd to have a gradual deſcent from the Nile to the hills; that is, to the foot of them, that may be ſaid to begin at thoſe ſandy parts, a mile or two diſtant from them, which are gentle aſcents, and for that reaſon are not overflow'd by the Nile.

The Egyptians, eſpecially the Coptis, are very fond of an opinion, that the Nile begins to riſe every year on the ſame day; it does indeed generally begin about the eighteenth or nineteenth of June. They have a notion alſo of a great dew falling the night before the day that they perceive it begins to riſe, and that this dew, which they call Nokta, purifies the air. This, ſome people imagine cauſes the waters of the Nile to ferment, and turn red, and ſometimes green; which they certainly do as ſoon as the Nile begins to riſe, and continue ſo for twenty, thirty, or forty days. Then the waters are very unwholſome and purging; and in Cairo they drink at that time of the water preſerved in ciſterns under the houſes and moſques: And this might originally be a reaſon why they would not let the water into the canals, which would fill the little lakes about every village, and afterwards ſpoil the good water that might come into them. It is ſuppoſed, that the ſources of the Nile, beginning to flow plentifully, the waters at firſt bring away that green or red filth which may be about the lakes at its riſe, or at the riſe of theſe ſmall rivers that flow into it, near its principal ſource; for, tho' there is ſo little water in the Nile when at loweſt, that there is hardly any

any current in many parts of it, yet it cannot be ſuppoſed, that the waters ſhould ſtagnate in the bed of the Nile, ſo as to become green. Afterwards the water becomes very red, and ſtill more turbid, and then it begins to be wholſome, and is drunk by the vulgar; but moſt people have large jarrs, the inſides of which they rub with pounded almonds, that is, what remains after the oil is preſſed out, which cauſes the water to ferment and ſettle in four or five hours. The water continues reddiſh till the rapidity of the ſtream begins to abate in December and January; but the river continues to fall, even to the ſeaſon when it begins to riſe again; the waters being always yellowiſh, and colouring the waters of the ſea for ſome leagues out. I found the height of the Nile at the Mikias in January, according to their account, to be about eleven pikes; in March about nine pikes; but in the computation of the riſe of the Nile, I ſuppoſe it to be three pikes leſs than the account they give of it. They told me alſo, that the mud, which ſettles every year in the Mikias, is about five feet deep. I could not have thought it ſo much, tho' a ſucceſſion of water may raiſe it ſo high.

The preciſe day the Coptis would fix the beginning of its riſe to, is the twelfth of their month Keah, which is the fifth of June O. S. and this being their feſtival of St. Michael, they make a miracle of it. It is certain, about this time, or rather about St. John, the plague begins to ſtop, when it happens to be here, and becomes leſs mortal; tho' it ſeems rather to be owing to the change of the wind, and the falling of the dew, which are ſome time before, and then they begin to find the effects of it. The Nile is commonly about ſixteen pikes high, from the twenty-fifth of July to the eighteenth of Auguſt; the ſooner it happens, they look on it, they have a better proſpect of a high Nile. It has happen'd ſo late as the firſt, and even the nineteenth of September; but they have been then afflicted with plague and famine, the Nile not riſing to its proper height. Eighteen pikes is but an indifferent Nile, twenty is middling, twenty-two is a good Nile, beyond which it ſeldom riſes; and it is ſaid, if it riſes above twenty-four pikes, it is to be look'd on as an inundation, and is of bad conſequence, as the water does not retire in time to ſow the corn; but I cannot find any certain account when this has happen'd. As many parts of Egypt are not overflown, one would imagine, when the Nile does not riſe high, they might ſupply the want of the water by labour, and raiſing water, as in upper Egypt; but it is ſaid, if it is a low Nile, the water retires too ſoon, and the earth muſt be ſown in a proper time after, before it dries into hard cakes, in which caſe, the hot weather, ſtill continuing, breeds or preſerves a worm that eats the corn, as well as withers the young plant; ſo that it ſeems better that the land ſhould not be overflow'd at all, than not ſufficiently water'd. Another reaſon of which may be, that when it is not overflow'd, the ground may be cultivated in proper time; which cannot be, when it is only overflow'd in ſuch a manner as is not ſufficient. Moreover, when the height of the Nile does not amount to ſixteen pikes, whilſt they expect it to riſe higher, it begins to fall, and the ground is to be labour'd out of ſeaſon, during the hot weather, and the water is flowing from them, to increaſe the immenſe labour of watering, by raiſing it higher, to a dry thirſty land that will drink it up; and if they ſow too ſoon, the ſame inconveniences would follow as above. As they have dikes to keep the water out of the canals till the proper time comes to let it

in, ſo they have contrivances to keep it in ſome canals after the Nile is fallen, as well as in certain lakes when the Nile grows low; and from them they let it out at pleaſure, on lands that are higher than the channels of the canals: And Strabo takes notice of theſe methods to hinder the water from flowing in, or going out when it is in. Towards the mouth of the Nile, the banks are low, and the water overflows the land ſoon. There likewiſe it has its vent into the ſea; ſo that the water does not riſe at Roſetto, and below Damiata, above three or four pikes: And I was aſſured, it does not riſe above four or five at Aſſouan, juſt below the cataracts; the reaſon of which may be, that the Nile below is very broad, and that the banks are not, as in other places, perpendicular, but ſloping, ſo that the water is not confined, but ſpreads over the banks, towards which the low hills come, on the weſt ſide, with a gentle deſcent.

The Grand Signor has not a title to his rents, till the canal is open'd at Cairo, by breaking down the bank that is thrown up before it, which is not to be done, till the Nile riſes to ſixteen pikes; yet, when the Nile once did not riſe ſo high, and the Paſha cauſed the canal to be open'd, the people, notwithſtanding, would not pay the tribute. The Nile has ſometimes been known to riſe irregularly, as it did a pike or two in December, one thouſand ſeven hundred and thirty-ſeven; at which the people were alarm'd, having made ſome obſervations, that misfortunes had happen'd to Egypt when the Nile had riſen out of ſeaſon, and, particularly, that it did ſo in the time of Cleopatra, when Egypt was taken by the Romans. But, however, nothing happen'd the year following, but a very plentiful riſing of the Nile, which is the bleſſing of Egypt. The time when the Nile is at higheſt, is about the middle of September.

Raiſing the Nile water.

They have different methods of raiſing the water, where the Nile is not much below the ſurface of the ground; as at Roſetto and Damiata, they make a hole and put in a wheel made with boxes round its circumference, which receive the water, and, as the wheel goes round, the boxes empty at top into a trough made for that purpoſe. Where the water is too deep to be raiſed in this way, they put a cord round the wheel, which reaches down to the water; to it they tie earthen jarrs, which fill with water as it goes round, and empty themſelves at top in the ſame manner, being turn'd by oxen. Where the banks are high, the moſt common way is to make a baſin in the ſide of them, and fixing a pole with an axle on another forked pole, they tie a pole at the end of that, and at the end again of this which is next to the river, a leathern bucket; and a ſtone being tied to the other end, two men draw down the bucket into the water, and the weight brings it up, the men directing it, and turning the water into the baſin; from this it runs into another baſin, whence it is raiſed in like manner, and ſo I have ſeen five, one over another, in the upper parts of Egypt, which is a great labour. This is repreſented in the eighth plate at D. Another way moſtly uſed in raiſing water from the canals, is a ſtring tied to each end of a basket, with one man to each ſtring, who let the baſket into the water, and drawing the ſtrings tight, raiſe it three or four feet to a little canal, into which they empty it, and by that it is convey'd over the land. This is repreſented at D. in the eighth plate. The waters of the Nile are eſteem'd to be very wholſome and nouriſhing, and may be drunk very plentifully, without any inconvenience.

Fiſh of the Nile.

I know not whether there are any ſort of fiſh in the Nile, that are in the rivers in Europe, except eels and mullet, which laſt, and ſome other fiſh in it, come from the ſea at certain ſeaſons. There is no ſort of ſhell-fiſh in the river; but in Baher Joſeph, the canal near Faiume, which runs into the lake Caroon, there is a large muſſle, that has within it a ſort of mother of pearl of a reddiſh caſt. I never could be well informed about the Hippopotamus, and only heard that they have been ſeen about Damiata, and that by night they had deſtroyed whole fields of corn; but I take the foundation of this account to be owing to one that was taken there ſome years ago; they ſeem to be natives of Ethiopia, in the upper parts of the Nile, and it muſt be very ſeldom that they come down into Egypt. The antients as well as moderns, notwithſtanding, mention that this beaſt, when he is out of order, has a method of bleeding himſelf in the leg with the ſharp pointed end of a reed, that grows in thoſe parts, though it muſt be very difficult to make ſuch an obſervation [c]. Herodotus mentions theſe fiſhes, deſcribes them particularly, and ſays, they were worſhipp'd in ſome part of Egypt [†]. The fiſh moſtly eſteemed are the Bulſi, which are very plentiful, and ſomething like a large roach; the Sebuga, which is full of bones, and eats much like a herring; the Rai, which is call'd the Cefalo in Italian, and comes from the ſea; but what is ſtill more eſteem'd, is a fiſh, which the French call the Variole, becauſe it is very much like a carp; they ſay they are ſometimes found of two hundred weight. But the moſt delicate fiſh is the Keſher, which is caught only towards upper Egypt; the ſkin appears like that of the ſalmon; it has a ſort of a long narrow ſnout, with ſo ſmall a mouth, that, from it, as well as from its inſide, one might conjecture, it lives by ſucking a juice either from the weeds, or out of the ground, as repreſented in the ſeventieth plate. When I was in upper Egypt, they told me there was a large fiſh call'd Latous, which probably is the Latus that was worſhipp'd by the Egyptians, from which the city called Latopolis had its name. They inform'd me that this fiſh at Cairo was call'd Cuſir, whence I ſuppoſe it muſt be the ſame with the Keſher. There is a ſmall fiſh call'd Gurgur in upper Egypt, and Shalh at Cairo; it is at moſt about a foot long; its head is well fortified with a ſtrong bone; the fin on the back, and on each ſide under the gills is armed with a ſharp bone, as repreſented in the ſame plate: They have an opinion, that this fiſh enters the crocodile, and kills it. This poſſibly may be what Pliny ſeems to call, erroneouſly, the dolphin, which, he ſays, has a ſharp point on his back, with which, getting under the crocodile's belly, he wounds him.

Crocodiles.

It is a general obſervation, that a crocodile has no tongue, and Herodotus affirms it; but he has a fleſhy ſubſtance like a tongue, that is fix'd all along to the lower jaw, which may ſerve to turn his meat. He has two long teeth at the end of his lower jaw, and there are two holes in the upper jaw, into which theſe teeth go: When he ſhuts his mouth, he moves only the upper jaw. I found by experience, that the crocodiles are very quick ſighted; for, making a circuit to come directly behind them, to ſhoot at them, I always obſerved they began to move gently into the

[c] Vide Proſperi Alpini Hiſtoriam Naturalem Ægypti, iv. c. 12.

[†] Lib. ii. c. 71.

water,

water, as ſoon as I came in ſight of them; and there is a ſort of channel on the head behind each eye, by which objects are convey'd to them. Their eggs are about the ſize of a gooſe egg: They make a hole about two feet deep in the ſand, above the overflow of the Nile [e], in which they lay their eggs, and cover them over, often going to the place and taking care of their young, when hatch'd, which immediately run into the water. They lay fifty eggs, which are twenty-five or thirty days in hatching: The people ſearch for the eggs to deſtroy them, with an iron pike. I could get no account in upper Egypt of the Ichneumon's deſtroying the eggs, and entering by the mouth of the crocodile into his bowels, and killing him; and it ſeems improbable that it can do this without being ſtifled; the animal they have here, called Pharaoh's rat, which is ſhewn for it in Europe, is ſomething of the make of a ſtote, but much larger; it is not improbable that it deſtroys their eggs. The crocodile when on land is always ſeen very near the water, with his head towards the river, on the low banks of ſandy iſlands; and if they are diſturbed, they walk gently into the river, and diſappear by degrees, though it is ſaid they can run faſt. Herodotus ſays, they eat nothing during four months, in the winter; and Pliny, that they lie hid in caves during that ſeaſon; but I ſaw them in great abundance all the month of January, and was aſſured, they never go above thirty or forty paces from the river, and that they venture ſo far only by night; though it is probable, they are moſtly out of water by day, to ſun themſelves in winter, as I obſerved; and it is alſo probable, that they keep in the water by day in ſummer, when the ſun is hot. The people ſay, they cannot take a man ſwimming in the water, but if a man or beaſt ſtands by the river, they jump at once out of the water, and ſeize him with their fore claws; but if the diſtance is too great, they make a ſpring, and beat down the prey with their tails. I believe the moſt common way of killing them, is by ſhooting them; and the ball muſt be directed towards their bellies, where the ſkin is ſoft, and not arm'd with ſcales, as their backs are. Yet they give an account of a method of catching them, ſomething like that which Herodotus [g] relates: They make ſome animal cry at a diſtance from the river, and when the crocodile comes out, they thruſt a ſpear into his body, to which a rope is tied; they then let him go into the water to ſpend himſelf, and afterwards drawing him out, run a pole into his mouth, and, jumping on his back, tie his jaws together. The crocodile moſt commonly frequents low iſlands; and for that reaſon there are very few below Akmim; and in theſe lower parts, the current may be too ſtrong for them, which they avoid, as well as places where the Nile runs among rocks, as it does at the cataracts. It is remarkable, that the antient Egyptians, in the time of Herodotus, call'd the crocodile Champſa, and at this day the Egyptians call them Timſah.

[e] Parit ova quanta anſeres, eaque extra locum eum ſemper incubat, prædivinatione quadam, ad quem ſummo auctu eo anno acceſſurus eſt Nilus. Nihil aliud animal ex minori origine in majorem creſcit magnitudinem. *Plin. Nat. Hiſt.* viii. c. 25.

[f] Dies in terra agit, noctes in aqua. Ibid.

[g] Herodotus ii. c. 70.

CHAP.

CHAP. VIII.

Of the Vegetables of EGYPT.

EGYPT does not naturally produce a great number of vegetables; the heat and inundations every year deſtroying moſt of the tender plants. Where the Nile has overflown, and the land is ſown, it yields a great increaſe, and, as it was formerly the granary of the Roman empire, ſo it is now of the Turkiſh dominions; from whence they conſtantly receive their rice, and alſo corn, whenever they have occaſion. In upper Egypt, the Arab Sheiks have vaſt granaries of corn, where they lay up what is more than ſufficient for the conſumption of Egypt; and they chuſe rather to let it lie till it rots, than to ſend down more than there is a demand for; which would ſink the price: But when there is any extraordinary demand, they then open their granaries. From Egypt all the weſtern parts of Arabia Fœlix, about Mecca and Gedda, are ſupplied; to which port they carry yearly about twenty ſhip loads of corn and rice from Suez; it being the return which the ſhips make, that come loaded with coffee. The Arabs alſo in Arabia Petræa on the Red ſea, have their ſupply from Egypt, before the caravan returns from Mecca; and ſecure their proviſion, by threatning to plunder the caravan, if they are refuſed. They ſow the land with clover, without ploughing it, and it is this that ſupplies the place of graſs, which they have not. They have a ſpring harveſt from January to May, and a winter harveſt about October. For the latter, about July, before the Nile overflows the land, they ſow rice, Indian wheat, and another ſort that produces a large cane, but an ear like millet, (which they call the corn of Damaſcus; and in Italian is call'd Surgo Roſſo) and they likewiſe plant their ſugar canes; all theſe being plants that require much water, eſpecially rice, which has an ear ſomething like oats, and is reap'd before the water is gone off, and carried to dry ground; its grain looks like barley; and they take off the huſk with a hollow cylinder, one end of which has a blunt edge, which being raiſed and let down by a machine turned by oxen, and falling on the rice, cauſes the outer coat to ſcale off; and being cleaned, they mix with it a ſmall quantity of ſalt, to preſerve it from vermin. The people eat a great quantity of the green ſugar canes, and make a coarſe loaf ſugar, and alſo ſugar-candy, and ſome very fine ſugar ſent to Conſtantinople to the Grand Signor, which is very dear, being made only for that purpoſe. The ſpring corn and vegetables are ſown in November and December, as ſoon as the Nile is gone off, and earlier, where the Nile does not overflow; theſe are wheat, which is all bearded, lentils, lupins, flax, barley, that has ſix rows of grain in one ear, and is uſed moſtly for horſes. They have no oats, but ſow beans for the camels, which the people alſo eat green, both raw and boiled, and likewiſe dry. Beſides theſe, they ſow a ſort of vetch with one large grain on each pod, call'd Haum, which they eat raw when green, and, dreſſed, is not much inferior to peaſe, which they have not, but they are uſed moſtly dry. They alſo cultivate, at this ſeaſon, the Saffranoun, which grows like ſuccory, and the flower of it dyes a roſe colour; it is exported into many parts of Europe. They have alſo an herb, call'd Nil, which they cultivate, in order to make a ſort of indigo

indigo blue, which they do if I miſtake not, by pounding and boiling it, afterwards leaving it to ſteep in water, and, I ſuppoſe, preſſing it out, and then probably boiling it again, or letting it evaporate, till it becomes a cake or powder. They have all ſorts of melons, cucumbers, and other vegetables of that kind, which the people eat much in the hot weather, as a cooling food. Upper Egypt ſupplies moſt parts of Europe with Senna; and in the ſandy grounds there, the Coloquintida grows wild, like a calabaſh, being round, and about three inches diameter.

Trees.

As the land of Egypt does not in any part run into wood, ſo it is much to be queſtioned, if there are any trees in it, which have not been tranſplanted to it from other countries. Thoſe which are only in gardens, as the Caſſia, the orange and lemon kind, apricots, the Moſeh, a delicate fruit, that cannot be preſerved; the pomegranate, the Cous or cream tree, all theſe are without doubt exotic trees; and ſo probably is the cotton, which I ſaw in upper Egypt, of the perennial kind; I have ſince been told that annual cotton grows in Delta. The following trees are moſt common in Egypt, and the two firſt are moſt likely to be natives; a tree call'd Sount, which ſeems to be a ſpecies of the Acacia; it bears a ſort of key or pod, which they uſe in tanning their leather, inſtead bark: There is another ſort of it in their gardens, called Fetneh; it ſeems to be the Acacia of Italy, call'd by the Italians Gazieh; it is eſteem'd becauſe of a ſweet yellow flower it bears; but the roots of it open'd and bruiſed, ſend forth ſuch a diſagreeable ſmell, that it infects the air for a conſiderable diſtance. The Ettle, which we call the tamariſk, a tree that grows wild in the ſouth parts of France; the bark of it is uſed in phyſic, as a remedy for the dropſy; and the roots of it growing into a ciſtern at Rama near Jeruſalem, that water is eſteemed good for this diſtemper. The Dumez is call'd by Europeans, Pharaoh's fruit; it is the ſycamore of the antients, and is properly a Ficus fatuus: The fig is ſmall, but like common figs; at the end of it a ſort of water gathers together, and, unleſs it is cut and the water let out, it will not ripen; this they ſometimes do, covering the bough with a net, to keep off the birds; and the fruit is not bad, though it is not eſteemed. It is a large ſpreading tree, with a round leaf, and has this particular quality, that ſhort branches without leaves come out of the great limbs all about the wood, and theſe bear the fruit. It was of the timber of this tree that the Egyptians made their coffins for their embalmed bodies, and the wood remains ſound to this day. Theſe trees are likewiſe in ſome parts of Syria: They are ſometimes planted near villages, eſpecially about Cairo; and the Sount is often planted on each ſide the road, there being alſo little woods of it, near ſome villages. But the moſt extraordinary tree is the palm or date tree, which is of great uſe in this country, and deſerves a particular deſcription. For three or four years, no body of a tree appears above ground, but they are as in our green houſes. If the top is cut off, with the boughs coming from it, either then or afterwards, the young bud, and the ends of the tender boughs united together at top, are a delicate food, ſomething like cheſnuts, but much finer, and is ſold very dear. This tree being ſo fruitful, they rarely cut off the top, unleſs the tree is blown down; though I have been told, that part of it may be cut away without hurting the tree. The boughs are of a grain like cane, and, when the tree grows larger, a great number of ſtringy fibres ſeem to

The Palm tree.

ſtretch out from the boughs on each ſide, which croſs one another in ſuch a manner, that they take out from between the boughs a ſort of bark like cloſe net work; and this they ſpin out with the hand, and with it make cords of all ſizes, which are moſtly uſed in Egypt. They alſo make of it a ſort of bruſh for cloaths. Of the leaves they make mattreſſes, baſkets, and brooms; and of the branches, all ſorts of cage work, ſquare baskets for packing, that ſerve for many uſes inſtead of boxes; and the ends of the boughs, that grow next to the trunk, being beaten like flax, the fibres ſeparate, and being tied together at the narrow end, they ſerve for brooms. Theſe boughs do not fall off of themſelves in many years, even after they are dead, as they die after five or ſix years; but, as they are of great uſe, they commonly cut them off every year (unleſs ſuch as are at a great diſtance from any town or village) leaving the ends of them on the tree, which ſtrengthen it much; and when after many years they drop off, the tree is weaken'd by it, and very often is broke down by the wind; the diameter of the tree being little more than a foot, and not above eight or nine inches when the ends of the boughs drop off; and, if the tree is weak towards the bottom, they raiſe a mound of earth round, and it ſhoots out abundance of ſmall roots along the ſide of the tree, which increaſe its bulk, ſo that the earth being removed, the tree is better able to reſiſt the wind. The palm-tree grows very high in one ſtem, and is not of a proportionable bulk. The timber is porous, and that which is moſt ſolid, has ſomething of the coarſe grain of the oak of New England; but it laſts a great while in all inſide work of rafters and the like. It is rarely uſed for boards, except about Faiume, where the trees are large. It has this peculiarity, that the heart of the tree is the ſofteſt and leaſt durable part, the outer parts being the moſt ſolid; ſo that they generally uſe the trees intire on the tops of their houſes, or divide them only into two parts. A ſort of bough ſhoots out, and bears the fruit in a kind of ſheath, which opens as it grows. The male bears a large bunch, ſomething like millet, which is full of a white flower, and, unleſs the young fruit of the female is impregnated with it, the fruit is good for nought; and, to ſecure it, they tie a piece of this fruit of the male to every bearing branch of the female. Strabo obſerves, that the palm-trees in Judea did not bear fruit, as at preſent; which probably may be owing to their not having the male tree; concerning which I could get no information; but the fruit of the female tree, without the male, drops off, or comes to no perfection. About Damaſcus I ſaw a ſtring of figs tied almoſt to every fig-tree, and was told that they were the male fig, placed there for the ſame purpoſe, as the male date is tied to the female. The fruit of the date, when freſh, eats well roaſted, and alſo prepared as a ſweet-meat. It is eſteem'd of a hot nature, and, as it comes in during the winter, being ripe in November, providence ſeems to have deſign'd it as a warm food, during the cold ſeaſon, to comfort the ſtomach, in a country where it has not given wine. It is proper to drink water with it, as they do in theſe countries, and ſo it becomes a good corrective of that cold element. From the date they draw a tolerable ſpirit, which is uſed much by the Chriſtians in upper Egypt. In theſe upper parts of Egypt they have a palm-tree call'd the Dome. The ſtem does not grow high, but there ſoon ſhoot out from it two branches, and from each of them two others, and ſo, for four or five times, each branch divides into two. The

The Dome, or Thebaic palm.

leaf is of a ſemicircular figure, about three feet diameter, and is very beautiful. The fruit is oval, about three inches long, and two wide. The fleſh on it is about a quarter of an inch thick; but it is dry and huſky, having ſomething of the taſte of ginger-bread: They therefore make holes in it, and moiſten it with water. Under this there is a ſhell, and within that a large kernel, which is hollow within; ſo that, making a hole through it when it is green, it ſerves for a ſnuff-box, and turn'd when dry, makes very fine beads, that have a poliſh like marble: They are much uſed by the Turks, who bring them from Mecca. This tree, with its fruit and leaves, is repreſented in the ſeventy-ſecond and ſeventy-third plates: It comes neareſt to the palm of Braſil, with the folding or fan-leaf; but, as it branches out into ſeveral limbs, it differs from any that I can find have ever been deſcribed: I have therefore call'd it the Thebaic palm.

CHAP. IX.

Of the Animals of EGYPT.

THERE are not a great variety of four-footed beaſts in Egypt. The tyger, the Dubber, or Ahena are very rare, except that there are ſome few near Alexandria. The fox and hare are of a light colour; the latter are not very common. About Alexandria, and in other parts, the antelopes are common; they have longer horns, and are more beautiful than the antelopes of other countries. The animal call'd by Europeans Pharaoh's rat, has been thought to be the Ichneumon. In the deſerts, as I went to Suez, I ſaw the holes of an animal call'd Jerdaon, which I thought might be it; but I omitted to be fully inform'd about it: 'Tis ſaid, they are in all parts of Egypt. The milch kind are large and red, with very ſhort horns, ſuch as are commonly repreſented in antient ſacrifices; they make uſe of them to turn the wheels with which they draw water, and to plow their land; they have alſo a large Buffalo, which is not miſchievous, as the ſmall ſort in Italy. They are ſo impatient of heat, that they ſtand in the water with only their noſes out to breathe; and, where they have not this convenience, they will lie all day wallowing in mud and water, like ſwine. In Cairo, all but the great people mount aſſes; they are a fine large breed, and it is ſaid there are forty thouſand in that city.

Camels. It hath been often obſerved, how wonderfully the camel is fitted to travel through deſerts in hot countries, where they will go eight days without water. I have been a witneſs of their travelling four days without drinking. They can live on ſuch little ſhrubs as thoſe deſerts produce, without graſs, and are ſatisfied with a very little corn, which travellers commonly carry ground into meal; and, tempering it with water, they cram them with large balls of it. They go about two miles, or two miles and a half, in an hour, and I have travelled on them ſixteen hours without ſtopping. A ſmaller ſort, call'd Hayjin, pace and gallop very ſwiftly; and it is confidently affirm'd, they will carry one perſon a hundred miles in a day. Theſe ſeem to be what we call dromedaries, there being none of thoſe with two bunches, that I could ever be inform'd of, in theſe countries; and

and I have ſince been told, that they are a breed of Tartary, for the people here never heard of them. The Arabs do not kill the camel for food, but the great Turks eat the fleſh of the young camel, as a moſt delicate diſh; but will not permit it to be eaten by Chriſtians, probably that the breed may not be deſtroy'd. Before the great heat comes on, they have a method of preparing them againſt it, by beſmearing their bodies, to preſerve them againſt the effects of the heat. The fleſhy foot is admirably well fitted for travelling on the hot ſands, which would parch and deſtroy the hoof; and it is ſaid, before they begin a long journey, in which they will be obliged to go ſeveral days without water, they accuſtom them to it by degrees, before they ſet out, by keeping them from drinking.

Horſes. The horſes here are very fine, eſpecially thoſe of upper Egypt, being of the Arab and Barbary race. They have one great fault, which is, that their necks are generally too ſhort; and they value horſes here as they do their women, for the largeneſs of their bodies. They are wonderfully tractable: Their four legs are always trammelled, in the ſtable and field; they do not ſeem to know that they can kick; they walk well, never trot, and gallop with great ſpeed, turn ſhort, and ſtop in a moment; but they are only fit to walk in travelling, cannot perform long journies, and they uſually ſtop and give them water every hour or two, and very ſeldom feed them more than once in a day When they go in proceſſion, their trappings are exceeding fine; the ornaments are of ſilver, or ſilver gilt, it being contrary to their law to uſe gold, even ſo much as for rings, unleſs for the women, whoſe dowry, as I obſerved before, conſiſts in thoſe things, which they wear as ornaments. In the heat of ſummer, when there is no graſs, they give their cattle chopped ſtraw. They ſpread out the corn, when reap'd, and an ox draws a machine about on it; which, together with the treading of the ox, ſeparates the grain from the ſtraw, and cuts the ſtraw. It is a piece of timber like an axle-tree, which has round it three or four pieces of thin ſharp iron, about ſix inches deep, which cut the ſtraw. In Syria, they often tread out the corn with oxen only, and then, if they would cut it, an ox draws over the ſtraw a board about ſix feet long, and three wide, in the bottom of which are fix'd a great number of ſharp flints; the perſon that drives round the ox, ſtanding on this inſtrument.

Reptiles. Among the reptiles, the vipers of Egypt are much eſteem'd in phyſick; they are yellowiſh, of the colour of the ſand they live in, and are of two kinds, one having a ſort of horns, ſomething like thoſe of ſnails, but of a horny ſubſtance: They are the Ceraſtes of the antients. The lizard alſo is yellow; and in the deſerts towards Suez, they have a ſmall lizard different from the common kind, having a broader head and body than the others. They have alſo the Stinc Marin in great abundance; and about the walls there is a very ugly lizard, which is ſomething like a crocodile. Theſe are in great quantities about the walls of Alexandria. As to the Worral, having procured one alive, I could not perceive that it is affected with muſick. It is of the lizard kind, four feet long, eight inches broad, has a forked tongue, which it puts out like a ſerpent, and no teeth; living on flies and lizards. It is a harmleſs animal, and is found only during the hotteſt ſeaſons, and frequents grottos and caverns in the mountains on the weſt of the Nile, where it ſleeps during the winter ſeaſon.

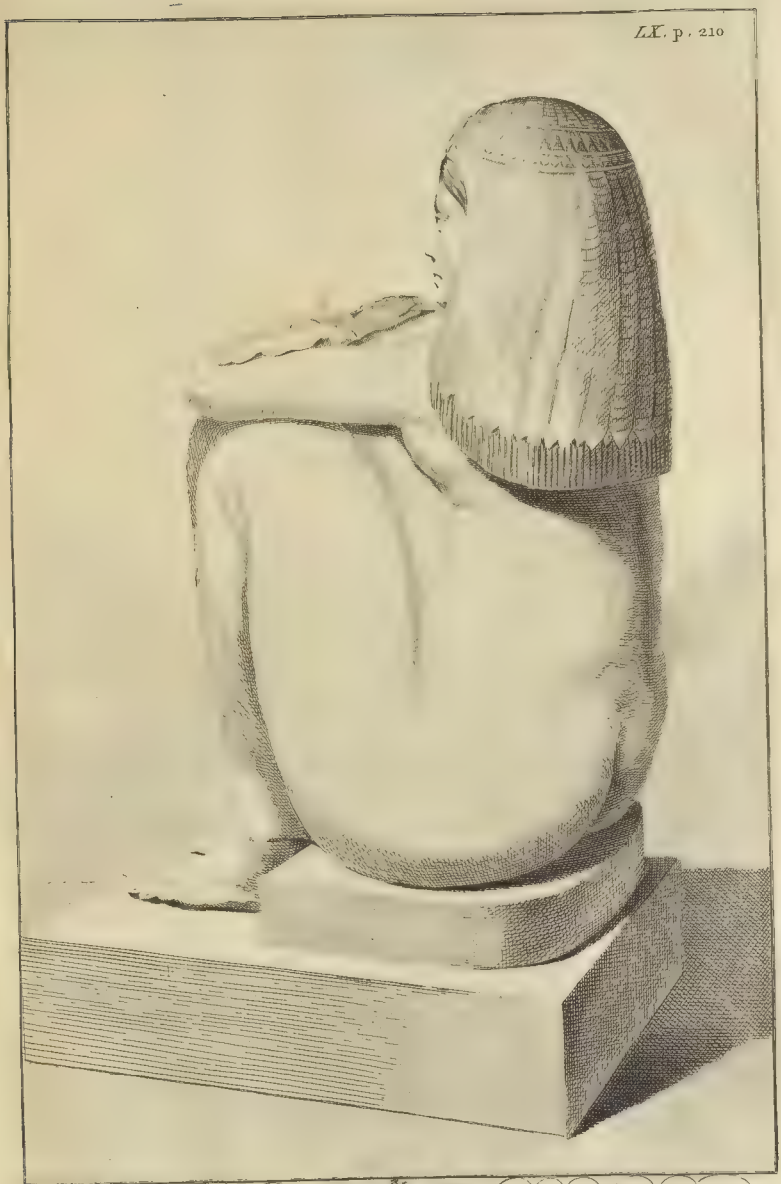
The

The oſtrich ought to be mention'd firſt among the winged tribe of the country; it is call'd in Arabic Ter Gimel, and in modern Greek Στρουθοκάμηλος, both ſignifying the camel bird, by reaſon that its neck and head, and likewiſe its walk are ſomething like the Camel's. This bird is common on the mountains, ſouth weſt of Alexandria; the fat of it is ſold very dear by the Arabs, and is uſed by the doctors as an ointment for all cold tumours, is good for the palſy and rheumatiſm; and, being of a very hot nature, is ſometimes preſcribed to be taken inwardly, for diſorders of cold conſtitutions. As theſe birds are in the deſerts beyond Alexandria, ſo the Arabs bring much of it to that city, and they have a method of putting the dead body of an Oſtrich in motion in ſuch a manner, as to make the fat diſſolve into a ſort of oil, which they ſell as a drugg, and is call'd The fat of the oſtrich. They have a kind of domeſtic large brown hawk, with a fine eye, which moſtly frequents the tops of houſes; and one may ſee the pidgeons and the hawks ſtanding cloſe to one another. They are not birds of prey, but eat fleſh when they find it: The Turks never kill them, and ſeem to have a ſort of veneration for theſe birds, and for cats, as well as their anceſtors; among whom it was death to kill either of theſe animals. It has been commonly ſaid, that a legacy was left by ſome great Mahometan, to feed theſe animals in Cairo every day, and that even now they regale them with ſome of the entrails of beaſts, that are kill'd for the ſhambles; but on enquiry I found this to be a miſtake. The antient Egyptians, in this animal, worſhipped the ſun, or Oſiris; of which the brightneſs of its eyes were an emblem. They have alſo a large white bird, with black wings, ſhaped like a crow, or raven, but very ugly, and not at all ſhy; it lives much in the ſame manner as the hawk, and is call'd by Europeans Pharaoh's hen. They have likewiſe a beautiful white bird, like a ſtork, but not half ſo big, call'd by Europeans The field hen, being ſeen about the fields like tame fowl. The ſmall brown owl, mention'd by Herodotus, about the ſize of a pidgeon, is very common. They have likewiſe a ſmall ſpeckled bird, near as big as a dove, call'd Ter Chaous (the meſſenger bird) which would be eſteem'd a beautiful bird, if it were not very common, and a foul feeder: It has on the top of its head a tuft of feathers, which it ſpreads very beautifully whenever it allights on the ground. In the mountains there are a great number of vulturs, and ſome eagles. Among the birds worſhipped by the Egyptians, the Ibis was had in great veneration, becauſe, as it is ſaid, they deliver'd the country from a great quantity of Serpents, which bred in the ground after the Nile retired. It is of theſe and the hawks, (among the birds that the embalmed bodies are chiefly found preſerved in earthen vaſes: I ſaw the figures of them on the temples in upper Egypt; and from the deſcription we have of them, they are of the crane kind. I ſaw a great number of this ſort of birds on the iſlands in the Nile, being moſtly greyiſh. Herodotus deſcribes two kinds; the black, which I never ſaw, and the other with black wings and tail, which ſeems to be a ſort of ſtork: Theſe I have ſeen, tho' the moſt common are a greyiſh kind. There is a very beautiful bird of this ſort, call'd Belſery: The male has a black beak and leg, and black feathers about the wings; they have a large crooked bill, with which they can take their food only out of the water. The legs, bill, and eyes of the female are a fine

red; and in the wings and tail are intermix'd ſome red feathers, which make it very beautiful, eſpecially when it ſpreads its wings.

They have great numbers of wild geeſe of a different kind from thoſe in Europe: They are call'd Bauk; and when they are ſent into England, are known by the name of Baw-geeſe. Great quantities of wild ducks frequent the pools in low grounds, which are not dry till two or three months after the Nile has left the upper lands. Quails are in great abundance. They have the woodcock, ſnipe, and Beccafigo; which laſt is much eſteem'd. A wild brown dove frequents the houſes, which being very ſmall, is not deſtroy'd. The pidgeon-houſe is reckon'd a great part of the eſtate of the huſbandman: They are often built round, with little turrets riſing up all over the top, and add to the beauty of the proſpect of a country village. The different ſorts may be ſeen in the eighth plate: G. ſuch as are at Delta; E. thoſe of Beneſuief, and F. thoſe about Akmim. They have a proverb or ſaying, That a man, who has a pidgeon-houſe, need not be careful about the diſpoſal of his daughter. The partridge in this country is very different from that of other parts; the feathers of the female are like thoſe of a woodcock, and the male is a beautiful brown bird, of the colour of ſome wild doves, but adorn'd with large ſpots of a lighter colour: They are about the ſize of a ſmall dove. They have no pheaſants in Egypt. The bats in the old buildings are remarkably large, and from the end of one wing to the end of the other, many of them are in extent above two feet, if the account I had be true.

If I was rightly inform'd, they have an extraordinary cuſtom in relation to their bees in upper Egypt. They load a boat with the hives, at a time when their honey is ſpent; they fall down the ſtream all night, and take care to ſtop in a place by day, where the diligent animal may have the opportunity of collecting its honey and wax; and ſo, making a voyage of ſix weeks or two months, they arrive at Cairo, with plenty of honey and wax, and find a good market for both. There is another ſtory, the truth of which may be much ſuſpected, relating to a manner of catching ducks on the river; which is by putting the head into a pumpkin ſhell, and walking in the river, only with the head above water cover'd in this manner; the duck not being alarm'd at the ſight of a pumpkin, the man approaches the game, and takes them by the legs.



The *STATVE* of ISIS.
To The Most Noble
DUKE of RICHMOND,
Knight of the Most
Noble Order of the Garter,
And Master of the *HORSE*
To His *MAJESTY*.

Brought from EGYPT.
By Prince Charles
LENOX and AUBIGNY.

The STATUE of ISIS.

To The Most Noble Prince John Duke of Montagu
GRAND MASTER of the Most Honourable Order of the BATH.
And Knight of the Most Noble Order of the GARTER.

A DESCRIPTION OF The *EAST, &c.*

BOOK V.

Miſcellaneous Subjects, chiefly relating to the Antiquities and Natural Hiſtory of Egypt.

CHAP. I.

Of ſome Antiquities and antient Weights brought from Egypt.

THE two ſtatues of Iſis and Oſiris, repreſented in the ſixtieth and three following plates were in the houſe of an Italian merchant at Cairo, who could give no account from what part they came, but was ſo obliging as to part with them. They are of a very cloſe free ſtone; the ſtatues as they ſit, are about two feet high, that of Iſis is about half an inch higher than the other; the plinth of the ſtatue of Iſis is four inches and three quarters thick, the other only four. I never ſaw any ſtatues or drawings in ſuch a poſture before, and, what is very remarkable, the Egyptians at this day will ſit in this manner, without reſting on any thing but their hams, for an hour together, when they are abroad, or have not the conveniency of a carpet to ſit on. Theſe ſtatues ſeem to be of ſo great antiquity, that it is probable they were made before ſculpture came to its greateſt perfection in Egypt. They appear to be both cloathed with a garment that fits cloſe to the body. Iſis is repreſented in the ſixtieth and ſixty-firſt plates: The ſtatue of the goddeſs, as it was proper, is of the finer workmanſhip; the feet are more delicate; there is ſomething beautiful in the make of

The ſtatue of Iſis.

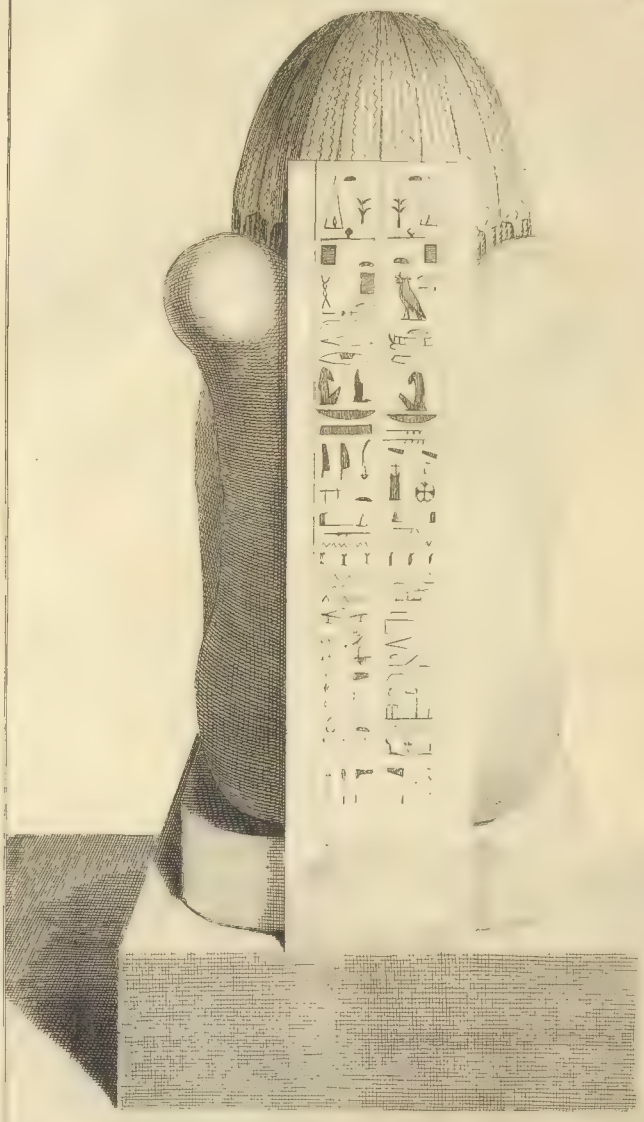
of the body; the woman's breaſts plainly appear at the ſide, and the body might be thought to be repreſented naked, if it did not appear otherwiſe at the ankles; however, it ſeems to be an exceeding fine garment, fitted cloſe to the body; it might be ſomething like the gawze, which is worn by the ladies at this day in the eaſt for their under garments. Hieroglyphics are cut like an inſcription on the robe that comes down before; the deep bracelets on the arms are very broad, and ſhe has a ſiſtrum in the left hand, on which is cut the head of Iſis, which has on it the ears of the cat. It has three ſtrings or wires, which are to be ſuppoſed looſe in it, each end being bent on the outſide, to keep it in its place; on each of them are two rings, which ſeem to be juſt big enough to move about the wire; on the upper ſtring there might be three; theſe are the rings that made the muſick: It ſeems to have been an inſtrument for beating time, like the Nakous they uſe in Egypt at this day, which I have before deſcribed. What is on the head is an extraordinary dreſs; perhaps made of leaves, which are doubled one over another, as appears by the ends of the lower part; it is to be ſuppoſed that the Lote flower adorns the forehead. Something very particular, like a Bulla, comes out from the ears, and might probably hang on them; the hair appears beneath this dreſs on the forehead and temples; and all round behind, beneath the head-dreſs, plaited as in the other. It may be no great compliment to ſay that in the beauty and delicacy of the workmanſhip, eſpecially in the ſide view, the artiſt has exceeded the Egyptian workman, who it may be lived three thouſand years ago; though we are not to deſpiſe ſuch uncommon remains of antiquity, but to ſet a value on them; as we ſee in ſuch pieces theſe noble arts in their infancy; and by conſidering the different workmanſhip of different ages, we may obſerve how arts gradually improved, till at length, under the Greeks, they came to the greateſt perfection, which their maſters the Egyptians were too opinionative to learn of their ſcholars.

The ſtatue of Oſiris.

The ſtatue of Oſiris, as it appears in the ſixty-ſecond and ſixty third plates, is diſtinguiſh'd by a ſort of Thyrſus in the hand, as it ſeems to be; though ſomething different from any thing of that kind; the hands come through the garment in a very particular manner; the fluting of what muſt be look'd on as the garment before, on which the hieroglyphics are cut, may anſwer to ſome manner of plaiting, and, if it be the garment, and is repreſented after nature, it muſt be in imitation of a very thick ſtuff, as it ſtands out at a diſtance from the legs; or ſome art muſt have been uſed for that purpoſe. The faſtening of the ſandals over the inſtep is very large, and appears on it like iron bolts; and, what is very extraordinary, the ſandal is not ſeen at bottom, ſo that probably the leather or ſole of the ſandal was antiently ſo ſmall as not to appear; there is a delicacy alſo in the feet of this figure. The manner of plaiting the hair is very extraordinary in this ſtatue, and there ſeem to be two or three plaits one over another. It may be doubted, if what appears under the ears be hair, as it is entirely ſmooth, and has not the ſame appearance as the other, or whether it was any mode of dreſs; it might be rather thought the latter, as it appears to preſs forward that which ſeems to be the lower part of the ear, for ſo much of the ear does not appear as to ſhew the ſocket of it, thoſe holes ſeeming to have been cut after the ſtatue was made. The hair likewiſe plaited down the forehead is to be obſerved; and I have ſeen thoſe of the Molotto

A STATVE of OSIRIS. Brought from EGYPT.

To the Rt. Honourable Henry Earl of Lincoln



STATUE of OSIRIS. Brought from EGYPT.

To the Right Honble. John Earl of Sandwich

race in Egypt, lately come out of Ethiopia, who have their hair plaited much in the ſame manner, and coming over their foreheads. This ſtatue has a pilaſter to ſupport it behind, on which there are hieroglyphics cut.

The morſels of antiquity in the ſixty-fourth plate, except one or two, were found at Coptos. They are almoſt all made hollow within of earthen ware, and were poſſibly the Lares, or houſhold Deities, of the common people, hung up in their houſes, a ſort of amulets to defend them againſt evil; for moſt of them have holes at the top for that purpoſe: They are repreſented pretty near the real ſize of them, except that the entire figure, which I ſuppoſe is a Priapus, is ſeven inches long; it is in every other reſpect exactly as it is repreſented. The cap ſomewhat reſembles the turbant without the ſaſh round it; and yet it ſeems to join to a garment that flows down behind, coming only over the left arm, ſomething in the manner of the eaſtern cloak, with a coul, as the eaſterns are ſometimes repreſented in drawings. He has a ſort of Thyrſus in his left hand, and to the right is a pot of flowers, the emblem of this garden God. The figure B. has a very extraordinary head-dreſs, and the hair tied up in a roll appears over it. The hair of the figure C. is tied up in a roſe on the poll; the ornament ſeems to be a leaf, and may be the indented mulberry leaf. It is doubtful what is the head-dreſs of the figure D. I conjecture it to be the lote flower. E. is much diſtorted both before and behind, and one would imagine it to repreſent ſome evil being. F. is a very elegant double head of Iſis, being cut exactly the ſame on both ſides; it is of a brown ſtone, painted with a beautiful green. The manner of the hair, the garment, and an ornament up from the ſhoulder to the ſide of the head, which, though it is broke, appears to have continued on to another ornament over the head, which is gone, are all to be particularly taken notice of. It appears to have had no arms, the work ending at the ſhoulder, and ſo probably was a ſmall buſt, or might be placed on ſomething as an ornament. G. is of a black ſtone, and is a very rude unfiniſh'd groupe; but perhaps may be the only piece of antiquity of the kind, repreſenting the fight of a pigmy and a crane, which appears from the proportion they bear to one another. I do not know what head the figure H. repreſents; it ſomewhat reſembles that little amulet, ſo frequently found in Egypt, that is like a horſe's head, a drawing of which may be ſeen near it in the ſame plate. I. in bronze, ſeems to be a ſlave at ſome work; it is the moſt humble poſture they ſit in at this day, and inferior perſons ſit in this manner before great men; and poſſibly from this the ſupplicant poſture of kneeling might have its riſe.

The ſtatue of Harpocrates, of the ſame ſize, as repreſented in the ſixty-fifth plate, is in the poſſeſſion of Dr. Mead, and was lately brought from Egypt. It is of a white ſtone or marble; I bought exactly ſuch a one at Coptos, only rough hewn out; it has the high cap, part of which this has loſt; the ornament on the forehead may be the lote flower. There are ſeveral things to be particularly remarked about it, as the beads round the neck, and a Bulla hanging down from them; the ſtring of beads on the other ſide is not at preſent to be ſeen. The ornament about the upper part of the arm, and that under the beads, one would imagine, were deſigned as a ſort of covering of the breaſt, being altogether extraordinary,

and it poſſibly may be ſomething emblematical; there are alſo bracelets on the wriſts, which ſeem to have been adorn'd with beads; in the right hand he holds the croſs, which is ſo common in the Egyptian hieroglyphics. As the ſtatue is made with one leg before the other, and it was neceſſary to give a ſide view to ſhew theſe ornaments, the other foot could not be ſhewn, and it does not appear to that advantage it would do otherwiſe. The hair is plaited and brought to the left ſide, as in moſt of the ſtatues of Harpocrates. Among the ſeals I found in Egypt (the moſt remarkable of which are in this plate) there are four or five of the Abraxas kind, uſed by the Gnoſtics, being a mixture of Paganiſm and Chriſtianity; they have generally a legend on the reverſe, and are of no great conſequence. Two of the ſeals moſt remarkable are of very bad workmanſhip, one may be an aſtronomer; on the other, which has very particular characters on it, one ſeems to be playing on a muſical inſtrument, and another holds ſomething very particular in his hands, which it may be difficult to explain. I met with ſeveral other pieces of antiquity, but, as they are ſuch as have been deſcribed before, I thought it of no uſe to give drawings of them.

I made a collection in Egypt of above fifty antient weights; they are moſt of them of the common figure repreſented at A. in the ſixty-fifth plate; two of them are as repreſented at B. and one as at C. in the ſame plate. I weigh'd them all with great exactneſs, and have herewith given a table of them.

A Table of Weights found in EGYPT.

N°	Oz.	dwt.	Gr.
1	9	5	23
2	9	3	16 1/2
3	4	17	4 1/2
4	4	13	16 1/2
[a] 5	4	11	17
[b] 6	2	16	20
7	2	2	22
8	1	18	11
9	1	18	6
10	1	18	3
11	1	18	1
12	1	17	22
13	1	17	16 1/2
14	1	17	12 1/2
15	1	17	2 1/2
[c] 16	1	17	2 1/2
17	1	15	4
[d] 18	1	14	23
19	1	14	17 1/2
[e] 20	1	9	8
[f] 21	1	5	23 1/2
[g] 22	1	1	14
23	00	19	22 1/2
24	00	19	22
25	00	19	19 1/2
26	00	19	10 1/2
27	00	19	2 1/2
28	00	19	11
29	00	19	5
30	00	19	3
31	00	19	3
32	00	18	23
33	00	18	23
34	00	18	18 1/2
[h] 35	00	16	7 1/2
36	00	9	23 1/2
37	00	9	19 1/2
38	00	9	15
39	00	9	14
40	00	9	14
41	00	9	13 1/2
42	00	9	10
43	00	9	9 1/2
44	00	9	9 1/2
45	00	9	7 1/2
46	00	9	3 1/2
47	00	8	18
48	00	[illegible]	1
49	00	5	21 1/2
50	00	5	13
51	00	5	7 1/2
52	00	1	5 1/2

Beſides theſe, there is a weight of Verd antique, about an eighth of which is broken off, and it weighed twenty-three ounces, twelve penny weight, and eleven grains; ſo that probably it was a weight of about twenty-eight ounces.

[a] This is of iron, and of twelve ſides, as repreſented in the ſixty-fifth plate at B. it has ſix ſtamps on each ſide of the four ſquare ſides, and one on each of the other ſides.

[b] This weight is a flat octagon, it has ſeven marks on one ſide, and four on the other, and two circles round each ſide.

[c] This is of the ſhape of number five, has five ſtamps on the four ſquare ſides, and one on the reſt.

[d] Is as number ſix, but has a croſs on it, and theſe letters Γ B.

[e] This is an octagon alſo, but ſeems older than the other.

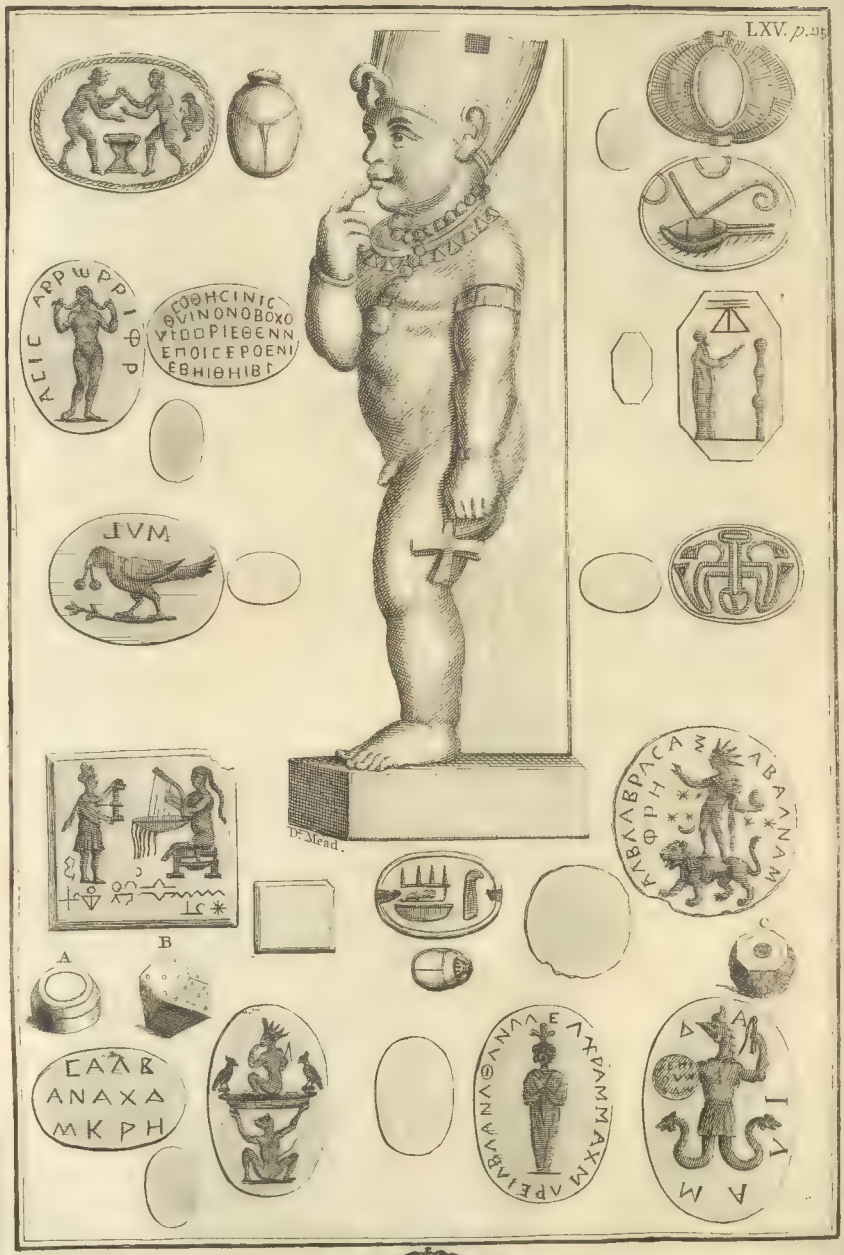
[f] This weight has twenty-four ſides, excepting the top and the bottom, and has two rings and a ſtamp on each of the twenty-four ſides, as repreſented in the ſixty-fifth plate at C.

[g] This is of Verd antique, and has theſe marks on it ⟩ A.

[h] Is a ſquare weight, has a croſs on it, and [illegible] and does not ſeem to be very antient.

CHAP.

Antient Statues *and* Heads *brought from* Egypt.



A Statue of *HARPOCRATES* and Egyptian *SEALS*.

To the Right Honourable *John Earl of Grandison*

CHAP. II.

Of the antient Architecture of EGYPT.

THE architecture of Egypt may be look'd on as among the firſt eſſays in that noble art. It was in a ſtyle peculiar to themſelves, in which, notwithſtanding, we may trace the origin of many things we ſee in the moſt improved architecture. As the Egyptians boaſted themſelves to be the inventors of all arts and ſciences, this gave them a ſtiffneſs and pride, which made them refuſe to receive the improvements, the Greeks and other nations made on their inventions; ſo that, excepting at Alexandria and Antinoopolis, there is nothing to be ſeen in Egypt of the Greek architecture. In ſome places, we obſerve this art in the greateſt ſimplicity, only contrived for uſe, and without any ornaments, and may ſee how it improved by degrees, and at laſt arrived at ſuch a perfection, as might eaſily give the hint to the Greeks for the Corinthian order, unleſs we ſuppoſe that they might imitate that order; which I do not think probable, as theſe temples ſeem to have been built before that order was uſed in Greece, and alſo as the Egyptians ſeem to have thought themſelves above imitating the inventions of other people; for there ſeems to be nothing approaching to any other order of architecture, unleſs the mouldings of the capital B. may be thought a little to reſemble the Doric.

The ground is ſo much riſen, that I could not come to any certainty with regard to the height of their pillars: And ſeveral members of them, and of the cornices being inacceſſible heights, and ſo ſmall, that they could not be determined by the quadrant, and having in truth, ſometimes omitted ſome meaſures I might have taken, on account of the hurry I was often obliged to do things in, and the interruptions I met with; I could not, for theſe reaſons, give an exact draught of them by ſcale, but to ſupply this defect, I have mark'd the ſeveral members, and given a table of ſuch meaſures as I took of them. This will give an idea of the Egyptian architecture; and as it is by no means to be imitated, or made a ſcience of, ſo a more exact account will be the leſs wanted, and more eaſily excuſed, when, under all the diſadvantages of a traveller in Egypt, it would have been producing ſomething new, to have given draughts of them only by the eye.

Coverings of the buildings.

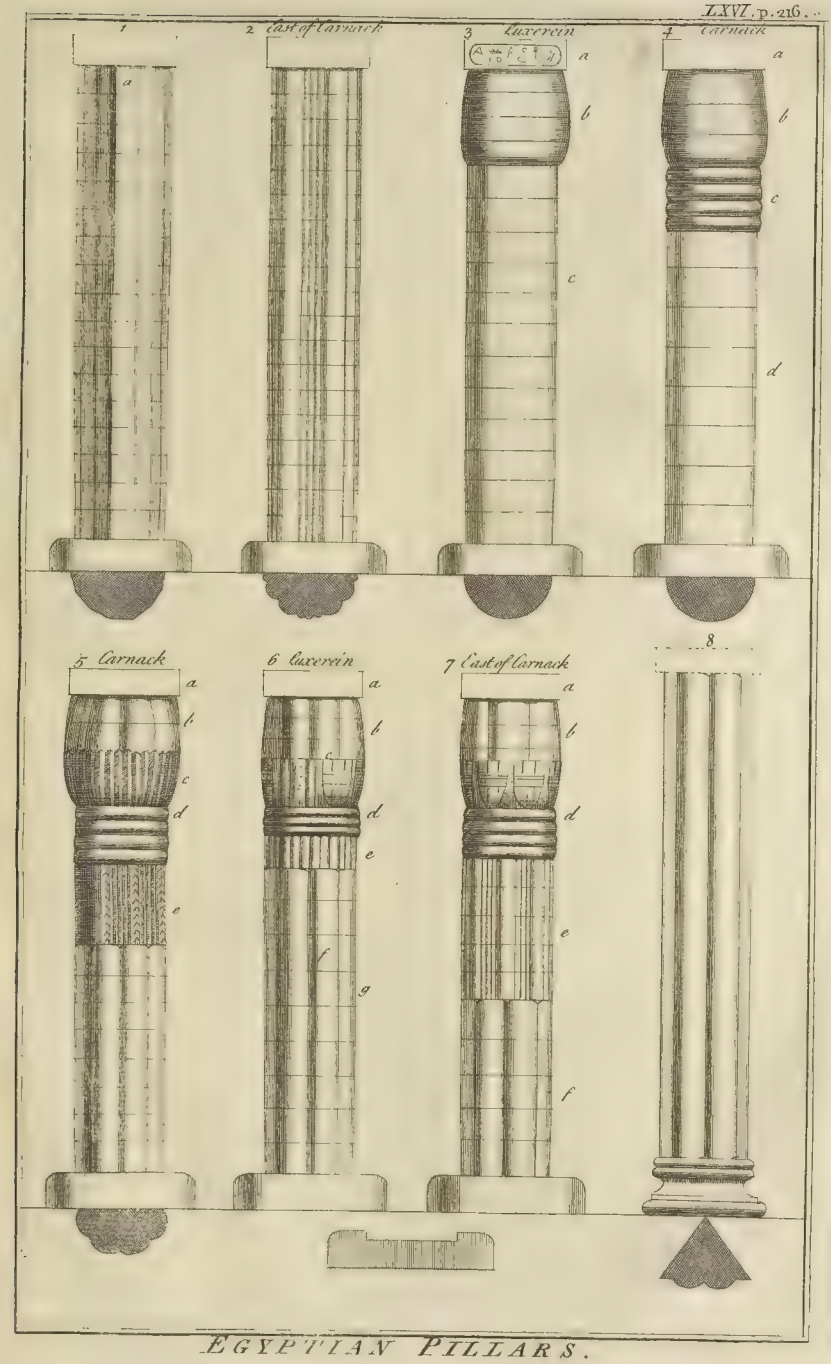
As the Egyptian buildings were cover'd with long ſtones about three feet wide and deep, and fourteen feet long, this made a great number of pillars neceſſary in all their cover'd buildings. If the pillars were next to the wall in a portico, they laid a ſtone from one pillar to another, by the length of the portico, and then laid ſtones acroſs from that ſtone to the wall, as may be ſeen in the ſecond plate of pillars; but, if there were many rows of pillars in a room, they laid ſtones acroſs the pillars, by the breadth of the building, to give the room a lighter air, and then they laid ſtones on them, with which they cover'd the building by the length of the room, and ſometimes they placed a ſquare ſtone on the capital, to make the room ſtill higher; as may be ſeen in the drawing of the temple of Ombus, in the fiftieth plate.

The

Baſes. The baſe or pedeſtal of the pillar was round, the corners being taken off at the edge; it had a ſocket in it, to let in the pillar, as repreſented in the ſection of the baſe. In the firſt plate of pillars, there are very few of theſe baſes to be ſeen; that at Hajar Silcily, to a pillar two feet two inches diameter at bottom, was four feet diameter, ſo that it projected beyond the pillar eleven inches, and was ten inches deep. As the manner of building obliged them to have a great number of pillars, ſo they might find this kind of baſe moſt convenient, as a ſquare one would be more apt to break at the corners, and offend thoſe that walk'd in the temples; tho' it is very probable, that many of their pillars, eſpecially within their temples, were without any baſe, for the conveniency of walking between them; as the pillars of the temples of Minerva and Theſeus, at Athens. It has been alſo found out, that the obeliſks were placed on ſuch baſes or pedeſtals, and let into a ſocket, which made the raiſing of them much eaſier than on a high pedeſtal, as they are placed in Rome.

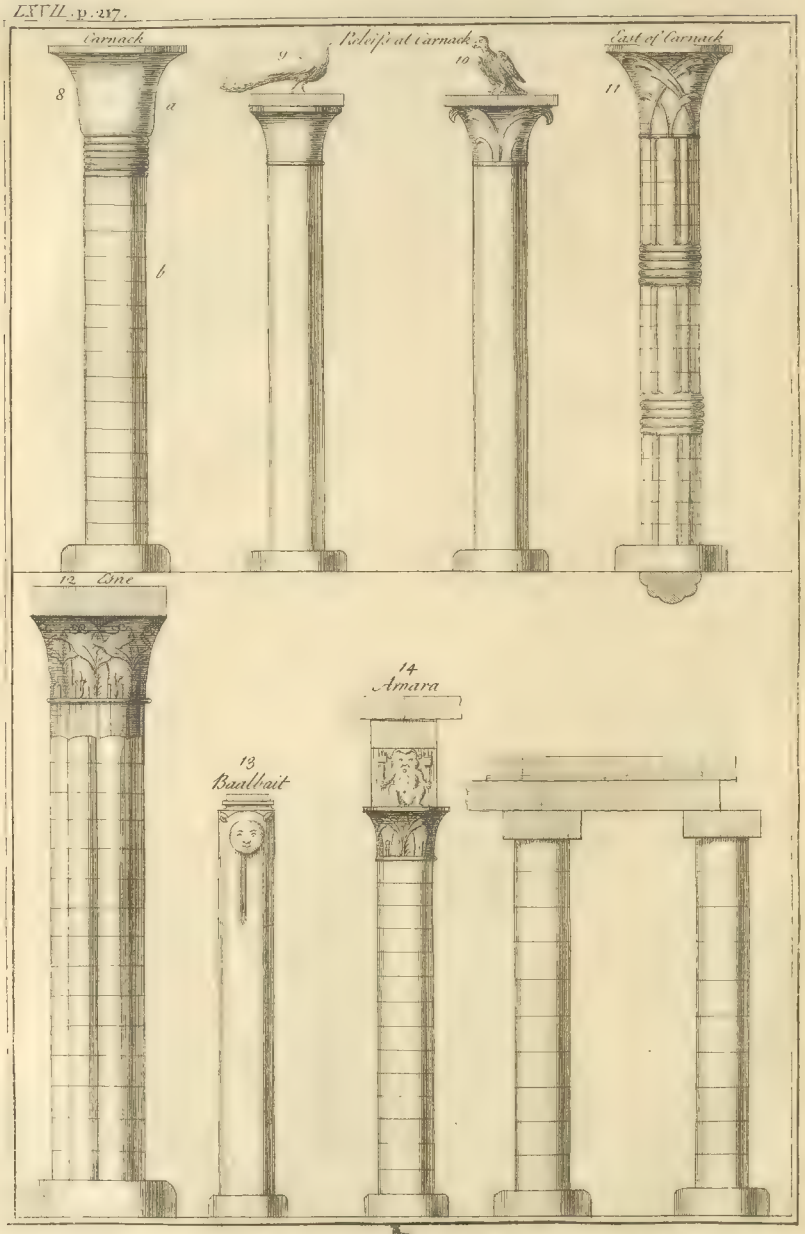
Pillars. The chief intention of pillars, in Egyptian buildings, being to ſupport a weighty covering, it was neceſſary they ſhould be very ſtrong: It is probable, in the moſt antient times, they might not have found out the uſe of granite, or the art of cutting it, which is the only marble I obſerved to be the product of Egypt, and fit for making pillars of one ſtone, which could not be leſs than three or four feet diameter, for the purpoſe mentioned; and it would have been very difficult to have convey'd ſuch pillars from the cataracts, where the granite quarries are, to the ſeveral parts of Egypt. The freeſtone they had near, in all their hills, which they made uſe of for their columns, cutting out the ſtones of the diameter of the pillar, and from one foot ſix inches, to three feet ſix inches in thickneſs. Theſe columns were from three feet to eleven feet diameter; and they were ſo very thick, that I concluded, their height might be from about three diameters, or at moſt three and a half, to four and a half. I had reaſon to think that this was generally the height of their pillars, tho' ſometimes, but rarely, they were ſix diameters in height, and the intercolumnation one diameter and a half, or two, for the moſt part; ſometimes two and a half, and three, tho' very rarely. And, if in the middle of a room, ſome intercolumnations were wider, they procured ſtones of a proportionable length, to lay from pillar to pillar. The pillars were often adorn'd with hieroglyphics, and theſe ſometimes painted. They had ſome multangular pillars, tho' very rare; and thoſe conſiſting of ſixteen ſides, as at the temple of Thebes, ſomething reſembling the antient pillars I have ſeen ſhaped in that manner, in order to be fluted; which was the method the antients took to flute their columns, as I ſhall have occaſion to mention in another place. One of the firſt improvements on plain pillars, were a ſort of ſwellings about ſeven feet from the top, and leſſening again towards the capital, which conſiſted only of a ſquare ſtone; inſtances of which may be ſeen in the firſt plate of pillars. It is poſſible, this ſort of ſwelling, inverted, might give riſe to the firſt capitals made in ſhape of a bell. The next improvement ſeems to have been the addition below this of four members, being a ſmall ſegment of a circle, as in Numb. 4. Poſſibly theſe might give riſe to the annulet in the capital, of the Doric order; by which name I ſhall therefore call them. Another manner of architecture was the working the upper part of the pillar, that ſwells out as deſcribed, into eight half rounds. In ſome pillars a ſort of

thicids



EGYPTIAN PILLARS.

LXVII. p. 237.



EGYPTIAN COLVMNS.

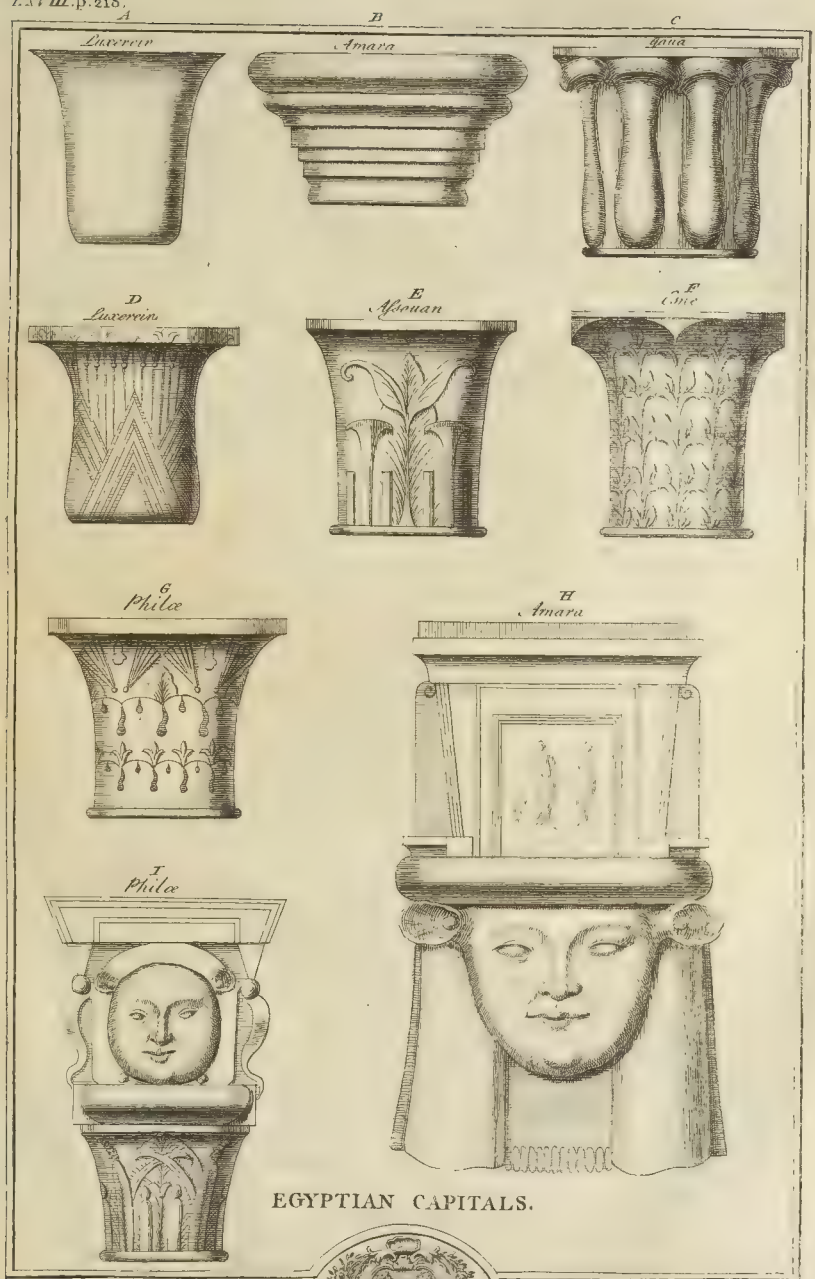
To the Rt. Honourable Henry Earl of Carlisle.

ſhields cover the lower part of the joinings of theſe half rounds, as in Numb. 7. In others, two rows cover the joinings of two half rounds, and the two next are cover'd by a ſhield, as above; and ſo all round alternately, as may be ſeen in Numb. 6. The lower part of that ſort of pillars is likewiſe divided into eight half rounds, which I conjectured, in ſome, to be about one third, in others two thirds of the pillar, according to the length of the members, between this part and thoſe I have mention'd before; for in ſome pillars, above theſe, there are three ſuch members, but ſmaller, over each of the great ones, as in Numb. 6. which is at Luxerein; in others, beſides theſe three members, there is a larger over the joinings of the lower member, as in Numb. 7. which, if I miſtake not, is at the temple, eaſt of Carnack; and in the fifth, the triglyphs ſeem to be continued down, as under thoſe members, with a particular lift coming down between them to the middle of the half rounds below; and the ſecond pillar is work'd all the way down in ſuch a manner, as this part of Numb. 7. is executed; that is, with three ſmall half rounds, or rods, and one large one. Another ſort of pillars are thoſe at Archemounain, in the twenty-fourth plate. I obſerved particularly, that they leſſen'd towards the bottom. The pillars at Hajar-Silcily are almoſt the ſame, and the only columns I ſaw entirely to the bottom; thoſe pillars are three feet diameter, near four in the ſwelling, and at bottom leſſen to two feet two inches, and may be ſeen in the forty-ſeventh plate. The pillar, Numb. 8. has the four annulets under the capital, the reſt being plain; it is in the grand area of the temple of Carnack, Numb. 9, and 10. in the ſecond plate of pillars, are cut among the hieroglyphics on the gate that is north of the temple of Carnack. Numb. 11. is at the temple eaſt of Carnack, and I imagine it to be ſome imitation of the palm-tree. Thoſe horizontal members, or annulets, ſomewhat reſemble the tree when the boughs are cut off, and therefore it would have been more like the palm-tree, if thoſe members had been continued all down; and, if I am not miſtaken, I have ſeen ſuch a drawing of a pillar in Egypt. Numb. 12. has this particular in it, that the ſtalks of the leaves, and thoſe between them, are carried down below the annulets of the pillars. Numb. 13. is a pillar of red granite, at Baal-bait, the old Buſiris. I ſaw the capital, as repreſented, and a part of the pillar, being work'd into a ſort of a half round, in the manner that is ſhewn below the capital, and another part I ſaw of it being plain, I conjectured, that this might be part of the head-dreſs of Iſis, continued down, as it is in the capital of Dendera. The capitals of the ſeven firſt are only a ſquare ſtone; it is very probable, that a ſquare ſtone, at firſt laid on the pillars, to give the building a lighter air, might give riſe to the capital. In ſome pillars, theſe capitals do not project at all, in others a very little: They are from one foot to three feet thick. The capitals, of the bell kind, have often been thought to be an imitation of a vaſe ſet on a pillar, with leaves twining about it; but a view of the capitals of Egypt, would incline one rather to think, that it was the imitation of the top of a tree, and that probably the palm, the boughs of which point upwards, and much reſemble a capital, when all the lower boughs are cut off, as they are commonly every year, and poſſibly the palm-trees, ſaid to be cut in Solomon's temple, might be pillars, or at leaſt pilaſters of this kind, ſo much reſembling the palm-tree. The moſt ſimple ſort of capitals of this bell kind, are Capitals.

of the great pillars in the temple of Luxerein, without any fillet, round at the top, as repreſented at A. in the plate of capitals. The ſecond ſort is that of the pillar Numb. 1. which has the addition of the fillet, and is ſeen at Carnack. Of the ſame ſort is the next to it, cut among the hieroglyphics of the gate north of that temple; and the next to that, cut likewiſe on the ſame gate, is the moſt ſimple of the foliage kind. The third capital C. in the plate of capitals, is of an extraordinary nature; it is poſſible, the ornament may be in imitation of ſome leaf or flower. The only pillars of this kind are at Gaua. The fourth, D. is probably the firſt manner of adorning the capital, being cut in lines, and without any relief. The fifth, E. at the antient Siene, is of a particular kind; and on part of it, there is ſomething like the ornament of that at Gaua: This and the following, as well as ſome others, are work'd at top in four ſegments of a circle; and it may be conſider'd, whether it were not in imitation of ſome leaf. The ſixth, F. is at Eſne, and is very beautiful, tho' the relief is very flat; and ſo are many others in the ſame temple. The ſeventh capital, G. is of a very particular kind, and beautiful, and is ſeen only in the ſmall ſquare temple at Philæ. The large capital H. at Amara, the old Tentyra, with the head of Iſis, and compartments of bas-reliefs over them, are of excellent ſculpture, and muſt be reckon'd among the fineſt workmanſhip of Egypt; each capital conſiſting of four ſuch faces, one on each ſide, with the compartments of reliefs over them. I look upon them only as two ſquare ſtones laid on the pillars, and adorn'd in this manner; but, from the great perfection of them, I ſhould imagine they are the work of a Greek hand; the reliefs being in the higheſt Greek taſte. The other faces at Philæ, over the capital, and the Deity cut on the ſquare ſtone, over the capitals of a ſmall temple at Amara, which is Numb. 14. of the pillars, are only to be look'd upon as ornaments of thoſe ſtones; and the capitals under them I met with in ſome other places, not having taken drawings of the particular capitals, that belong'd to thoſe pillars.

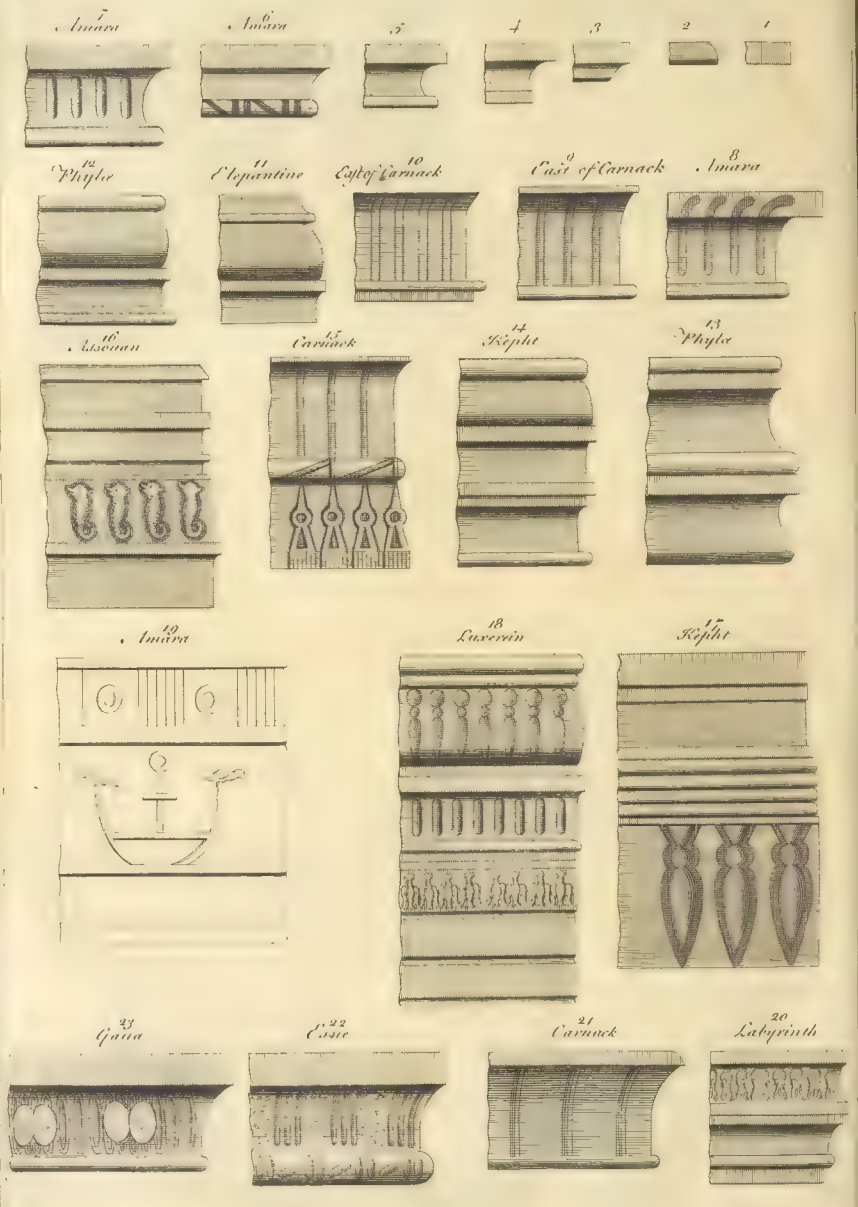
Entablature. Theſe ſtones laid on the capital, ſeem to have given riſe to the faces of the architrave, (ſo call'd from being the chief beam that ſupported the covering of the building,) and to the freeze, a ſtone, or part of a ſtone, that ranged round the building, being adorn'd with ſculptures of animals and other things, was on that account, call'd by the Greeks and Latins Zophorus, which was the name of the Zodiac; adorn'd, it may be, with the ſigns of the Zodiac and other ornaments, encompaſſing the building, as the Zodiac the Heavens; and probably it was this part of the tomb of Oſymanduas that was adorn'd with a golden circle, three hundred and ſixty-five cubits in compaſs, divided into ſo many parts, to repreſent the days of the year, with the riſing and ſetting of the ſtars, and other things relating as well to the Egyptian aſtrology, as, to what was more real, the aſtronomy, for which they were ſo famous. Some buildings being cover'd with two tier of ſtones, the under ſtone probably was the freeze; or, where there was only one, the lower part of it might be left for that member, as the upper part was always moulded into the cornice or Coronis, that crown'd the building; and where two or three ſingle ſtones were placed over the capital, the lowermoſt being work'd with the ſeveral faces of the architrave, and the upper ones being the freeze, and cornice and the ſtone, laid acroſs to ſupport the covering moulded into another cornice; accounts for the ſingle entablature

to



EGYPTIAN CAPITALS.

To William Windham Esq.r



Egyptian CORNICES and ENTABLATURES.

to every pillar, which has often a very beautiful effect in architecture.

Cornices. Cornices, or ornaments round the top of their buildings, ſeem at firſt to have been very ſimple, being probably only a ſtone projecting all along, beyond the reſt of the building, as Numb. 1. in the plate of cornices. This at length was rounded, as Numb. 2. and this round member was often continued down the quoins of the building. This ſtone on the very top of the building, might afterwards be made thicker, and be work'd in an inclined plane, ſo as to end in a line at the wall below; and, as a farther improvement, this lower part might be hollow'd into a Cavetto, with a fillet at bottom, that was afterwards improved into a half round: And this is the moſt univerſal cornice that was in uſe in Egypt, and is likewiſe ſeen cut on the rocks and grottos about Jeruſalem; particularly on that which is call'd The tomb of Zachariah. The Cavetto was ſometimes fluted, and the flutes alſo in ſome were continued on to the liſt over it, as Numb. 8. and there are inſtances of Cavettos fluted in this manner, without any member over them; of this kind is Numb. 9. The cornice, or entablature of the granite room, at the temple of Carnack, has a member or freeze under the half round, ornamented in a peculiar manner, and a fillet under it, work'd alſo as repreſented at Numb. 15. There are a great variety of other cornices or entablatures, ſome of which are in the manner of two cornices, one over another; and freezes are frequently ſeen adorn'd with hawks, and thoſe dragons or ſerpents, that are repreſented, as drawing the car of Ceres. Numb. 19. with a ſort of triglyphs, and metopes, adorn'd with Pateræ, and two fillets, ornamented with ſtars, and a ſecond kind of freeze, or rather architrave, with the Crux anſata, and two hawks ſitting on each ſide of the end of a ſort of bow inverted is in the middle of the inſide of a gate, to the eaſt of the great temple of Amara, the old Tentyra. Moſt of theſe cornices, that are particular, are ſeen only in one place, eſpecially thoſe of Aſſouan, Kept, Luxerein, Amara, Numb. 15. of Carnack, the Labyrinth, Eſne, and Gaua.

Doors. The doors had generally a plain pilaſter on each ſide, and ſometimes a plain member, over the door, correſponded to it; but the moſt common ornament over them is that cornice, which I obſerved is moſtly uſed in Egypt. Some door-places have a half round on the outſide, taking off the angles, and another at about the diſtance of eighteen inches, as at the angle of the pilaſter.

Sculpture. As to the ſculpture of the Egyptians, both of hieroglyphics and pillars, and the laſt finiſhing of their works; they ſeem to have been executed after the building was completed, which made them work in their figures on plain ſtones, by cutting them in below the ſurface of the ſtone, either with a plain bottom, or with a relief, the higheſt part of which conſequently muſt be either on a level with the ſurface of the ſtone, or ſomething lower. I ſaw a pillar unfiniſh'd at the temple eaſt of Carnack, and it may be queſtioned whether the multangular pillar was not deſign'd to be in ſixteen half rounds, that being the method which they antiently took in marking out pillars to be fluted; and over the eaſtern gate of Carnack, I ſaw a ſtone left rough, as to cut out the winged globe, an ornament which is ſeen ſo often in all their buildings. We may ſee alſo among the Egyptians, what might have given riſe to the arch, though there is great reaſon

The arch. reaſon to think they were ignorant of this curious and uſeful part of architecture, as it was afterwards executed, becauſe it is hardly ever ſeen among their buildings, I mean thoſe covers made by the projection of ſeveral tiers of ſtone, one beyond another; for, if theſe ſtones had been only ſhaped each of them in a ſegment of a circle, the arch would have been made, and it is probable that the arch was this way hit on; the only difference between this architecture and that of the arch, ſeeming to be in laying the upper ſtones, eſpecially the middle one, which is called the key ſtone, that being laid flat on the two uppermoſt tiers, whereas, in the arch, it muſt be put in between them: For the reſt, making them leſs towards the outward ſuperficies than they are within, and laying the lower tiers ſo as not to project ſo much, and the upper tiers more, the arch would be executed only by ſhaping the ſtones in the manner abovemention'd. It is poſſible, that, at ſome time the ſtones in making ſuch a covering might not be laid level, and making an inclin'd plane on each ſide at top, when they came to cloſe all, they might find it neceſſary to hew a ſtone to fit the place in ſuch manner, as to come near to the nature of a key ſtone, and in time they might come to make all the ſtones bigger at one end than at the other, as finding it to give ſtrength to this ſort of building. It is indeed poſſible, that the arch might be firſt invented by other accidents, as the riſing of the ground of a city where the gates were made of very large ſtones, with ſtrait tops, and there being occaſion to have higher doors or gates, they might make them more lofty, by cutting the top into an arch; and at Thebes in Greece, I ſaw a ſmall gate that conſiſted of an arch only of two large ſtones, which might poſſibly have been made higher in this manner, after the building of the gate. In all Egypt I did not ſee above three or four arches, of which I have given an account in the relation of the antiquities of this country; and I ſuppoſe them to have been made after the Greeks came among them. It is the more ſurprizing they ſhould not hit on it, as they found out the ſhell of the niche, which approaches ſo very near to it.

Private Buildings. Amidſt all the publick magnificence of the Egyptians, there is great reaſon to think that their private buildings were very mean, and perhaps, their habitations in thoſe antient early times, when theſe ſumptuous fabrics were erected, might be chiefly tents and grottos; there being no ſign of private buildings all over the great extent, which antient Thebes took up; and without doubt thoſe Kings, who beſtow'd ſo much on their temples and ſepulchres, would likewiſe have erected magnificent palaces for themſelves, if it had been the cuſtom of the times; of which, doubtleſs, we muſt have had ſome remains; but of this kind, only one is mention'd, of which we have any certain account, and that is the labyrinth, which was deſign'd too for a public, as well as in ſome manner, for a ſacred uſe, as it had relation to the religion they profeſſed. The palace of Memnon is indeed ſpoken of at Abydus; but the mention of it is very ſlight, and there are no ſigns or traditions of any thing there, but a temple. And this may account for the extreme magnificence of the public buildings in Egypt, if we conſider that all their expences were beſtow'd this way, to make their ſacred buildings the moſt laſting and magnificent that the art of man could poſſibly execute.

I have hereto added the table of the meaſures of the Egyptian pillars.

A Table

A Table of the meaſures of the Egyptian pillars, according as they are engraved in two plates. The firſt line of numbers refers to the pillars in the plates; the letters to the ſeveral members of the pillars; the other numbers being the meaſures of feet and inches, anſwering to the numbers of the pillars, and the letters of the reſpective numbers.

	1	2	3	4	5	6	7	8	9	10	11	12
a	8	0	1 8	2 00	2 0	3 02	3	7	4 1	00	00	00
b	0	0	7 0	6 10	3 0	5 06	4	4 7	0 6	00	00	00
c	0	0	13 0	5 00	1 4	0 00	0	0 0	0 3	00	00	00
d	0	0	00 0	0 00	0 5	0 06½	0 3	0 0	0 3½	00	00	00
e	0	0	00 0	0 00	2 3	3 10	4 0	0 0	4 1	00	00	00
f	0	0	00 0	0 08	0 6½	4 00	0 0	0 0	4 1	00	00	00
g	0	0	00 0	0 00	0 0	7 00	0 0	0 0	0 0	00	00	00
Diameter	0	7 6	11 0	4 00	5 0	0 00	8 0	3 0	3 0	04	04	00
Suppoſed modules of half a diameter.	0	6 0	07 0	8 00	0 0	0 00	12 0	10	0 0	00	00	00

I meaſured ſeveral parts of the pillars at Luxerein, to ſee in what proportion they leſſen and ſwell.

Meaſuring one on the half rounds below, it was ten feet nine inches in circumference; on ſome members higher, it was eleven feet; and on the annulets, ten feet ſeven inches.

Another pillar was in circumference on the half rounds cloſe to the capital, ten feet ſix inches; lower, on the ſwell, twelve feet five inches; on the annulets, ten feet four inches.

And in the furthermoſt court, I find theſe meaſures of one pillar in inches 204, 231, 235, 241. Another pillar meaſured at the annulets ſeventeen feet, at the bottom of the half rounds, nineteen feet three inches, at the top of the next half round members, nineteen feet five inches, and, in the greateſt ſwell, twenty feet and one inch.

The great pillars at Luxerein, which belong to the capital D. are one and thirty feet in circumference, and about that height above ground, including the capital; and have a ſquare plinth on the top of the capital, as thoſe at Carnack, on which probably ſome ſtatues were placed, as it may be ſuppoſed, they were on the capitals of the pillar of the grand area at Carnack.

CHAP. III.

Of the Mythology of the antient EGYPTIANS.

AS the mythology, or fabulous religion of the antient Egyptians, may be look'd on, in a great meaſure, as the foundation of the Heathen religion, in moſt other parts; ſo it may not be improper to give ſome account of the origin of it, as it is deliver'd by the moſt antient authors, which may give ſome light both to the deſcription of Egypt, and alſo to the hiſtory of that country. We may ſuppoſe that the antients were the beſt judges of the nature of their religion, and, conſequently, that all interpretations of their mythology, by men of fruitful inventions, that have

1

no ſort of foundation in their writings, are forced, and ſuch as might never be intended by them. On the contrary, it is neceſſary to retrench ſeveral things the antients themſelves ſeem to have invented, and grafted on true hiſtory; and, in order to account for many things, the genealogies and alliances they mention, muſt in ſeveral reſpects, be falſe or erroneous, and ſeem to have been invented to accommodate the honours of the ſame Deities to different perſons, they were pleaſed to deify, who lived at different times; and ſo they were obliged to give them new names, invent genealogies, and ſome different attributes; which may account, in ſome meaſure, for the ſuppoſition I make below, that Deities with different names, all mean the ſame object of worſhip, as the ſun or moon, which might be worſhipped firſt as Oſiris and Iſis, when they were deified, or under the name of ſome others deified before them in the ſame manner; for Diodorus ſays, that the Egyptians learnt of the Ethiopians to have their Kings for Gods, that is, to deify their Kings; for it appears very plainly from the antients, that their Gods were their good Kings, whom they deified. Herodotus, indeed, would add a dignity to thoſe Deities, by ſaying, that the Gods lived on the earth with men, and ruled over them. He ſpeaks of the three orders of Gods; the firſt and oldeſt were eight in number, among whom Pan was of the firſt, as Hercules was of the ſecond, and Dionyſius of the third order. Diodorus Siculus indeed mentions celeſtial and terreſtrial Gods; under the former he reckons Oſiris, Iſis, Jupiter, Vulcan, Ceres, the Ocean, and Minerva; but ſays there were alſo terreſtrial Gods of the ſame name. Theſe celeſtial Gods he makes to be the ſun and moon, the four elements, and the ſoul of the world, that enlivens all things. Oſiris is the ſun, Iſis the moon, Jupiter the enlivening force, Vulcan fire, Ceres the earth, Ocean with the Egyptians was the Nile, Minerva the air; and it is to be ſuppoſed that theſe, with Pan, mention'd by Herodotus, made up the number of the eight firſt Gods. It is alſo thought, that one great foundation of this religion was worſhipping the ſun and the planets, and the ſigns of the Zodiac; and ſo they afterwards made conſtellations of their Kings, and gave the ſun and the planets the names of thoſe they look'd on as their benefactors; and to the ſigns of the Zodiac the names of thoſe animals they worſhipped, for the reaſons mention'd by the antients. Our author goes on to obſerve, that the Egyptians had a right before any other people to theſe Gods (that is, as he muſt be underſtood, to thoſe whom they call'd by the names of their Kings) and gives it as a reaſon, why it may be ſuppoſed, that they dwelt moſtly amongſt them, as Egypt only, of all countries, had cities built by the Gods, and call'd after their names; particularly of Jupiter, the ſun, Hermes or Mercury, Apollo, Pan, Eilethyia or Diana, whom we may ſuppoſe to be the ſame as Iſis or the moon, as Apollo is the ſame with Oſiris or the ſun; though, according to ſome hiſtories, Apollo is made the brother of Oſiris, doubtleſs to anſwer ſome particular ſchemes in their mythology. He ſays, theſe Gods came down upon earth, and ſometimes took on them the form of ſacred beaſts, ſometimes of men, and ſo were worſhipped in the ſhape of the ſeveral beaſts whoſe forms they aſſumed. This turn they gave to the worſhip of theſe Deities, in order to add a greater dignity to their religion; whereas, in reality, they ſeem to be no other than their Kings and great men deified, who, ſome way or other, had conduced to make the

A. Different Views of Embalmed Birds of Egypt

The Fish Gourgour or Shahr of ye Nile

The Fish Kesher or Kabouck of the Lake Maris.

To S.r Hans Sloane Bar.t First Physician to his Majesty

life of mankind more comfortable and happy, by a proper uſe of the elements of nature in general, or of the celeſtial bodies in particular, that ſeem'd to have the greateſt influence on the earth; which they either began to worſhip under their names, or to worſhip their benefactors, they had deified, and to give them the names of thoſe things they had, by their government or inventions, render'd ſo beneficial to them: For he goes on to give an account of the terreſtrial Gods, who, he ſays, by the ſtrength of their underſtanding, and by their beneficence to mankind, had acquired immortality, as a recompence of their extraordinary merit. Some of theſe were Kings of Egypt; but they ſeem to have given the genealogy of theſe Kings, as much as could be, in order to make it believed that the celeſtial Gods were different from them; and though I ſhall give an account of their genealogy, yet, notwithſtanding, I conjecture part of it to be mere fiction, and that the truth is, ſuch perſons did live at ſome time or other, but not juſt as they fix it. However, theſe we muſt ſuppoſe to be the twelve Gods of the ſecond rank, of which he only at firſt mentions the eight principal, the Sun, Saturn, Rhea, Jupiter, call'd alſo Ammon, Juno, Vulcan, Veſta, and Mercury. He ſays, the Sun reign'd firſt in Egypt: Herodotus ſays, Menes reigned firſt, and that Pan was the oldeſt of the Gods, and, as Mendes was another name of Pan, poſſibly Menes and Pan may be the ſame; and alſo the celeſtial Oſiris, which is the Sun. But, if it be true, as Herodotus ſays, that Menes built the temple to Vulcan in Memphis; this may be an argument in favour of the prieſts, who affirm'd that Vulcan was the firſt King. Oſiris, in this genealogical account of the Kings, is indeed alſo the ſon of Jupiter and Juno, and ſaid to be Bacchus. But as, under the name of Menes, he drained the country, and made lower Egypt habitable, by expoſing the earth in proper time to the kindly influence of the ſun; and, under that of Bacchus, cultivated the vine, by the help of the ſun, the juice of whoſe fruit is ſuch a comfortable cordial to mankind; and as, under the name of Mendes or Pan, he might make ſome orders for the more regular propagation of mankind, and of animals for his uſe, all under the prolific influence of the ſun, ſo the ſame perſon or Deity might be worſhipped in different places under different names and ſhapes, according to the nature of the particular virtues of the perſon they celebrated in thoſe places. The worſhip of the King of Egypt, who was called Vulcan, and of fire under his name, was owing, as they ſay, to an extraordinary accident; a wood happened to be ſet on fire by lightning in the winter, and the King ſtanding by it, perceived that it gave a great pleaſure to enjoy the warmth of it, and took care to continue the uſe of fire, which we may ſuppoſe till that time was unknown.

After theſe, Saturn reign'd, who married his ſiſter Rhea, the ſame with Cybele or Magna Mater; though, in this genealogy, Iſis is ſaid to be her daughter, who was the moon, or Diana, and had the city Bubaſtus built to her, Bubaſtis being the Egyptian name of Diana; and on her tomb ſhe is repreſented as boaſting that the city of Bubaſtus was built in honour of her †. Cybele ſeems to be much the ſame as Diana of Epheſus, and Iſis, among the celeſtial Gods, is the moon; it is poſſible that the moon might

† Ἐμοὶ βεβασ@ ἡ πόλις ᾠκοδομήθη. Diodorus i. p. 24.

be

be worſhipped under theſe three names, as having an univerſal influence on all things. Some ſaid that Oſiris and Iſis were the children of Saturn and Rhea, but, according to others, Jupiter and Juno; and, as Herodotus ſays, that the Egyptians did not know the name of Juno, this is a proof, how much the invention of the antients was employed in the hiſtory they gave of their Gods; and accounts for the inconſiſtencies we meet with in their relations of them. As both Minerva and Juno have been ſaid to be the air, ſo they might alſo be the ſame Deities, under different names, and likewiſe Eilethyia or Diana, though the daughter of Jupiter; for both Juno and Diana are called Lucina, and may be the ſame perſon. Diana is ſaid to be the daughter of Jupiter by Latona; poſſibly Jupiter might after marry his own daughter, who might then be called Juno, and her mother Latona might be obliged to fly to Ortygia from the reſentment of Juno; as theſe may likewiſe be the ſame with Rhea, on the above ſuppoſition; and if it may be ſuppoſed to have been ſo, all theſe alliances and genealogies muſt be look'd on as meer fictions; and this Deity multiplied into ſo many ſhapes, muſt then be only Rhea or Iſis, or whoever was the firſt Deity of this kind, worſhipped afterwards under different notions, and different names.

To Jupiter and Juno they give five children, Oſiris, Iſis, Typhon, Apollo, and Venus; and ſo Juno might be called the mother of the Gods (mater Deûm) the title of Cybele; and here they make Oſiris Bacchus, and Iſis Ceres; ſo that Iſis might comprehend Rhea and Diana, Juno and Ceres. By the name of Ceres, ſhe was the inventreſs of tillage, as Oſiris was of wine, under the title of Bacchus: Iſis alſo is ſaid to have enacted laws for the government of mankind. Some ſay Oſiris founded Thebes, though others mention another founder of this city: Our author ſays, moreover, that he built a temple of extreme magnificence, to his parents Jupiter and Juno, and two golden temples, one to celeſtial Jupiter, the other to his father Jupiter Ammon. It is probable, that one Jupiter was worſhipped long before this, and that Oſiris being the ſon of Ammon, both the father and ſon might be deified; and, to give a dignity to their new God, they might ſay, he was the ſon of Jupiter, diſtinguiſh'd by the title of his real father, who was worſhipped under the ſhape of a ram. As to the Jupiter of the Greeks, who was father of Minos in Crete, both of them great Kings over ſo ſmall an iſland, it was thought to be doing juſtice to the merit of Jupiter, to make him the chief of their Gods; that they might have Gods of their own; and to give him the name by which they call the Egyptian Jupiter; without doubt, a much more antient Deity; as Dædalus, the architect of his ſon, went to Egypt to ſee the labyrinth, in order to build one in Crete on the ſame model. Oſiris and Iſis were alſo great encouragers of arts, and of thoſe who invented weapons to kill wild beaſts, and inſtruments to till the land. Oſiris being educated at Niſa in Arabia Fœlix, had the name of Dionyſus from that place, and his father Dios; here they ſay he learnt the culture of the vine. He had the greateſt regard for Hermes or Mercury, a perſon of great genius in inventing whatever might be for the conveniency of mankind: He firſt corrected the language, and gave names to ſeveral things; it was he that invented letters, and alſo the lyre with three ſtrings, and taught the worſhip of the Gods, and ſacrifices, all ſorts of manly exerciſes,

ciſes, and a proper carriage and deportment of the body. He firſt obſerved the order of the ſtars, and the nature and harmony of ſounds. It was he or ſome other perſon after him, worſhipped under his name, that taught the Greeks the art of ſpeaking, (it may be ſuppoſed, with propriety and eloquence) on which account they gave him the name of Hermes. It was Mercury, and not Minerva, as the Greeks affirm, that found out the uſe of the olive; and he was in ſo great favour with Oſiris, that he was his ſecretary, it may be rather ſaid his prime miniſter, to whom he communicated every thing, for his advice. Oſiris raiſed a great army to go over the earth, to communicate his improvements to all the world, hoping to gain immortal honours by his benevolence towards mankind, as it accordingly happen'd; for he was worſhipp'd as a God, by thoſe whoſe lives he had render'd ſo much more happy than they were before. He left to Iſis the care of his kingdom, and appointed Mercury to be her counſellor; he alſo left his relation Hercules general over all his dominions, appointing Buſiris guardian of the parts towards the ſea ſide, and Phœnicia; and Antæus of Ethiopia, and Libya. Oſiris was accompanied by his brother Apollo, as he is call'd by the Greeks; he was the propagator of the bay, as Oſiris was of the ivy, for which reaſon thoſe trees are ſacred to theſe Gods, and it is to be obſerv'd, that the trees that are conſecrated to them, are ever-greens, as the myrtle to Venus, and the olive to Minerva. It is ſaid, Oſiris had for his companions in war, Anubis and Macedon. They wore the ſkins of thoſe animals they ſomewhat reſembled in courage, Anubis wearing the dog's ſkin, and Macedon that of the wolf; on which account thoſe beaſts are eſteemed ſacred in Egypt, and in time came to be worſhipped. He took Pan alſo with him, whom we may ſuppoſe to be a different perſon from the other before-mentioned; one of his names was had in great veneration in Egypt, his ſtatues being in every temple, and a city built to him. He carried likewiſe husbandmen with him; Maro for cultivating the vine, and Triptolemus to teach the manner of ſowing and reaping the corn. Thus accompanied, he went into Ethiopia. In this country ſatyrs were brought to him, cover'd with hair; for Oſiris was a lover of mirth, and of muſick and dancing, and always carried with him a band of muſic, in which there were nine virgins, who were excellently well ſkill'd in vocal muſick, as well as learned in other ſubjects, and were therefore call'd by the Greeks the Muſes; Apollo preſided over them.

Oſiris met with no oppoſition, being receiv'd every where as a God, for his beneficence towards mankind. He improv'd Ethiopia by agriculture, and building cities, and left in it officers to collect the tributes. Whilſt he was here, there happen'd in Egypt a great inundation of the Nile, which did particular damage in that part of Egypt, that was under the care of Prometheus, who was on this account near laying violent hands on himſelf. The river, by reaſon of the rapidity of its courſe, and the violence of its waters, was call'd the Eagle. Hercules, always aſpiring at great things, and zealous to ſhew his extraordinary ſtrength, made up the dikes, and kept the river within its bounds, on which account the Greeks, ſays Diodorus, invented the fable, that Hercules kill'd the eagle, that was feeding on the liver of Prometheus. It is ſaid, the river was after call'd the Nile, from Nileus a King of Egypt. Oſiris going into Thrace, Maro founded the city Maronea, and Macedon, the Macedonian

empire. He ſent Triptolemus into Attica to teach the inhabitants agriculture. Oſiris carried his arts every where, and, if any country was not capable of bearing wine, he taught them to make a liquor of barley, not much inferior to wine, either in ſtrength or flavour. After Oſiris's death, divine honours were paid to him. It was long kept as a ſecret that he was kill'd by Typhon, who would have ſeized on his dominions; but Iſis, with her ſon Horus, vanquiſhed Typhon near Antæopolis. Typhon had divided the body of Oſiris into twenty-ſix parts, and diſtributed them to his accomplices; all theſe Iſis found, and incloſed each of the pieces within a painted figure of a body, compoſed of wax and aromatic ſpices; theſe ſhe delivered to diſtinct bodies of prieſts, under great ſecrecy, to be buried; enjoyning them to pay divine honours to Oſiris, and to conſecrate ſome particular animal to him, and when it died, to bury it in the ſame manner; thus they continued the ſame honours to the conſecrated animals; and the ſacred bulls, call'd Apis and Mnevis, becauſe they were ſo uſeful in agriculture, were worſhipp'd in Egypt. From this account we may ſee the reaſon why Oſiris was worſhipp'd in the ſhape of a mummy, and that his ſtatues are ſeen ſo common in that figure, and alſo why ſo many ſacred animals were worſhipp'd in Egypt. From this alſo, probably, the cuſtom took riſe of embalming their dead bodies, forming them in the ſame figure, and honouring the relicts of their relations in the ſame manner, as the ſeveral pieces of Oſiris were preſerved.

If we examine into the riſe of the fables relating to the births of ſeveral of the Deities ſaid to have been begotten likewiſe by Deities, we ſhall find it had no other foundation, than the lewdneſs or adulteries of the relations of great perſons, who had people about them to invent ſtories to cover the diſhonour of their families. Of this nature was the fable of Semele and Bacchus, not to mention ſeveral others, from the accounts we have by their own authors. And Deities, which, in the idea of the Heathens, ſubſiſted before, were made to be born long after. For the ſame purpoſe the Greek Hercules was ſuppoſed to be begotten by Jupiter on Alcmena, to cover her adultery, when ſhe brought forth a ſon at an improper time, during the abſence of her husband Amphitryo in the wars. The lewdneſs of Io daughter of Inachus, King of the Argives, is another inſtance of this kind, who proving with child by a mariner, and, it is ſaid, going into Egypt in a ſhip that had a bull painted on it, all that ſtory of her being transformed into an heifer, and of the loves of Jupiter, was invented, and that ſhe went into Egypt and there recover'd her firſt ſhape, and was married to Oſiris; and, upon this very ſtory, Diodorus † takes occaſion to make reflections on the great diſagreement there was in relation to the hiſtory of their Gods; that the ſame Deity was call'd by ſome Iſis, by others Ceres; by ſome Theſmophorus, by others the Moon; by ſome again Juno, and that others call'd this Deity by all theſe names: That they call'd Oſiris ſometimes Serapis, and ſometimes Bacchus, at other times Pluto, ſometimes Ammon, at others Jupiter, and often Pan; and ſome ſaid, that Serapis was the Pluto of the Greeks; there being in reality, very little foundation in truth for theſe things, but almoſt all theſe ſtories have had their riſe from the inventions of men on different occaſions; which

† Diodorus i. p. 22.

is

is the cauſe of ſuch variety and diſagreement in the accounts of the mythology of the Heathens.

Horus was ſon of Oſiris and Iſis, who, being taught the art of prophecy and phyſick by Iſis, was called Apollo; ſo that we have Apollo both brother and ſon to Oſiris. The giants alſo, conſiſting of many bodies, are ſaid to have riſen in the time of Oſiris, whoſe miniſters were repreſented as whipping them; and for this reaſon, the ſtatue of Oſiris is often ſeen with a whip, as the puniſher of the wicked. It is alſo remarkable, that Iſis behaved in ſo prudent and wiſe a manner after the death of Oſiris, that the Queens of Egypt, were from that time, ever had in greater honour than the Kings, and were inveſted with higher power; and, in the marriage ſettlements among private perſons, that polite clauſe uſed to be added, that all things ſhould be under the direction of the lady †. And, as it has been judged that all the mummies that have been found about Saccara, which was near Memphis, are female bodies, it is poſſible on the burial of Iſis in a chapel in the grove of Vulcan at Memphis, all women might be conſecrated to this Deity, and be buried in theſe catacombs, as near as conveniently they could be to the Goddeſs, and have their coffins, by a particular diſpoſition, made ſo as to repreſent Oſiris, which might be another foundation for the future regards that were to be paid them. And poſſibly the bodies of the men might be depoſited in another part, perhaps in the grottos to the eaſt of the Nile; and the honours that were paid to them might not be ſo great in preſerving them, and, for that reaſon, they may not have continued ſo long. But theſe are only conjectures, for which it is certain we have no foundation in antient authors.

CHAP. IV.

Of the antient Hieroglyphics of the EGYPTIANS.

HERODOTUS ſays, the Egyptians uſed two ſorts of letters, or ways of writing; one call'd ſacred, the other vulgar letters *. Diodorus gives a more particular account, tho' in ſome parts obſcure. He ſays, the Egyptians learnt the form of their letters, or writing, from the Ethiopians; for of the Egyptian letters, or manner of writing, one was vulgar, which all people learnt; others were call'd ſacred, which the prieſts only knew among the Egyptians, learning them of their fathers, among thoſe things which were to be kept ſecret; but the Ethiopians uſed all theſe letters or ways of writing indifferently: So that one would imagine, the Ethiopians either had two alphabets, or that they had two ways of writing moſt things, but that of theſe the Egyptians uſed one commonly, and the other only in their ſacred writings. So that it was rather the unlawfulneſs, than any impoſſibility of obtaining a knowledge of theſe letters, that kept them from reading their ſacred writings, as they could, perhaps, have learnt them of the Ethiopians, if we ſuppoſe they were exactly the ſame; but it

† Διὰ δὲ τούτας τὰς αἰτίας καθαδεχθῆναι μείζονα ἐξουσίας ἢ τιμᾶς τυγχάνειν τὴν βασίλισσαν τῶ βασιλέως· ἢ, ὡσεὶ τοῖς ἰδιώταις κυριεύειν τὴν γυναῖκα τὰνδρὸς ἐν τῆ τῆς ἀροικὸς συνγραφῆ· ὁμοσομολογέιται τῶν γαμόντων ἅπανθα πειθαρχήσειν τῆ γαμηθέντι. Diodorus, l. p. 23.

* Διφασίοισι δὲ γράμμασι χρέωνται· ἢ τὰ μὲν αὐτῶν ἱερά, τὰ δὲ δημόσια καλέεται. Herodotus ii. c. 36.

is

is poſſible, that the Egyptians, having learnt the art of writing of the Ethiopians, might afterwards alter the letters or marks, that ſtood for words, that the Ethiopians themſelves might not be able to read them, although the languages of both nations might be the ſame: He afterwards ſpeaks of the Ethiopian letters, call'd by the Egyptians hieroglyphics; he ſays, that at firſt their forms of writing repreſented all ſorts of beaſts, the parts of the human body, and inſtruments, eſpecially thoſe of the handicrafts; for their writings did not conſiſt of ſyllables put together, but of figures that related to the things they were to expreſs; for they wrote or drew the figure of a hawk, a crocodile, a ſerpent, the eye, hand, or face of a man, and the like. A hawk ſignified all things that were to be done expeditiouſly, (I ſhould rather think expedition itſelf) becauſe it is the ſwifteſt of birds. The crocodile ſignified malice; the eye expreſs'd both an obſerver of juſtice, and a keeper of any perſon: The right hand, with the fingers extended, ſignified any one's getting his livelihood: The left hand ſhut, the preſerving and keeping of any thing. Thus every thing was read and underſtood by figures. This ſeems to have been the hieroglyphical manner of writing; but it is to be doubted, if the common way was not by ſingle letters compoſing ſyllables. The form of letters is arbitrary, and each letter, as conjectured by ſome, might be the reſemblance of an animal; eſpecially as the names of ſome antient letters are the names of beaſts. The capital Armenian letters are now actually repreſented by beaſts, without any ſimilitude of the letter added to it, as I ſaw in their grammar, printed by the Propaganda Fide.

Moſes, who was ſkill'd in all the learning of the Egyptians, without doubt, underſtood their manner of writing; and, if the letters repreſented animals, he muſt have compoſed a new alphabet, when the law forbid them to make the likeneſs of any thing, that is, we are to ſuppoſe of any living creature, or of any of thoſe luminaries that were worſhipped in the Heathen world. The figures ſtanding for letters could not be above forty or fifty. It may be conſider'd alſo, how many of theſe there muſt be, if they ſtood for ſyllables, which would ſeem to be a more difficult way of writing than putting figures for words, which by the reſemblance would very much help the memory; an advantage that could not be had, if certain figures ſtood for ſyllables. If hieroglyphical figures ſtood for words or ſounds that ſignified certain things, the power of hieroglyphics ſeems to be the ſame as of a number of letters compoſing ſuch a ſound, that by agreement was made to ſignify ſuch a thing. For hieroglyphics, as words, ſeem to have ſtood for ſounds, and ſounds ſignify things; as for inſtance, it might have been agreed, that the figure of a crocodile might ſtand for the ſound that meant what we call malice: The children of the prieſts were early taught, that the figure of a crocodile ſtood for ſuch a ſound, and, if they did not know the meaning of the ſound, it would certainly ſtand with them for a ſound; though, as the ſound, it ſignified alſo a quality or thing; and they might afterwards be taught the meaning of this ſound; as words are only ſounds, which ſounds we agree ſhall ſignify ſuch and ſuch things; ſo that to children, words only ſtand for ſounds, which relate to ſuch things as they know nothing of; and, in this ſenſe, we ſay children learn many things like parrots, what they do not underſtand, and their memories are exerciſed only about ſounds, till they are inſtructed in the meaning

ing of the words. This, I thought it might be proper to obſerve, as ſome ſay, hieroglyphics ſtood for things, and not for words, if ſounds articulated in a certain manner are words. And though it may be ſaid, that in this caſe, when different nations of different languages agree on common characters, that ſtand for certain things they agree on, that then ſuch figures ſtand for things: This will be allow'd; but then they ſtand for ſounds too, that is, the ſounds in each language that ſignify ſuch things: And, as obſerved before, to children, who know nothing of the ſeveral things they ſtand for, to them they are only marks that expreſs ſuch and ſuch ſounds; ſo that theſe figures ſtand not for things alone, but, as words, for ſounds and things. It is to be doubted, whether we have any inſcriptions in a language, the letters of which are figures of things; for to know that, we are not to examine all hieroglyphics, to ſee how many different ſorts there are; but if any are writ in lines, we ought to examine them, and ſee whether the different figures amount to ſo great a variety as muſt exceed the number of letters in any language. It is probable, that the hieroglyphical writing was written in the ſame manner as the common language, with regard to the lines; and thoſe few inſcriptions, that are found written in lines, have ſo great a variety of figures, that it is to be concluded, they are the ſacred hieroglyphical writing, in which each figure ſtood for a word. As to other emblematical hieroglyphics, which ſeem to have been deſign'd for ornaments of buildings, we may ſuppoſe, that at firſt they might only adorn their freezes, and that the ornaments on the freezes in temples conſiſted of ſuch things as related to the Deity, or the manner of worſhip; as the animal, under whoſe ſhape he was worſhipped, might be repreſented. The Lituus, an inſtrument of augury, and vaſes of ſacrifice, may be allow'd to be inſcriptions, if the Patera, the head of the ox, and the like, in the freezes of Greek and Roman architecture, are affirm'd to be inſcriptions, ſignifying that ſuch a beaſt was ſacrificed, or ſuch a vaſe uſed in their ſacrifices or libations. And, with regard to other emblems, if the reverſe of a medal, on which the figures of certain virtues are repreſented, for which the perſon is celebrated, or many of the pictures of Rubens of that nature, may be ſaid to be inſcriptions, it may be allow'd alſo, that theſe hieroglyphics are inſcriptions; but theſe ſeem to repreſent things; for if they were inſcriptions, they muſt ſtand for ſuch individual words, and be read into certain ſentences, exactly in the ſame words, by all thoſe who underſtand that language, which does not ſeem to be the caſe. And tho' Ammianus Marcellinus mentions the inſcription on every ſide of the obeliſk that was brought to Conſtantinople, yet it may be ſuppoſed theſe hieroglyphics might be in lines on the pedeſtal or baſe of the obeliſk, where the inſcription might be more eaſily read; and it is probable, they were in the common letters, which, as they were figures of animals, might poſſibly be call'd hieroglyphics, tho' not ſo ſtrictly ſpeaking; for, as the inſcription was in honour of ſo great a King, it is moſt probable, it ſhould be written ſo as to be read by every body; and, if it was written in the hieroglyphical characters ſtanding for words, it muſt have taken up very little room, there being only as many figures as principal words, and could not have well cover'd one ſide of a large obeliſk, which would not have anſwer'd the end of ſuch a very conciſe manner of writing, for which the hieroglyphics were contrived, as a ſhort hand, to comprehend

much under a few figures, eaſily penn'd after they were once learnt. As far, therefore, as hieroglyphics are emblematical, they ſeem to ſtand for things; but as they are inſcriptions, they ſtand for words or ſounds as well as things, and might be read in the vulgar language by the children of the prieſts, who poſſibly might not underſtand any part of ſome of them, that might relate to ſciences, they as yet knew nothing of.

CHAP. V.

Of the Egyptian manner of Embalming human Bodies and Birds.

HERODOTUS † gives ſome account of the honours they paid to the bodies of their relations, after they were dead. He ſays, when any man of conſequence died, all the women of the family beſmear'd their hands and faces with dirt; left the body in the houſe, and, with other women, their relations, went about the city beating themſelves, with their garments girt about them, and their breaſts uncovered; the men alſo girded their garments about them and beat themſelves; afterwards they carried the body to be embalmed; there being certain perſons appointed for this buſineſs, whoſe profeſſion it was; who, when the body was brought to them, ſhew'd ſeveral patterns made of wood, painted like a dead body embalmed. One of theſe patterns was of very fine workmanſhip, and called by a name it was not lawful commonly to utter; another was ſhewn, not ſo fine, and leſs coſtly; and a third ſtill cheaper. They then aſk'd, in which manner they would have the body prepar'd, and ſo agreed on the price. And it is here to be obſerv'd, that theſe three ways of adorning the outſide of mummies, ſeem to relate to this firſt manner of embalming; and it is probable, there were three prices, according to the beauty of the workmanſhip. Then they embalmed them in this manner: Firſt, they extracted the brains by the noſe, with a crooked iron, and then poured in drugs; afterwards they open'd the body with a ſharp Ethiopian ſtone, took out the bowels, cleanſed the body, and waſhed it with palm wine, and a ſecond time with pounded perfumes; they then fill'd it with myrrh, caſſia, and other ſpices, frankincenſe excepted, and ſew'd it up: Afterwards they waſh'd it with nitre, and laid it by for ſeventy days, for longer it was not permitted to lie: They then waſh'd the body again, and wound it up in ſwathes of linen, beſmearing it over with gums, which the Egyptians uſed inſtead of glue. The relations took it from them, and made a wooden figure of a man, in which they put the body, and fixing down the top, they put it into the catacombs. But thoſe, who were more moderate in their expences, injected turpentine of cedar with a pipe into the body, without cutting it; they then ſalted it for ſeventy days, and drew out the pipe, which brought the bowels out with it by the fundament, and the nitre dried up the fleſh, leaving nothing but the ſkin and the bones. The third way of preparing the body, with thoſe

† Herodotus, l. ii. c. 85, 86.

of

of ſmall fortunes, was by cleanſing the inſide with ſalt and water, and ſalting it for ſeventy Days.

Diodorus † adds to this account of Herodotus, that they went mourning about the city till the body was buried; that, during that time, they uſed neither the baths, wine, delicate food, nor fine cloaths. The firſt manner of embalming coſt a talent of ſilver; the ſecond twenty Minæ. The people of this profeſſion, of embalming bodies, learnt the art of their anceſtors; and their method was, to bring in an account to the relations, of the expences of the different ways of embalming the body, and aſking them which method they choſe; and, agreeing about every thing, they took away the body, to be embalmed. Firſt, the ſecretary mark'd out on the left ſide, how far it ought to be cut; then a certain officer cut according to their rules, with an Ethiopian ſtone, and immediately ran away, all the people that were preſent following him, throwing ſtones after him, and curſing him, to attone for this fact; for they look on the perſon as an object of hatred, who offers any violence, wounds, or does any harm to the body of his fellow creature: But thoſe who embalmed the bodies, they honour'd and eſteem'd; and they converſed with the prieſts, and went into the temples (as the prieſts) without any reſtraint. Then one of them took out all the entrails, except the heart and kidneys. Another waſh'd the inſide, and the bowels with palm wine, and aromatic perfumes; they then prepar'd the body with turpentine of cedar, and other things, for about thirty days, and afterwards with myrrh and cinamon, not only to preſerve it, but to keep it ſweet. From what follows, one would imagine, that there was a way of preſerving the bodies far beyond that of wrapping them up in linen and dipping them in Bitumen, or beſmearing them with it, in the manner we ſee they were embalmed; for he ſays, their very eyebrows and eyelaſhes, and the form and appearance of the whole body was ſo well preſerved, that they might be known by their features; and, on this account, many of the Egyptians kept the bodies of their anceſtors in houſes, adorn'd at a very great coſt, and had the pleaſure to ſee their fore-fathers, who were dead many years before they were born, and to obſerve all their features, as well as if they were living. From this account it is probable, that this manner of embalming was the fineſt and moſt coſtly, and thoſe whoſe bodies were prepared in this way might be ſet upright, that their friends might have the pleaſure to behold them in that natural poſture. Herodotus ſpeaks of binding thoſe up in ſwathes, and putting them in coffins, who were embalmed in the beſt manner; ſo that it ſeems, either that Herodotus was not well acquainted with this firſt way of embalming, or that it was an improvement introduced afterwards, if the account of Diodorus be true; though it muſt be obſerv'd, that we do not find, that ever any bodies have been diſcover'd, which were embalmed, as our author deſcribes; though it may be doubted, whether there were not ſuch bodies formerly found, that ſupplied the world with the mummy of dried fleſh; there being nothing of this kind ſeen on the mummies at preſent; and that, there being ſo great a demand for it, all thoſe bodies might have been deſtroyed, and that drug ſupplied by the art of the Jews of Alexandria, as ſome travellers relate.

† Lib. i. p. 81.

There

There were, doubtleſs, ſeveral ways of embalming the bodies, according to the firſt and ſecond manner of Herodotus, which were more or leſs expenſive. It was obſerved of a mummy I brought from Egypt, that was in a coffin made of boards; that the holes between the boards were filled up with linen and fine plaiſter. There were four folds of cloth over the head; the upper one being painted blew; under this there was a compoſition about half an inch thick, as I imagin'd, of gum, and cloth, that was burnt by the heat of the things applied to it; and Herodotus ſays, the clothes were beſmear'd with gums; and next to the ſkin was a coat of gum or Bitumen about as thick as a wafer, which ſeem'd to have been cauſed by dipping the body in Bitumen, and under this, the skin ſeem'd to be, next to the skull. The head was half full of Bitumen, that is, the hinder part, the body having been laid on the back, when the Bitumen was poured in by the noſe. It is very remarkable, that the Bitumen had penetrated into the very bone of the skull, eſpecially into the middle part of it, which is moſt porous, though there is little or nothing to be ſeen of it on the outer tables of the bones, however, it is not probable that they ſhould have had an art of injecting by the blood veſſels. The body was bound round with a bandage made of linen, about three quarters of an inch broad, under which there were four folds of cloth, and then a ſwathe two inches broad, and under that eight different bandages of the ſame breadth, laid a-croſs from the ſhoulders to the hips on the other ſide. Under this there was a cruſt of linen about an inch thick, burnt almoſt to aſhes, but ſticking together by means of the gums with which it was probably beſmear'd. The bones of the arms were laid a-croſs the breaſt; the right arm being over the left, and the hands lying towards the face. From the hips to the feet there were eight bandages two inches broad, one covering about half of the other; under theſe there were bandages an inch thick, conſumed by the heat of the drugs, as before. There were two wooden blocks, on which the head of the mummy reſted. The outer bandages of linen did not ſeem to have been beſmeared with gums. The coffins they put the bodies in are obſerved to be of two ſorts. One has the lower part made of an entire piece of wood, and the upper of another, both hollow'd in, ſo as to receive the body, and being put together, they are faſtned with broad pegs in the top, that are fix'd into holes in the lower part. They were cut into the ſhape of a human body, as bound up after it is embalmed; and the coffins, and likewiſe the bodies wrapp'd up in linen, were cover'd over with a thin plaiſter, and painted (without doubt) according to the pattern they fix'd on. As to the manner of painting the mummies and coffins, it may be obſerved, both on their coffins and bodies, that they firſt painted the ground of one colour, and then, probably, laying on a cloth or paſte-board cut out in figures like cut paper, they painted the open or uncovered ſpaces; for the figures appear moſtly of one colour, probably that of the ground, and the paint riſes higher round the figure. This is the manner they call painting in ſtenſils, and it is ſomething in this way that they now paint cards. It was obſerved alſo on another ſmall mummy I brought from Egypt, that there is a ſort of printing call'd ſtrow ſmalt, being made of ſmalt finely powder'd and ſtrow'd on the paint. The ſecond way of making the coffin, was with boards faſten'd together with pins, with very little art in the workmanſhip.

workmanſhip. A face or mark carved in wood was nailed on the lid of the coffin, over the head. When I went into the catacombs, I had reaſon to think, they had tied up ſome of the bodies of inferior perſons in reeds or palm boughs, as obſerved when I deſcribed the catacombs of Saccara.

As to embalming of animals, I have already obſerved, that Iſis, finding the ſeveral parts of the body of Oſiris, had each of them made up in the moſt beautiful manner, like a body preſerved after it was buried, and ſent them to the prieſts of twenty-four ſeveral temples, deſiring each of them to pay due honour to the relicts of Oſiris, to conſecrate one animal to him, and when it died to bury it in the ſame manner: This way we may account for the worſhip of animals in twenty-four temples in particular; but it is to be obſerved, that they worſhipped the ſame animals in different temples, as the crocodile at Ombus, and at two or three other cities that had their names from that animal; at Memphis the bull, under the name of Apis, and at Heliopolis, under the name of Mnevis. Some ſay, the ſoul of Oſiris went into a bull, and that this was the reaſon of the extraordinary worſhip paid to that animal. So, according to the deſire of Iſis, they worſhipped theſe animals while living, and when dead, they embalmed their bodies and depoſited them in their catacombs with great ceremony. Some animals were worſhipped all over Egypt, as the Ibis, the hawk, and the cat: And it is probable, that all theſe animals, when they were found dead, were embalmed and buried in this manner, out of the great veneration they had for them, whilſt of the others, thoſe only might be embalmed, that were particularly conſecrated and kept in their temples: And this ſeems to be the reaſon why ſo many are found of the former, eſpecially of the Ibis. Theſe birds are ſeen in the catacombs at Saccara, as already deſcribed, in ſuch pots as are repreſented in the ſeventieth plate at A. the cover C. being ſtopp'd down with mortar. They appear to have been embalmed and wrapp'd up in linen, as the human bodies. At B. the bird is repreſented as it appear'd at firſt opening, in the pot; and at D. as it appear'd when taken out of the pot, wrapp'd in ſeveral folds of linen; the outermoſt being ſewed together, and the ſecond bound round with thread. At E. the Ibis appears, as it was after the two outer folds were taken off, the tape appearing, which bound round the reſt: Under this there were above twenty folds of linen, and probably ſeveral more under them, which were burnt to a coal by the aromatic drugs and melted Bitumen they were probably dipp'd into, or beſmear'd with. At F. the bird is repreſented after this cruſt of linen and aromatic drugs was taken off; and at G. as it was when more was taken off, ſo as to ſee the bones of the bird, and ſome feathers, which were of a reddiſh colour, but immediately crumbled into powder, on being touch'd; however, this colour is not to be ſuppoſed the natural colour of the feathers, but owing to the balſams and drugs it was embalmed with.

CHAP. VI.

An Abſtract from Mallet's Account of the inſide of the great Pyramid.

The paſſages into the pyramids.

THE entrance to the great pyramid was at firſt ſhut up, and afterwards open'd by force, as may be ſeen at the mouth of it, where there are ſeveral of the ſtones, that cloſed it up, of an extraordinary ſize: They were placed on the mouth of the ſteep deſcent, which leads to the middle of the pyramid. This deſcent is a hundred feet long; the way to it is by an aſcent made by the ruins of the pyramid. This paſſage was fill'd up with the ſame kind of marble with which the inſide of it is caſed. In removing theſe ſtones and the others, in order to get into the furtheſt part of the pyramid, it may be ſuppoſed, that they proceeded in the following manner. Over the opening, by which one enters into this paſſage, there is a ſpace of nine or ten feet, from which ſtones have been taken away, of a very great ſize, which is ſufficient to prove, that it was ſtopp'd up: Theſe ſtones being taken away for no other end than to find the entrance into the paſſage, or to have the more command of thoſe that fill'd it up, which were covered with the ſtones that were taken away, as may be ſeen at A. After having removed theſe great ſtones, and ſuch as were under them at the entrance of the paſſage, it was eaſy to get out the others with proper tools. It is ſuppoſed, that, in order to make this undertaking the more difficult, they were fix'd in with a ſtrong cement, which bound them ſo faſt, that they made but one body with the reſt of the building; but by the force of ſtrong machines, and by means of hot water pour'd into the paſſage mark'd B. they ſo weaken'd the cement, and looſen'd the ſtones, that they were eaſily taken out: For means muſt have been found to do it, without defacing the ſtones of the paſſage, which are ſtill of as beautiful a poliſh as the firſt day they were put in, except thoſe at the bottom, where they have made from place to place hollow grooves or channels about two or three inches deep, in order to facilitate the deſcent and aſcent by this paſſage; for without that contrivance, it would be impoſſible to go down without ſliding, or to come up without the help of ropes. The paſſage is made of the fineſt white marble, turn'd ſomewhat yellow. One of the very large blocks that was taken out from the top, at the entrance of the paſſage, when the pyramid was forced open, is ſtill to be ſeen; and it is uſual when people go to ſee this famous monument, to dine upon it. The ſtone which fill'd up the firſt paſſage, and all the others in the pyramid, were of the ſame marble, which doubtleſs was choſen for this purpoſe, on account of its extraordinary hardneſs. The inſide of the pyramid is ſo dark, and ſo much blacken'd with the ſmoak of candles and torches, carried there for ſo many ages by ſuch as go to ſee it, that it is not eaſy to find out what ſort of ſtone the rooms and other places of this building are caſed with: One can only ſee that the poliſh is exceedingly beautiful, and that they are very hard, and ſo cloſely join'd, that the point of a knife cannot go between them.

The firſt paſſage being cleared, and that laborious work finiſh'd, there was another much more difficult, which was, to remove the ſtones out of

of another paſſage, that went upwards, toward the top of the pyramid, and as ſteep as the firſt. The chief difficulty muſt have been to find where it began in the paſſage, which they had clear'd; for, tho' the ſtone that ſtopped it up, was ſo cloſely fitted in, as to leave no mark of any opening, yet it might be diſcover'd, that it did not go over the upper part of the firſt paſſage, as the other ſtones; which might be found by thruſting a knife, or ſome inſtrument into the joints on every ſide of that ſtone. This entrance was within ten feet of the bottom of the lower paſſage, the better to deceive ſuch as ſhould endeavour to find it out. They muſt have work'd a conſiderable time at the ſtone with great difficulty; and the place being very narrow, they muſt have been obliged to work over their heads, lying on their backs, having no other way to command it; and conſequently they were in great danger of being cruſh'd by the fall of the ſtone, which muſt have been looſe, as may be ſeen at C. Notwithſtanding, after having, by dint of labour and with proper tools, overcome this difficulty, there was another ſtone, which went down to the bottom of the paſſage; upon which they were obliged to work in another manner. Having removed this likewiſe, there follow'd directly another, which made them think this work would be too tedious; therefore this method was laid aſide; ſo that, after having ſupported the ſtones, to keep them from falling down, and ſtopping up the paſſage, at the place mark'd D. at the lower end of the paſſage, they muſt have made a way by breaking the ſtones of the lower paſſage, which is forty feet long, and eight or ten wide and high; this is mark'd E. In moſt places it is very narrow and low, in ſome not high enough for a man to ſtand upright: This was a work of infinite labour. Then turning upon the left, towards the upper paſſage, they took out three or four ſtones, which made an opening of about fifteen or twenty feet, in the place mark'd G. But before we go on with a further account of the work, it is proper to take notice, that the ſtone to the right, which cloſed up this paſſage, in that part where it made an angle with the lower paſſage, had probably been cut ſo as exactly to fill up that angle, but was afterwards removed; for the ſtone at preſent, does not exactly fit it, there being a void ſpace of three or four inches at the upper part of it, which ought to have been ſo much longer than the under part, as may be ſeen at the letter F.

When they had taken away the three ſtones, which cloſed the ſide of the upper paſſage at G. the buſineſs was not only to remove the ſtones which they found in this new opening they made, but likewiſe all that were above, and of an unknown length. This was a difficult task, and tedious to perform, there being only room for one man to work in the ſpace of three feet three inches ſquare; and they had reaſon to think, that beſides the great number of ſtones which fill'd up this paſſage, there might be ſome other place above, where there might be ſtill more ſtones ready to ſlide down and fill up this paſſage, as faſt as they endeavour'd to clear it. This was an additional labour, which the architect had prepared for thoſe who ſhould attempt to penetrate into the centre of the pyramid; therefore, in order to ſave ſome part of that labour, inſtead of breaking all the ſtones at the place mark'd G. where they had begun to make a paſſage, it was reſolved to ſupport the ſtones with timber, or by ſome other way, until they had broke the under one. Accordingly they ſecured the upper ſtone,

and then cut away the ſtone under it; and ſo going from one ſtone to another, they at laſt came to the end, and to the void ſpace, of which I am going to give an account. It is to be obſerved, that in the whole length of this paſſage, they were obliged to uſe violent means to break the ſtones with which it was filled up; which ſo defaced all the ſides of the paſſage, that, whereas it was at firſt ſquare, it became almoſt round, which is a proof that the work was carried on in this manner; for, if they had broke the ſtones directly in, that part only would have been defaced, and the remainder of it, which is eighty feet long, and mark'd H. from which the ſtones would have ſlid down to the breach which was made, would have remain'd intire, without being defaced, as all the other parts do to this day.

The gallery. When they were at the end of this paſſage, it was found, that the upper part was open, and that it was a foot narrower than before, for the height of two feet and a half, where it widened a foot and a half on each ſide, which made the benches; and conſequently this place was ſix feet and a half broad †; ſo that now there was on each ſide of the paſſage a ſort of riſing or bench, two feet and a half high, and eighteen inches wide, which continued on for the length of an hundred and twenty-four feet, according to the meaſure that was taken, tho' ſome ſay it is a hundred and forty feet. At the end of this there is a floor eight or nine feet long, and ſix feet and a half broad, the ſame as the paſſage above the benches. This floor is mark'd R. in the large drawing at the end of this gallery. In the benches next the walls, there are at the diſtance of every two feet and a half, holes one foot long, ſix inches broad, and eight inches deep, cut down perpendicularly. I ſhall explain the uſe they made of the benches and holes, which are in the paſſage P. as repreſented at Q. The ſides of the gallery riſe above theſe benches five and twenty feet, twelve of which are exactly perpendicular, at which height it projects three inches, and three feet higher three inches more; then three feet higher it ſets out again three inches; and three feet higher there is a fourth projection of three inches, from which, to the cieling of the gallery, which is flat, it is four feet more; the cieling being about the ſame breadth as the paſſage between the benches, that is, about three feet three inches. This height was neceſſary to the architect, in order to place the ſtones intended to fill up the paſſages. What is here ſaid about the leſſening of the gallery, may be ſeen at S.

At the end of the paſſage H. and the entrance of the gallery, there is on the right hand, an opening made in the wall, which takes up ſome part of the bench. This hole is almoſt round, ſomething like a door place, about three feet high, and two feet and a half broad. From this opening one goes down into a well, of which I ſhall make mention hereafter, and for what purpoſe it was intended. This hole is ſeen at I.

When they had once got to this gallery, it was no difficult matter for them to break the ſtones that were in the channel, mark'd P. not only becauſe they were a foot above the benches, but by reaſon of the greater breadth of the gallery, which gave the workmen more room, and a greater command of their tools; and they could begin by the laſt ſtone, which was the more eaſily maſter'd, as they could ſtand upright at their work; which being done, and all the rubbiſh removed, they look'd for the bottom

† The expreſſions of the author are obſcure, but this ſeems to be the ſenſe of them.

tom of the channel, and obſerved, that the ſtones for the ſpace of fourteen or fifteen feet, mark'd with the letter L. * did not go acroſs under the benches; by which they found, it would be eaſy to raiſe up thoſe ſtones, one after another; which being done, they came to a floor ten feet long: At the depth of ten feet, and at the end of this floor, they found, the paſſage was continued on, and that it form'd, at the end of the gallery, a triangle of fourteen or fifteen feet; and at the ſame time they diſcover'd even with the floor, and at the left of the paſſage which led to the gallery, a further continuation of the way, three feet three inches ſquare. This new paſſage being cover'd before by the ſtones juſt removed, they concluded, that it muſt lead to ſome ſecret place of the pyramid; upon which it was reſolved to examine further, which was eaſily done by removing the ſtones that ſtopped it up at N. As it was in a right line, ſo they broke away the ſtone, and the paſſage was found to be a hundred and eighteen feet long, at the end of which was an arched chamber.

This room mark'd O. is ſeventeen feet and a half long, and fifteen feet ten inches broad; the covering is in form of a triangle. On the eaſt of the room is a niche in the wall, three inches deep, eight feet high, and three feet broad. It is not to be doubted, but there was in this niche a mummy ſet upright, as was the cuſtom of the Egyptians. It is probable, that it was the body of the Queen of that Prince who built the pyramid; and there is no doubt, but that the King himſelf was depoſited in the upper room which is directly over it, at about the height of one hundred feet, as may be ſeen at O. and D D. Entering the laſt room, the furtheſt ſtone on the right hand projects three inches, which had been contrived on purpoſe to prevent the ſtone, which was to cloſe up the paſſage N. from being thruſt in. It is probable, this ſtone was ſo contrived on that ſide, as to fit it, and join cloſe to the wall of the room at the entrance. I muſt not leave this place without making mention of a diſcovery, which I made at the upper end of the paſſage, that is a hundred and eighteen feet long, which leads to this place; it is, that the ſtones, with which it is built, are cracked acroſs the whole length of the paſſage. I ſhall leave it to thoſe who are more skilful than myſelf, to decide what could be the cauſe of this flaw, tho' I conjecture, it might be occaſion'd by an earthquake, or perhaps by the ſettling of this weighty building, which might be heavier on one ſide than the other. I did not ſee any ſuch crack in any other part of the pyramid, tho' I examined it with the utmoſt care; eſpecially there is no part of the gallery but what I have examined with the greateſt diligence. The firſt chamber.

To ſupply the want of a rod or pole, which could not be brought thro' the winding of the paſſages, I order'd ſeveral ſhort rods to be faſten'd together, at the end of which I fix'd a light, and ſo held it up as near the arch and walls as poſſible, without ever being able to obſerve any defects. I could only perceive, that the ſides were a little damaged, and that towards the right hand ſide a piece of the wall was broke off at the top of the narrowing of the gallery, which might have happen'd by the fall of ſome ſtone, which in the cloſing of the pyramid, in the manner I ſhall deſcribe hereafter, might roll off the ſcaffold and break this ſtone.

Doubtleſs they had a notion, that there was ſome hidden treaſure under this firſt room; which may be concluded from their breaking up the

* See the ſeventeenth plate.

floor, by which one may go between ſeveral ſtones, that lie in a confuſed order, into the body of the pyramid, for about twenty paces; the ſtones taken out at this place almoſt fill the room. They attempted the ſame in the upper room; but it is probable, that in both places, they had no other reward for the great pains they were at in defacing ſuch a beautiful piece of architecture, than the diſappointment in having beſtow'd their time and labour to no purpoſe.

Having diſcover'd every thing in this firſt room, it remain'd only to penetrate into that where the body of the King was depoſited. They did not doubt, but they ſhould find it at that void ſpace, which was at the upper end of the gallery, directly over the firſt chamber. Accordingly, at the end of that place which is mark'd R. they found the paſſage extended further, and was three feet three inches wide, and well ſtopped up at T. It is probable, that the firſt ſtone was ſo well fixed as to coſt them great labour to remove it; which appears by a piece of the upper ſtone which was broke off, in order, no doubt, to have a better hold on the under one, which ſtopped up the paſſage. This being removed with great labour, they took out another with the ſame difficulty: When theſe two were taken away, there appear'd a void ſpace ſeven feet and a half long; and being deſirous to clear the way further, they found a third ſtone, that could not be got out, being every way larger than the hole that it ſtopped up. This was the laſt artifice of the architect, to deceive any perſons that might get ſo far, and to prevent their looking any more after the private chamber, which is but twelve paces from this place, in which lay the body of the King, and where they would have found the treaſure, if any had been depoſited with him. Still this did not diſcourage the workmen, nor deceive them; for they ſet about breaking the ſtone, which they muſt have done with much labour; it was ſix feet long, four feet broad, and perhaps five or ſix feet high. There was a void ſpace here of fifteen feet high, which at the height of eight feet enlarged itſelf about four feet, towards the gallery, and is mark'd W. and correſponded to an opening of the paſſage eighteen inches broad, which was two feet from the great ſtone: I ſhall hereafter mention the uſe it was intended for. At the upper end of this void ſpace there are three holes a foot deep and broad, mark'd A A. which were made on purpoſe to fix in large pieces of timber, to which cords were faſten'd, and fixed, by means of iron rings to that great ſtone which I have mention'd, and kept it hung up in this void ſpace, where it remain'd till ſuch time as it was to be let down on the paſſage B B. which was to be when the King's body ſhould be depoſited in the room. The opening eighteen inches wide in the paſſage, mark'd V. two feet from that void ſpace in which the great ſtone hung, muſt have been deſign'd for the workmen to get out, after they had let down the ſtone; and when they had quitted the place, the hole was ſtopped up cloſe with a ſtone two feet thick only, which had been ſet under it, to which two rings were faſten'd. At the further end of the upper part of it, two chains were fix'd to the two rings, which were faſten'd to another heavier ſtone that hung over the opening Z. occupied by the great ſtone that left the ſpace void when it fell down: The ropes that kept up that great ſtone were fix'd to the pillar Y. in the paſſage, and were held by the under ſtone, till the workmen got out by the hole eighteen inches wide, which is between this and the

upper

upper opening; when they were out, they let it go, and the ſtone was raiſed up in its place, where it was ſtay'd by another ſtone, contrived for that purpoſe, three inches thick, and ſix or ſeven broad; it is at about a man's height in the void place mark'd V. which was part of the laſt contrivance uſed to prevent the entring into the room: This ſtone mark'd X. is to be well obſerv'd. Along the walls, on each ſide of the paſſage in which the great ſtone ſix feet long, and four feet broad, was put; there are grooves wrought round, three inches deep; the ſection of which are in the figure; theſe grooves were made to let it down more exactly in the place it was to occupy, and likewiſe that it might fix more firmly in its place, in caſe any perſons ſhould attempt to open it. All this ſhews the great care that was taken to ſecure the body of the Prince from being diſcover'd, if there ſhould happen to be men ſo impious as to undertake it. And, if afterwards the ſtone eighteen inches broad and three feet and a half long, which is the dimenſion of the opening mark'd V. in the paſſage, was put in its place, and there happen'd to be a ſmall opening, it might be fill'd up with cement, and it is poſſible, the ſtone might be all cover'd with mortar, which would make its motion ſlower, reſiſting the force of the counterpoiſe, and a few blows with a hammer would clear off the ſuperfluous mortar, and make it go into its place; this ſtone is not now ſeen, nor the other large one, being both doubtleſs broke to pieces to be carried away. If any one examines with care the diſpoſition of the void places that have been deſcribed, which are but ſix feet from the entrance of the room where the King's body was depoſited; he muſt be perſuaded, that it was executed in this manner, and admire the art and ingenuity of the architect: To make all this the plainer, it is repreſented ſeparately, and with a larger ſcale, in the draught near the pyramid, which will make the whole affair better underſtood than any deſcription.

The ſecond chamber.

After having cut away the great ſtone from the place where it was fix'd, they came at length to the laſt ſtone at the entrance of the chamber; it fill'd the ſpace BB. This was eaſily taken out; and being removed with little trouble, gave admittance into the room which is mark'd DD. It is cover'd at top with nine rows of ſtone; the ſeven middle rows are four feet broad each, and above ſixteen long, having both ends laid on the walls from eaſt to weſt, which are ſixteen feet apart; there appears no more than two feet of the breadth of each of the other two ſtones, the remainder being hid by the walls on which they reſt. Whatever was in this room, at preſent nothing remains but a tomb of granite marble, ſeven or eight feet long, four broad, and four deep; it was put here when the room was built, before it was cloſed up, and remains in the ſame place, as it is impoſſible to take it out without breaking it to pieces, which would be to no purpoſe; it formerly had a cover, as appears by the make of the edge, but in removing it, it was broke to pieces, and no remains of it are left. This cheſt, no doubt, contain'd the body of the King incloſed in three or four cheſts of fine wood, as was uſual among the great people: It is likewiſe probable, that this room contain'd ſeveral other cheſts beſides that of the Prince, eſpecially thoſe that belong'd to the people, who were ſhut up with him in his tomb, to keep him company: For, when the body of the King, who built this pyramid, was depoſited in this ſumptuous Mauſoleum, it is to be ſuppoſed, there were at the ſame time living perſons brought into it, who

who were never to go out of it, but to bury themſelves, as it were, alive with their Prince. This is a fact which I cannot queſtion, after the convincing proofs which I have had of it. I ground my opinion of this matter of fact upon this foundation, that directly in the middle of this room, which is thirty-two feet long, nineteen feet high, and ſixteen broad, there are two holes oppoſite to one another, three feet and a half above the floor, one towards the north is one foot broad and eight inches high, it goes quite through in a right line to the exterior part of the pyramid: This hole is now ſtopp'd up with ſtone, within five or ſix feet of its opening: The other, which is open towards the eaſt, and of the ſame height from the floor, is perfectly round; it is large enough to thruſt in two fiſts; it enlarges to a foot diameter, and goes ſloping down to the bottom of the pyramid; the two holes are mark'd C. I believe every one will conclude, that they were intended for no other uſes than the conveniency of thoſe that were to remain in this tomb; the firſt was to give them air, and convey to them their food, and other neceſſaries; they were no doubt provided with a long box proportionable to the width of the paſſage; to this box was faſten'd a long cord by the help of which they could draw in the box; the other cord was left hanging to the outſide of the pyramid, for the people without to draw out the box; it is probable, this was the manner they were ſupplied with neceſſaries as long as any of them remain'd alive. I ſuppoſe, at their going in, each of them had provided himſelf with a coffin to be laid in; and that they ſucceſſively perform'd that pious and laſt duty, of putting each into his coffin, except the laſt, who fail'd of that ſuccour, which the reſt of the company had found in him and the others. The ſecond hole was to convey their excrements, which fell into a great pit made for that purpoſe. I intended to have had the outſide of the pyramid examined, to ſee where the ſquare hole ended; and perhaps there might have been found freſh proofs of what I have ſaid; but ſuch an examination would have given ſuſpicion to the government of the country, who would have imagined, that it was to ſeek after hidden treaſures. I thought alſo, that the hole might end in ſome ſort of cavity without-ſide, and might be entirely ſtopp'd up, at leaſt on the outſide. However, others may examine the place, and find a full proof of the uſe it was intended for; though to me it ſeems paſt diſpute, and that it is not poſſible to imagine any other uſe it could be put to.

Having explain'd as clearly as the matter would admit, in what manner and by what means the pyramid was probably broke open, it remains now to ſolve a doubt, which may ariſe from reading the firſt part; and that is, to know where ſuch a great number of ſtones could be put, as was required to fill up the paſſages, which I have mention'd; in what manner it was done, and how the workmen afterwards came out; this is certainly as curious as the reſt, and deſerves at leaſt as much attention.

The ſecret of the Gallery. I have already mention'd, that in the benches on each ſide of the paſſage in the gallery, which is an hundred and twenty-four feet long, there had been made holes or mortices cut down perpendicularly one foot long, ſix inches broad, and eight inches deep, as may be ſeen at Q. Theſe mortices were directly oppoſite to each other, and continued the whole length

length of the benches, at the diſtance of two feet and a half from one another; theſe holes were left when they built the gallery, in order to fix into each of them a piece of timber one foot ſquare, and three or four feet long, with a tenant at each end, ſix inches thick, and eight inches long; theſe timbers and joints made a ſcaffold to put the ſtones on, that were neceſſary to ſtop up all the paſſages that were to be fill'd up in the inſide of the pyramid, as well as this gallery of a hundred and twenty-four feet in length, mark'd P. which was at the bottom of the gallery. Theſe joints were likewiſe ſhaped at the upper end, ſo as to be fix'd into the mortices of long beams of timber laid on them, to ſupport planks ſix feet ſix inches long, and ſix inches thick, made very ſmooth, on which courſes of ſtones were laid. The benches, as I ſaid before, being two feet and a half high from the bottom of the gallery, I ſuppoſe the ſcaffold was ſet three feet above them; ſo that, from the bottom to the ſcaffold, there was a height of five feet and a half, for the workmen to paſs backwards and forwards.

I alſo mention'd, that the height from the bottom of the paſſage to the top of the gallery was twenty-ſeven feet and a half; from this floor of the paſſage it was ſix feet to the ſcaffold; ſo that, from the ſcaffold to the arch, there remain'd one and twenty feet and a half; in which ſpace, ſetting four courſes of ſtones three feet and a half thick, which were neceſſary to fill up the paſſages; there was ſtill a void ſpace of ſeven feet and a half high: But I ſuppoſe, that from the firſt courſe to the ſecond, they ſet between the ſtones a plank about three inches thick, and the like from the ſecond to the third, that it might be eaſier to ſlide them off; three courſes of theſe ſtones were ſufficient to fill up all the void places, that were to be ſtopp'd up, and which are now open'd. Perhaps in the body of the pyramid, there are other paſſages ſtopp'd up, and not yet diſcover'd; becauſe in the gallery they might have placed four or five more courſes of ſtones, if there was occaſion: One may be ſatisfied of this by the calculation I have made; neither do I think it likely, that they would have made the gallery higher than was abſolutely neceſſary, as it made the body of the building ſo much the weaker.

But we ſhall go no farther than the known paſſages, which have been found open; and the ſtones which fill'd them up have been ſince broke to pieces, excepting three feet and a half or four feet of them, which remain in the place mark'd F, which now fill the upper paſſage, anſwering to the firſt paſſage, mark'd B. which I call the outſide paſſage, becauſe it was fill'd up from the outſide of the pyramid, whereas the others were ſtopp'd up from the inſide of it by theſe ſtones in the gallery: And I lay it down as a matter of fact, that three courſes of ſtone were ſufficient to fill up all the paſſages, as every one may be convinced from this computation.

It firſt required thirteen feet and a half of ſtone to fill up the paſſage that led to the royal chamber even with the void ſpace at the upper end of the gallery, which they took down from the ſcaffold to the floor, mark'd R. A ſtone of ſix feet ſquare they put into the paſſage as far as the chamber door, in the place mark'd DD. where it was ſtopp'd by the floor of the room, which was raiſed two inches higher than the bottom of the paſſage: Then they let fall into the paſſage the ſtone ſix feet in

dimenſion, which I ſaid was hanging in the void place mark'd Z. Then, as ſoon as the workmen had withdrawn from this place, it was fill'd up, together with the opening mark'd V. and when they had cloſed it up, they took down from the ſcaffold two other ſtones, ſeven feet and a half in the ſquare meaſure, by which this paſſage, that is but nineteen feet long, was perfectly ſtopp'd up. It is to be ſuppoſed, that in order to facilitate the performance of this work, there was fix'd in the floor of the gallery, over againſt the ſtones on the ſcaffold, a ſtrong machine of iron and ſubſtantial pulleys, by the help of which the workmen, ſtanding on the floor, could by ropes take down the ſtones from the ſcaffold, one after another, and bring them to the very floor, by making a hole in the top of them to fix a lewis in, by which the workmen having a ſure hold, they brought them to the floor, and convey'd them with very little trouble where they were to place them.

The firſt paſſage being thus fill'd up, they went about the other, a hundred and eighteen feet long, mark'd N. This paſſage, as before mention'd, leads up to the firſt room, where it is probable the Queen's body was depoſited, at the letter O. this was a very eaſy work. Then they took as many ſtones as were wanted to conceal the entrance of the paſſage and level the channel mark'd L. and cover'd that floor, ten feet in dimenſion, that was form'd by the triangle mark'd L M. at the entrance of the gallery; after which, having taken a hundred feet more of ſtones, they fill'd up the area of the paſſage mark'd H. which is that where the entry into the pyramid was forced; this is utterly defaced the length of eighty feet. Then a hundred and twenty-four feet more of the ſtone fill'd up the paſſage at the bottom of the gallery, mark'd P. over which the ſcaffold was built, and it is to be obſerved, that the laſt ſtone which fill'd up this paſſage, was ſupported by an elevation of four or five inches at the end of the paſſage, as is already mention'd, which has not been forgot in the draught.

What I have ſaid in relation to the cloſing up the paſſages of the pyramid, and the uſe of the gallery, will perhaps appear new, and bold enough for ſome critics to call it a chimera; but I do not pretend to be abſolutely poſitive upon this article; however, it is a probable ſyſtem, that may give ſome light into wonders that had been conceal'd to this day; and it is difficult to account how it could otherwiſe be executed. One may ſee, that it was not poſſible, after the pyramid was finiſhed, that is to ſay, after the paſſages were made, and the arch of the gallery cloſed, to get ſtones into that gallery of a proper bigneſs to fill them up; on the contrary, one may ſee, the architect had difficulty enough in taking care that no body ſhould ever be able to take out thoſe ſtones he had encloſed, to ſhut it up in ſuch a manner that he thought it would be impoſſible to find out the entrance. One may ſee the intent of the architect alſo, in the long channel at the bottom of the gallery, and may ſuppoſe, that it was made only to convey ſtones, which were one day to cloſe the inſide paſſage; and may judge by the ſtay, which is found at the upper end of that channel, that it was likewiſe to be fill'd up, after the paſſages ſhould be ſtopp'd; the exquiſite poliſh of that channel confirms me in the opinion of this double uſe of it, and I remark'd, that its length is proportion'd to that of the inſide paſſage. One may ſee, that that paſſage is ſtill partly ſhut up, that is, in the place

which

which makes an angle with the outſide paſſage. It is viſible, that they did not penetrate into the pyramid by this true paſſage, but on the contrary they were obliged to force another way; by which, getting to one of the ſides of the paſſage, they had more command over the ſtones with which it was filled up. From this opening force was uſed, and it is defaced the whole length, which ſhews, that they were obliged to uſe violence to clear it; and I conclude, from its being defaced to the very entrance of the gallery, that the ſtones which were in it were broken; and that for the length of a hundred and twenty-four feet, there was in the channel and behind it, a hundred and twenty feet more of theſe ſtones, to be a ſupply in the place of thoſe that ſhould be taken away. I again ſuſpect, that thoſe who broke open the pyramid, had ſome knowledge of theſe ſtones incloſed in that channel; for, if they had been intirely ignorant, they would only have broke the ſtone that filled up the paſſage at the opening they forced, which would have been eaſier for them; and if they went to work otherwiſe, it was from the knowledge they had of the ſtones in the channel ready to ſlide down in the paſſage, as faſt as it ſhould be clear'd.

I have hinted, that in the body of the pyramid, there may be other openings, which were cloſed up, and not yet diſcover'd, and perhaps it was not without ſome grounds that they ſearch'd for them; but they happen'd to be wrong, when they thought to find them under the floors of the two rooms. Doubtleſs they muſt be look'd for, and the entrance can be no where but about the middle of the channel.

I muſt likewiſe obſerve, that the dots which are near the letter M. are to ſhew certain holes purpoſely made at the time of the building of the pyramid. They were intended as ſteps for ſuch as would go up from the paſſage a hundred and eighteen feet long, leading to the firſt room, towards the channel; which, as I ſaid above, was broke off in this place, or for thoſe who would go down from this channel. I have already remark'd, that from the bottom of the channel, a man might go upright under the ſcaffold. There is no doubt, but that there were on each ſide of the gallery, under the ſcaffold, ropes faſten'd acroſs to the joints, to help them up and down without ſliding; they at firſt ſerved for the workmen in the building of the gallery, and filling up the paſſages, and then for thoſe who afterwards went to ſee the rooms, as well as for thoſe who carried the bodies of the King and Queen to be depoſited; and laſtly, for thoſe who went to remain in the room, and die near their King: There is no doubt, then, but that all the inſide paſſages of the pyramid were fill'd up with the ſtones that were on that ſcaffold.

After having given the finiſhing ſtroke to all theſe works, there remain'd nothing but for the workmen to get out; except we ſuppoſe, that they pulled down the ſcaffold, and convey'd the timber out by the ſame way that they were to go themſelves, which was no other than by the well I. which I have mention'd. The entrance of this well occupies part of the bench; it riſes about two feet up in the wall, is almoſt round or oval; and is mark'd I. This well goes down towards the bottom of the pyramid, firſt in a perpendicular line, then in an inclined plane, as may be ſeen in the ſection of the pyramid. About two feet from the mouth A. there is a ſquare hole, by which one goes into a little grotto cut in the mountain, which here is not ſtone, but a ſort of gravel, the pebbles of which are firmly

The wall.

firmly cemented together. This grotto extends from eaſt to weſt, perhaps about fifteen feet long; then there is found another channel cut in the rock, which ſlopes much, and is very near the perpendicular, and is two feet four inches one way, two feet and a half the other, and a hundred and twenty-three feet deep; in which there is nothing but ſand and ſtones, which were either purpoſely thrown there, or have fallen down of themſelves. I am convinced, that this place was never intended for any other uſe but for the workmen to get out; theſe ſloping deſcents, the windings, narrowneſs, and depth are proofs of it. It may be, it was cut in ſeveral windings, ſome of them probably returning towards the mouth of it. I do not doubt, but that there hung over the entrance of it a range of ſtones, which were by ſome means kept up, and afterwards made to fall by certain ſprings, that were ſet on work after the workmen were out of the pyramid, and ſo ſhut up this paſſage for ever. In fact we do not find, that it ever was attempted, either becauſe it never was known, or that its narrowneſs would not admit any one to work at it. The pyramid was broke open by the great way, which ſerved, no doubt, to convey the King's body into the pyramid, and for thoſe who aſſiſted at the funeral, and went out again after having perform'd the laſt duty to their Prince, and depoſited his body in the tomb which he himſelf had prepared.

CHAP. VII.

Of the Religion of the COPTIS in EGYPT.

ST. MARK is ſaid to have firſt preach'd the goſpel in Egypt, and is eſteem'd the firſt patriarch of Alexandria. During the perſecutions, as obſerved before, many of the Chriſtians of Egypt retired to Coptus, and the places about it; from which it is ſaid, they were call'd Coptis. Dioſcores, patriarch of Alexandria, embraced in part, the opinion of Eutyches: 'Till that time they were in union with the catholic church. This opinion was condemn'd by the fourth general council held at Chalcedon; and ſeveral Emperors ſetting themſelves to ſuppreſs it, it is ſaid, that thoſe who had the upper hand, uſed the Coptis with ſo much ſeverity, that it gave them a great averſion to their oppreſſors, which they retain to this day towards the Franks and Greeks; and it is increaſed againſt the former, by their endeavours to make converts of them. Thoſe of the other ſide were call'd Melchites, or Royaliſts, becauſe they were ſupported by the government at Conſtantinople.

The Mahometans, when they enterprized the conqueſt of Egypt, took part with the Coptis, who were glad to ſee the Greeks deſtroy'd, and it is ſaid, turn'd againſt them, and cut ſeveral of them off; ſo the Coptis got the upper hand, and their patriarch was eſtabliſh'd by the ruling powers, as he is at preſent. Another diviſion happening in the church, part of the Greek communion remain'd here, in oppoſition to the weſtern church, and at this time they have their patriarch.

The Copti patriarch of Alexandria probably reſided at old Cairo, when that became the capital; and it may be ſuppoſed, he removed into the preſent

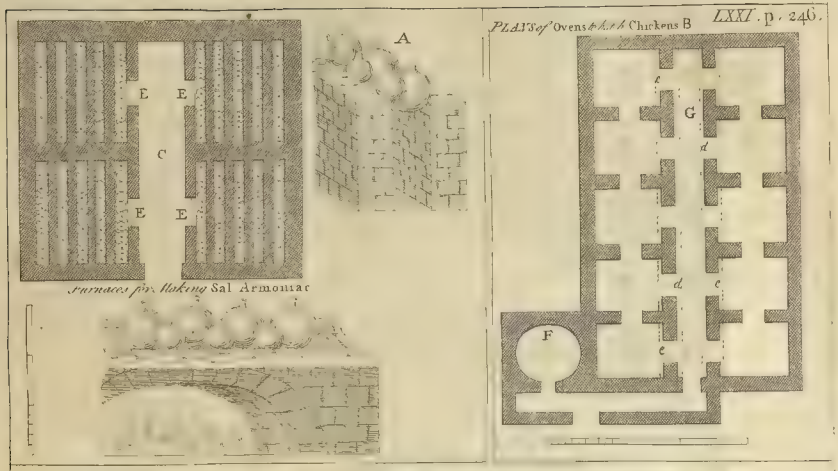
ſent city, when old Cairo began to be deſerted. The Greek patriarch alſo reſides there. I was inform'd, that the biſhops chuſe the patriarch, and that the principal Coptis confirm him; but the principal Coptis ſeem to have a great ſhare in the election, and ſome of the former muſt advance the money for the Firman or patent, which is after paid out of the patriarch's revenues: He is inſtall'd at the eaſt end of the church of St. Macarius, where he is elected, and afterwards in the chair of St. Mark in Alexandria. 'Tis ſaid if the votes (as I ſuppoſe, viva voce) are equal, they then vote in a more ſolemn manner, by writing the names, and putting them on the altar.

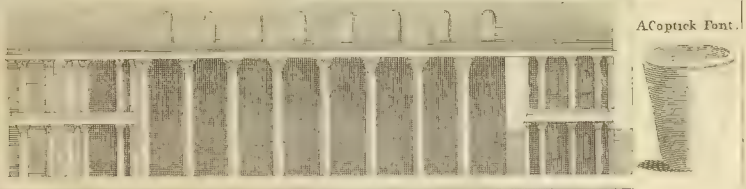
The Copti church is ſomething like the Greek church in its ceremonies; their liturgies are in the antient Coptic language, which is, without doubt, the Egyptian, tho' much corrupted, eſpecially by the Greek language that was introduced among them during the time of the Ptolemies, when, without doubt, they took not only ſeveral of their letters, that might be ſomething different in their manner of pronunciation, but likewiſe adopted many of their words. It is to be ſuppoſed, that the Arabic language took place of it, when the Arabs conquer'd this country; ſo that, now the Coptic is no more a living language, nor is it underſtood by any, except that ſome of the prieſts underſtand a little of their liturgy, tho' many of them cannot ſo much as read it, but get their long offices by rote, by a conſtant attendance on them, and hearing them frequently repeated. The epiſtle and goſpel are read both in the Arabic and Coptic languages. The Roman Catholics have their liturgy printed in the Coptic, with very few alterations, chiefly relating to their praying for the broachers of thoſe opinions that are favour'd by the Coptis. As obſerved before, they ſpend almoſt all the night before feſtivals and holidays, in their churches; a cuſtom that might firſt ariſe from their meeting at their devotions at night, during the times of perſecution, and might afterwards be found very convenient on account of the coolneſs of the night, as well as to have the feſtival to themſelves, to be ſpent intirely in their diverſions, which conſiſt in going to their gardens, or walking about and doing nothing. Their churches are always cover'd with matting, and they take off their ſlippers, and carry them with them into the church; for it would be great ill manners to come with them on the Stora, as they call it, even in their houſes. They likewiſe kiſs the pavement when they come into the church, which may be another reaſon for keeping it very clean. Their muſic is the Nakous already deſcribed; their chant is not agreeable; and they ſit on the ground very irreverently, for moſt part of the time that their devotion continues; and when they are obliged to ſtand up, they have crutches to lean on to ſupport themſelves, which are very much uſed, the ſexton ſupplying them with them. They have ſome ceremonies perform'd in their church in a different manner from other churches; the patriarch, or head prieſt, waſhing the feet of the other prieſts, at the hole A. in the plan of a Coptic church, in the ſeventy-firſt plate, which is fill'd with water; and they call this hole Ilahan. Another more extraordinary ceremony is on the feaſt of Epiphany, when the hole B. being fill'd with water, which is bleſſed, the people croud to put in their feet; and it is ſaid, that in ſome parts, there are people that will jump into the water almoſt naked, and plunge in their children. The Roman Catholics here bleſs the water, and only croſs their foreheads with it. They have commonly a pulpit C. on the north

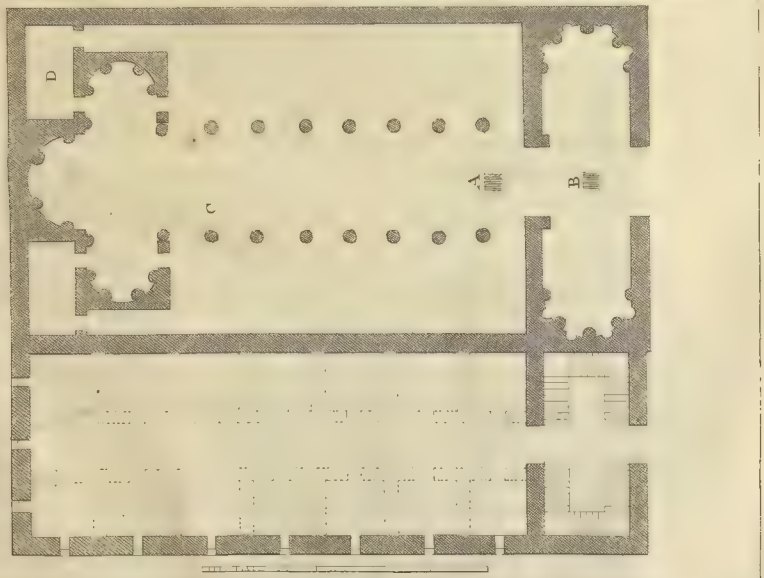
Coptic ceremonies.

ſide of the church; the baptiſtery D. in moſt of the churches is a chapel on the ſouth ſide of the altar. The prieſts have a very good reaſon for not preaching. The patriarch, if I miſtake not, makes a ſhort diſcourſe to them once a year, and they read legends out of the pulpit on great feſtivals. They make deacons at eight or nine years old, who always receive the ſacrament when it is adminiſter'd. They keep the ſunday very ſtrictly, and will not work, nor do any thing in the way of their profeſſion. Taking in wedneſdays and fridays, they faſt ſeven months in the year. Abſtaining from fleſh would be no great mortification to thoſe who ſeldom eat any; ſo that it chiefly conſiſts in not eating eggs, milk, butter, oil, and ſuch things as they commonly uſe, and in forbearing to eat till noon, or later. One great faſt is that of Lent, which begins fifty-five days before Eaſter; that of advent is another, forty-three days before Chriſtmas. They faſt alſo for fifteen days before the annunciation; and during this faſt they do not eat oil, but live moſtly on vegetables. The faſt of the Apoſtles begins fifty days after Eaſter, for thirteen days for the laity, and ſomething longer for the prieſts. They have alſo three days ſevere faſt before the feaſt of Jonas; looking on him as a type of our Saviour's lying three days in the bowels of the earth. On good-friday they abſtain for twenty-five hours. The faſt during theſe ſeaſons, is not ſtrictly kept on ſaturdays and ſundays, as to the times of eating. I was told of an odd ceremony, they ſometimes uſe, to procure leave of the patriarch to eat eggs in Lent; it is ſaid they take him up in a chair, and aſk him if he will give them leave to eat eggs; on refuſing it, they aſk if he will be thrown down; and repeating theſe queſtions three or four times, at laſt he conſents to give them leave to eat eggs in Lent. They often eſpouſe at ſeven or eight, and conſummate at eleven or twelve; and ſome proper time before that, they are circumciſed. The men eaſily procure divorces, on account of adultery, long ſickneſs, and almoſt for any diſagreements, and, if the party deſires it, they obtain leave of the patriarch or biſhop to marry again; and if it is refuſed, 'tis ſaid a prieſt will notwithſtanding ſometimes marry either of the parties; but they muſt, in that caſe, be excluded from the ſacrament for ſome time: And if their own clergy will not marry them to another, they have recourſe to the Cadi, who will do both; and this is practiſed by the Chriſtians all over Turky.

The following particulars are partly my own obſervations, and partly collected from others. The Chriſma, or holy oil, which they call the Meiron, is conſecrated but once in thirty years by the patriarch; a whole day is ſpent about it, and it is ſaid they chant the old and new teſtament all over at this ceremony; probably different ſetts of them taking different parts; and the archbiſhop of Æthiopia takes of it when he comes to be conſecrated by the patriarch. At baptiſm, they plunge the child three times into the water, and then confirm it, and give it the ſacrament, that is, the wine; the prieſt dipping the end of his finger in it, and putting it to the child's mouth; which is done after they have adminiſter'd the ſacrament, for they do not keep the conſecrated myſteries. The women ſtay in their houſes forty days after they are deliver'd of a boy, and twenty-four after a girl; 'till which time the baptiſm is always deferred, and ſometimes much longer. The ground of this is the obſervation of the Moſaic law as to the purification of the mother, who muſt aſſiſt at the baptiſm.







A PLAN of a Coptic Church and Convent.
To the Rt. Revd. Father in God. Thomas. Ld. Bishop of Oxford

baptiſm. If the child happens to be ſick, before it is baptized, it is brought to church, for they cannot baptize out of the church; they lay the child on a cloth near the font, and the prieſt dips his hands in the water, and rubs it all over; and if it is done when there is no ſacrament, the child and the father and mother muſt ſtay in the church till the next day. If the child is ſo ill that it cannot be brought to church, they then only anoint it, according to the form they have for that purpoſe, which they ſay is good baptiſm. They give abſolution at extreme unction, as they do in the Greek church, and anoint alſo all the people preſent, that the evil ſpirit may not go into them. Their confeſſions are only general. The ſubdeacons do not come within the chancel, but read the epiſtle at the door. The prieſts are obliged to ſay an office every day, as long as that of the Roman breviary; only it is every day the ſame, which they have by rote. The deacons have a ſhorter form; but the biſhop's is longer, and the patriarch's ſtill longer. They uſe the liturgies of St. Baſil, St. Gregory, and St. Cyril; the firſt being the ſhorteſt, is moſt commonly uſed. They adminiſter the ſacrament on ſundays and holidays, which latter are numerous, and alſo on wedneſdays and fridays, and every day in Lent. The prieſts prepare for it, by going into the church the evening before, at ſun-ſet, and do not go out till the ceremony is over; ſpending the night moſtly in ſinging pſalms; and ſome of the laity ſhut themſelves up with them. It is ſaid, they often make croſſes on their arms with powder; and if it is demanded, whether they are Chriſtians, they ſhew the croſs. They abſtain from blood, and things ſtrangled. They pray for the dead; but have a notion, that the ſoul goes to heaven in forty days, and yet pray for them afterwards. They proſtrate themſelves before pictures; but have no ſtatues, except a crucifix.

What obſervations I made when I attended their ſervice almoſt an intire night, may give ſome inſight into their manner of worſhip. On Chriſtmas eve, one thouſand ſeven hundred and thirty-ſeven, at Akmim in upper Egypt, I went, about ſeven of the clock in the evening, to the chapel of the Hoſpitium of Propaganda Fide, to ſee the ceremonies of the catholic Coptis. The prieſt began at the deſk to chant, and the people with him; and then retiring to his place to the left, by the altar of St. Francis, they ſeem'd to chant verſe by verſe, all being in the Coptic language, which none underſtand; the people ſometimes ſinging a ſhort hymn in Arabic. Then an old deacon went towards the altar with a candle, and chanted; and turning to the people, read, and retired to his place, which was near the prieſt. After having chanted an hour, a prieſt came out habited in the cope, with a yellowiſh woollen cloth over his head, called Shamely, like the Amynta of the Catholics, having broad ſtripes on one ſide of it. This goes under the cope; under which is the ſurplice, and over that the ſtole. The people continued chanting; after a while, the prieſt began to incenſe the altar, and then came down and made a general incenſe to all the people. When he deſcends from the altar, he has a deacon behind him, with a particular iron croſs, and another croſs on his right hand; and when the prieſt ſtretches out his hands, both the deacons do the ſame, which appears very ſolemn. After having incenſed the altar, he came down, and incenſed the people in general; and incenſing the altar a ſecond time, he came down and incenſed the other prieſt, putting his hands

to the other's, then he came through the church, and incenſed every one, laying his hand on the head of each perſon. The women are in a ſeparate place on the right ſide of the church, with lattices before it, and a little place opens about breaſt high from the ground, out of which the women put their heads, and the prieſt lays his hands on them. Another ceremony is holding the croſs, with three lighted candles ſtuck on it, which repreſents the trinity, with which he makes ſome motions, ſtretches out his hands and turns once to the left, his back being to the people; after this, one reads at the deſk, and another on one ſide of it; and ſo in about two or three hours, that is about ten a clock, the devotion was finiſh'd, and the people retired to ſleep till about one a clock. Moſt of their chanting is out of the Pſalms; they have thirty pſalms for the night, and five for each of the ſeven hours of prayer in the day time. I was inform'd, that ſome impoſe on themſelves the great office of repeating all the pſalms in twenty-four hours.

About one a clock the people aſſembled again to attend at the adminiſtration of the ſacrament; for an hour and a half before it began, they chanted pſalms the ſong of Moſes and the three children, the Benedicite, and ſome other hymns, the prieſt beginning and chanting with them as before; one chorus chanting with him, and another on the other ſide, verſe by verſe: At laſt the prieſt came out, habited as before, and incenſed the altar, and all the people round, three times, and perform'd the ceremony again of the three candles; and the epiſtle and goſpel being read by the deacons, ſeven or eight boys, from eight to eighteen, made ſhort orations on the nativity, ſtanding up before the altar towards the goſpel ſide; they did it well, and with good action, being taught by the fathers; this is not done in the other Coptic churches, but they read out of ſome legends. The prieſt began to celebrate: The bread they uſe is a ſmall white cake, it is made only of flower and water unleaven'd; the Coptis buy the corn with the money of the church, and when made into flower, it is always kept in the church, and the cakes are made by the ſacriſtan, who chants ſome pſalms whilſt he is about it, and they are bak'd in an oven near the church, which is put to no other uſe: They never keep the hoſt. In the Catholic churches they muſt uſe wine; but in the others, they uſe what they call Zebib, though they have wine; becauſe they ſay they know not what may be in the wine; but if they have wine only and cannot have Zebib, they uſe it. Zebib is a ſort of raiſin wine; they put five Rotolos of new grapes to five of water, or more grapes are uſed if they are older; it is left to ſteep ſeven days in winter and four in ſummer; the deacons ſtrain it through two bags, one after another, to make it fine; this keeps ſeven years, and taſtes like a ſweet wine that is turn'd a little ſowre: They may alſo make wine themſelves for this uſe, of freſh red grapes from the vine. If wine is uſed, they put in a little water. They keep the Zebib in a jarr, and ſtop it cloſe, ſo that no wind can come to it. The Copti prieſts, under pretence they cannot get fruit from Cairo, ſay they cannot ſay maſs above once a month, though obliged, if poſſible, to ſay it every Wedneſday and Friday in their faſting ſeaſons, and every Sunday and holiday. As well as I could obſerve, the prieſt takes the bread in the paten in the right hand, with the cloth that covers it, and the wine in the cruet, cover'd alſo in like manner, and holds them both ſome time with

with his hands ſtretch'd out, he then goes behind the altar, by the epiſtle door, and comes in by the goſpel door, and places both on the altar; after this he proceeds to conſecration, much like the Romans, and breaks the bread. With the Coptis, the prieſt turns round and holds the hoſt elevated on the chalice, and all the people bend their bodies: Having received himſelf, the people that receive go behind the altar; and when they are to receive, the firſt comes with a towel in his hand on the left ſide of the prieſt, and holding his head over the table, and the napkin under his chin, the prieſt puts the bread into his mouth, he then goes behind again, and gives the towel to the perſon that follows him: In like manner the deacons only receive the wine given them in a ſmall ſpoon. When the prieſt had diſtributed to the people, he put the bread into the chalice, and took the bread and wine both together into his mouth, and having waſh'd his hands, he turn'd to the people, who coming to him one by one, he gave them the benediction with his wet hands, putting them together after he had touched them: This was a high maſs; and after he had proceeded in it for ſome time, another prieſt began to celebrate privately at the ſide altar, with his head bare and ſhaved cloſe, having been bred at Rome; for they ſay, that covering of the head was a novelty introduced by the Coptis, contrary to the antient cuſtoms and canons. One perſon only received of him, except the deacons that ſerved, who kneeling near him, he roſe up to take the elements, as the others, over the table. I obſerved, ſome received the ſacrament that were not above ten or eleven years old; commonly the prieſt and deacon only, that aſſiſts, receive. The men receive with the true Coptis in both kinds; the prieſt carries it to the women, that is, the bread, on which he makes two croſſes with the wine, one with his finger dipp'd in the wine, the ſecond with the conſecrated bread, dipp'd alſo into the wine. If a perſon is ſick, they adminiſter the ſacrament in the houſe, and give only the bread. The conſecrated myſteries are not kept in the eaſt, even by the Roman Catholics; the Coptis commonly receive the ſacrament two or three times a year, but rarely before they are ſixteen, except the deacons, unleſs they marry before that age.

CHAP. VIII.

The Hiſtory of the Riſe of the Nile.

IT may be proper to obſerve, that the ſame height of water may be ſufficient or not ſufficient to overflow the country at different times, according to the canals that are cut through the land, and alſo according to the manner in which they are kept open, by carrying off the annual ſediment. In antient times they ſeem to have fear'd inundations more than they do at preſent a want of water, and it is probable, that before the canals were open'd, there was every year ſuch an inundation as render'd the country incapable of being cultivated; as Herodotus obſerves, that before the time of Menes, who might open ſome canals, all lower Egypt was a marſh; and it was making canals, and cauſing a great diverſion of the waters into the lake Mœris, when it was neceſſary, that drain'd the country, and

carried off the waters, that would have cauſed inundations; for the greater the outlet of the waters, conſequently the more water is required to overflow the country, and if theſe canals fill'd and were obſtructed, the Nile muſt overflow ſooner than it did before. It ſeems indeed, when it is once overflow'd from the canals, that leſs water in quantity would be ſufficient for the land, as it muſt have been in a manner fill'd with water from the canals cut through it in ſeveral places, being a ſandy ſoil, through which the waters eaſily paſs to the height of the Nile: Though at the ſame time, a greater riſe might be required after its overflow, to make it riſe to the upper lands towards the Nile, than was required after the overflow from its own banks: For there is great reaſon to think, that, contrary to what is generally obſerved, the plain ground of Egypt is higheſt towards the river, and that there is a gentle deſcent to the foot of the hills; and if ſo, when the canals were once open'd, and the water let into them, it would ſooner overflow the banks of the canals than thoſe of the river, after that the canals were cut; though not ſooner than before they were cut: But then the water would overflow leſs, ſooner abate, drain off, and evaporate, by reaſon of the greater outlet; ſo that though the canals carried off a great quantity of water, and might by that means make the overflow rather later than if it overflow'd the banks of the river alone, before the canals were cut; yet notwithſtanding, it might, in certain ſeaſons and places, overflow them at a time when the water was ſo low as not to overflow the banks of the river after the canals were cut; for, though the Nile overflows its own banks at Delta, where they are very low, yet the overflow in the higher parts is moſtly by the canals.

In order likewiſe to explain what follows, it muſt be obſerved, that I ſuppoſe the Nile, when at loweſt, to be four cubits high, which I ſhall have occaſion to explain; and it muſt always be conſider'd, that there is a great difference between the Nile's overflowing its own banks before the canals were cut, and after; for in the former caſe, it would overflow them ſooner, though the Nile muſt be higher than if the canals were cut; in the latter it would overflow them later, though the Nile need not be ſo high, overflowing by the banks of the canal; on the ſuppoſition that the ground is lower at a diſtance from the river.

There are ſome grounds to think that the ſoil of Egypt has riſen ſome years near half an inch, without conſidering what is carried away of the produce of the earth; for on the banks of the Nile, I obſerved, that the ſoil was in ſeveral ſtrata or cakes of about that thickneſs, which, as the banks waſh away, ſeparate and fall down; but then, as the loſs is great, by carrying off every year ſuch a quantity of the produce of the land, it is difficult to make a computation; and as the bed of the river alſo riſes by the ſubſiding of the more heavy particles of earth or ſand, though, it may be, not in the ſame proportion, ſo the real increaſe above the bed of the river muſt be very ſmall; and as to what is carried off by the produce of the land, though concluſions have been made from experiments, by weighing the earth both before and after a tree has grown in a pot for ſome years, that vegetables ſubſiſt moſtly by water, and that very little of the earth is incorporated into the body of the plant; yet there may be miſtakes with regard to this, as the water, ſuch plants have been ſupplied with, might not be perfectly clear, as there might be accidental acceſ-

ſions

ſions of earth by duſt or other means. And we ſee likewiſe, that the ground viſibly ſinks where vegetables are produced and taken away, and there is no acceſſion of manure. However, nothing can be certainly ſaid as to the riſe of the ſoil; for theſe banks being high, poſſibly theſe ſtrata of earth might be made only at the time of ſuch inundations as overflow'd theſe banks, when we are to ſuppoſe the ſediment muſt have been greater than in the ordinary overflow. It is poſſible alſo, that they might not be the ſediment of one year. But as to the height of water that is neceſſary, that muſt always have differ'd in proportion to the outlet of the waters; ſo that from conſidering how much the Nile ought to riſe for the benefit of the country, no ſort of computation can be made, how much the ſoil has riſen, all this depending on the openings there are for the waters, on their breadth and their depth, on their being kept clean or neglected: So that, if there were no greater reaſons for keeping the canals clean, than for letting them fill up, it is apprehended, the country in general would be in leſs danger of a want of water, in that caſe, than if they were permitted to choak up; but then the villages would be in greater want of water when it was gone off; and particularly in one inſtance, as the canals would be much ſooner dry, in caſe they were in ſome meaſure filled up; which appear'd when I was in Egypt, with regard to the canal of Alexandria, which after it was cleanſed, had water in it two months longer than it had the year before. I would alſo obſerve, that in very few parts the overflow extends quite to the mountains; it may have reach'd very near them in ſome great inundations, and the ſediment might afterwards be cover'd over with ſand; in relation to which a great number of curious experiments might be made by digging down and examining to ſee if there are any ſtrata of good ſoil, how many, how far beneath the preſent ſurface, of what depth, and how far they extended.

To go on then with the hiſtory of the riſe of the Nile. Herodotus ſpeaks of the riſe of the Nile from the bottom of its bed; and probably as ſoon as one cubit was compleated, call'd what was above it by the name of the other. He ſays, the Nile did not overſpread the country, unleſs it roſe to ſixteen cubits, or at leaſt fifteen; and, as to what he obſerves, that nine hundred years before, in the time of Myris, eight cubits were ſufficient; it is poſſible, this tradition might be of its riſe, and not of its height from the bottom; in which ſenſe Herodotus indeed ſeems to underſtand it, otherwiſe the truth of it is very much to be doubted: Nor can it well be accounted for, on any ſuppoſition, unleſs we ſuppoſe, that the canals were cut after Myris's time, and ſo made a greater riſe of the Nile neceſſary, and that afterwards they might gradually fill up, and then again a leſs height of water might be required ſufficiently to overflow the country: So that, in order to reconcile theſe accounts, we are to ſuppoſe, that Herodotus ſpeaks of fifteen or ſixteen cubits in his time from the bottom of the Nile; but that, where he mentions eight cubits, an account which he had by tradition, that might be the way of expreſſing themſelves of the riſe only of the Nile in the more antient times; ſo that the height of the water, when at loweſt, ought to be added to it, which computing it to be in proportion to the number of ſuppoſed pikes that it is at preſent; about four cubits muſt be allow'd for the height of the Nile, when at loweſt, which would make the height of the water twelve cubits; ſo that in all theſe accounts, if we except

that

that of the time of Herodotus, it ſeems to be neceſſary to add the height the Nile is at when at loweſt, to the height of its increaſe, which might be, as ſaid, about four cubits. Strabo ſpoke of the cubits from the increaſe, and not from the bottom, and ſeems always to have mention'd the full number, and not to call the cubits by a higher number, as ſoon as it roſe to compleat the laſt; for, he ſays, before Petronius's time, the earth was very fruitful, when the Nile roſe fourteen cubits, but when it roſe only eight, a famine enſued. If we add four cubits to the one, and the other that makes twelve, and eighteen, which is ſomething more than the meaſures of Herodotus's time, ſixteen and eleven; ſo that if we ſuppoſe it to riſe a cubit higher than twelve, to make it thirteen, we may imagine it was then a Nile, that would at leaſt deliver Egypt from famine; as Herodotus ſeems to ſay, that fifteen was a middling Nile to overflow the land, and ſixteen a good one, ſo fourteen was likewiſe probably in his time an indifferent riſe, as ſixteen was a good one; therefore the good Nile before Petronius's time, differ'd but two cubits from what was a good one in Herodotus's time, yet the bad Nile was probably at twelve only, which is two cubits lower than Herodotus's ſuppoſed bad Nile, which might be owing to opening canals; ſo that, tho' a cubit more might be neceſſary to overflow the lands plentifully before Petronius's time, than what was in Herodotus's, the earth being riſen, and canals made; yet, canals being made, it was not a bad Nile, tho' two cubits lower than the bad Nile of Herodotus; becauſe a leſs height occaſion'd it to overflow, in ſome meaſure, as the banks of the canals were lower than the banks of the river; tho' to overflow it plentifully, a greater height might be required to overflow the upper lands; for when they were once cover'd, a leſs height of water after the overflow, tho' not leſs in quantity as to what was drunk up by the earth, might be neceſſary, for the reaſons mention'd; for when it once overflow'd from its own banks, it overſpread the whole country, had not ſuch outlets to carry it off at firſt, or drain it off afterwards; ſo that the riſing a very little higher might be ſufficient, in this caſe, tho' not in the other.

The great advantage of opening the canals, appears from Strabo's account; he ſays, before Petronius's time, if it roſe eight cubits only, there was a famine, and fourteen cauſed a great plenty; but in Petronius's time, a riſe of eight cubits preſerved the country from famine, and twelve was a plentiful riſe. For Strabo, obſerving the advantage of banks, to confine the Nile within its bed, and the water of the canals within their beds, to be diſtributed in a proper manner, as he muſt be underſtood, ſays, that in the time of Petronius (who probably open'd the canals, and raiſed the banks) twelve cubits, and four added to them, making ſixteen, cauſed a great plenty of the fruits of the earth; and when it was only eight, adding four to make them twelve compleat, there was notwithſtanding no famine in the land.

In Kalkaſendas's quotation of the riſe from the bottom, in the time of Almaſudi, in the year ſeven hundred of the Hegira, or one thouſand three hundred and twenty-four of Chriſt, it is ſaid, that if the Nile roſe twelve pikes only, there was famine; fourteen pikes cauſed plenty for one year, and ſixteen would produce ſufficient for two years, but not for the graſs; and when it came to ſeventeen, that is, ſixteen compleat, it was ſtill better;

ter; but what was fear'd was its compleating ſeventeen, and entering on eighteen, which was an inundation.

	Cubits or pikes begun.	Cubits or pikes compleated.
In Myris's time, a good Nile from the riſe	9	8
In the time of Herodotus, a good Nile	16	15
Indifferent Nile	15	14
Bad Nile, ſuppoſed to be	14	13
Before Petronius		17
Bad Nile		11
In Petronius's time		15
Indifferent		11
Suppoſed bad		10
In ſeven hundred of the Hegira, or one thouſand three hundred twenty-four, bad Nile	14	13
Indifferent	15	14
Good Nile	15	15
Very good	17	16
Inundations that hurt ſome lands	18	17
In Omar's time, in the year twenty-nine of the Hegira, or ſix hundred and fifty-four of Chriſt; bad	12	11
Indifferent, ſufficient for one year's proviſion	14	13
Good for two years proviſion	16	15
Inundation	18	17
At preſent		
Bad under		16
Indifferent		18
Good	21, 22, and 23	
Inundation above		24

In Kalkaſendas's time, eighteen pikes do not ſeem to have been fear'd as an inundation, as may be ſeen in the paragraphs "Plurimis annis, &c." And, "Vidi in Hiſtoria Nili, &c *.

CHAP. IX.

An attempt towards ſettling the real Riſe of the NILE.

THE ſubject of the riſe of the Nile is ſo difficult, that I am ſenſible, what I ſhall ſay on it, as well as what I have ſaid, will require more than ordinary attention, to be in any meaſure underſtood, and will be comprehended only by often conſidering the ſeveral authors that have wrote on it, and what obſervations have been made on this ſubject; a trouble that probably will not be undertaken by any, but thoſe who are ſo curious as to go into Egypt, and endeavour by ſeeing the Nilometer, and obſerving every thing they can in relation to this affair, to ſettle a

* See Dr. Shaw. Excerpta e Kalkaſenda de Nilo et Nilometro.

matter of fact, that has hitherto been ſo much in the dark; and for ſuch this attempt is chiefly deſign'd; not that I poſitively affirm any thing, but what is writ on this ſubject is only intended as ſo many hints to be conſider'd by others, in order to find out the real truth, in relation to this difficult ſubject; for there is nothing the world has been ſo much deceived in, as about the real riſe of the Nile; and ſome great men have reaſon'd on it, upon a ſuppoſition, that it riſes near fifty feet, or twenty-four pikes, of above two feet each: And when the Nile has been ſaid to be of ſuch a height, they have imagined, that it had riſen ſo high above its ſurface, when at loweſt; ſo that, in order to make this affair as clear as poſſible, I have made the following obſervations.

That in the time of Omar Alketab, about the twenty-ninth of the Hegira, or ſix hundred and fifty-fourth year of Chriſt, the meaſuring pillar conſiſted of twelve pikes, and that he added two more to it; which is proved from this quotation of Kalkaſendas, from the above-mention'd abſtract: " —— Omar —— call'd Ali, the ſon of Abu-Taleb to the council, who " adviſed that he ſhould order a Nilometer to be built, and that he ſhould " add two cubits to the twelve cubits."

That from the time of Omar, they had five imaginary cubits, or pikes, below the pillar, to anſwer to the height of the Nile, when at loweſt, which appears from the words of Kalkaſendas below, in which mention is made of eighteen pikes; for, otherwiſe, they could not reckon eighteen on a pillar only of twelve pikes, theſe making ſeventeen compleat with the twelve, which brings to the eighteenth: And it is to be obſerved, that they gave it the name of the pike it was riſing to, as ſoon as any pike was compleated.

The words of Kalkaſendas are theſe: " When the Nile has riſen to the " ſeventeenth, then it goes on increaſing to the eighteenth." Theſe five pikes, which might be ſuch as I ſhall explain below, as I ſuppoſe them to be at preſent, might anſwer pretty near in meaſure to the four cubits I ſuppoſe the antients allow'd for the height of the Nile when at loweſt.

That to the firſt twelve pikes the water roſe to, they reckon'd twenty-eight digits taken from the two pikes added, to make the twelve pikes of twenty-four digits, ſo many pikes of twenty-eight digits. It is to be obſerved, that in theſe the five imaginary pikes are comprehended. This is proved from theſe words of Kalkaſendas: " When they ſuppoſe the Nile " to riſe to ſixteen cubits, they diſtributed the two cubits over and a- " bove, that are of twenty-eight digits, (which I ſhould rather think to " be a miſtake for twenty-four) to the twelve cubits of twenty-four digits, " and ſo every cubit is twenty-eight digits." That therefore the two cubits added, were diſtributed to the twelve firſt cubits. It is to be obſerved, that I make uſe of the word digits, for the diviſion of pikes or cubits, becauſe, in ſome places, I ſuppoſe them to be different from inches.

That when the water roſe to above twelve cubits, they reckon'd only twenty-four digits to a cubit; proved from theſe words of Kalkaſendas: " Every cubit contains twenty-eight digits, until the water riſes to twelve " cubits, and then the cubit conſiſts of twenty-four digits."

That the manner of computation has been alter'd; the higheſt having been eighteen pikes, whereas now it is twenty-four; the pillar alſo ſeems to have been changed.

The account they now give is, that the ſixteen loweſt pikes are of twenty-eight inches or rather digits; that the four next are of twenty-ſix, and the four higheſt of twenty-four.

That according to the account in a drawing of the Mikias, the higheſt pike or twenty-fourth, is the beam over the capital.

That the twenty-third pike is the capital.

That the twenty-firſt and twenty-ſecond are pikes, mark'd on the pillar ſhorter than thoſe below.

That the four next pikes mark'd on the pillar, are pikes of twenty-ſix digits, or diviſions, and it may be examined, if they are not divided into twenty-ſix parts.

That the eleven pikes above the five imaginary ones, are pikes of twenty-eight digits.

I obſerved the diviſions of the lower pikes, much larger than thoſe of the upper pikes.

I ſuppoſe, that there are in each of the other twenty-four diviſions, two digits, that is, in all forty-eight digits.

So that a little more than ſix of theſe pikes on the pillar, make eleven of the pikes of twenty-eight digits, which contain three hundred and eight digits, whereas ſix pikes of forty-eight digits make two hundred eighty-eight digits, wanting only ten diviſions, of two digits each, to compleat the number of the eleven pikes; ſo that poſſibly there may be ſix pikes and a half, or ſeven pikes of this kind, mark'd out on the pillar, making it as low as the Nile ever was known to fall, which poſſibly might be four pikes and a half, or even four. The reaſons for theſe ſuppoſitions are, that going into the Mikias in June, one thouſand ſeven hundred and thirty-eight, when they ſaid the Nile was at loweſt, a little more than eleven pikes were above water, beſides the capital and beam. But as thirteen pikes only, with the capital and beam, were above the water, when the Nile was at the loweſt, there could not be above five or ſix under the water, according to the account they give; to ſuppoſe which, does not ſo well agree with ſeveral circumſtances, as the other ſuppoſition.

There are two things travellers will do well to obſerve; firſt, whether the diviſions of the ſix upper pikes, are not much leſs than thoſe below; and ſecondly, whether the third, fourth, fifth and ſixth from the capital, are not divided into twenty-ſix parts: And going into the Mikias at the time of low Nile, when on the laſt ſtep, they might, as it were accidentally, with a long pipe in their hands, try whether they could reach the bottom; by which it would be known whether the pillar goes down ſo far, or not.

It is alſo to be remark'd, that it would anſwer no end to have the pillar go down lower than the ſurface of the Nile at loweſt; becauſe it was intended to ſhew the riſe of the Nile, which is a circumſtantial proof, that it does not reach lower. It is alſo to be obſerved, that in the Mikias there are three flights of ſteps down; the firſt of one and twenty degrees, the next of four, and I ſaw ſeven of the laſt flight: They ſay, there are fifty in all; to which I do not give credit.

When it is a good Nile, and the water about twenty-three pikes high, it is ſaid, it comes to the top of Moſes's ſteps, and there are twenty-ſix of

of thoſe ſteps down to a landing place, where the women ſtand to waſh; and when the Nile was at loweſt, I ſaw two ſteps above water, that were below this place; twenty-eight in all: The other ſteps in the Mikias not being ſo deep, there were thirty-three of them above water.

To this I have added what I obſerved the two laſt times I was in the Mikias. On the ſeventeenth of May, one thouſand ſeven hundred and thirty-nine, eleven pikes of the pillar were above the water, excepting the capital of the pillar; and ſix ſteps of the laſt flight were above water. They were to begin to clean out the Mikias in two days after. I obſerved, at Moſes's ſtairs, there are twenty-ſix ſteps down to the place where the women ſtand to waſh; and at this time I ſaw the water a little lower.

Returning, I ſaw them moving away the mud from the mouth of the canal that goes through Cairo, leaving a column of earth, that was then about eight feet high, which I mention'd before, on another occaſion.

On the third of June following, I went the laſt time into the Mikias, after it had been clean'd. Eleven pikes and a half of the pillar appear'd, and ſeven ſteps of the laſt flight were above water. I obſerv'd, there were only twenty-one ſteps in the firſt flight, beſides the upper one, which was but half the depth of the others, and riſes above the floor; and I took notice, that the top of the capital of the pillar was even with the bottom of the ſecond ſtep.

At Moſes's ſtairs, another ſtep appear'd, beſides thoſe I ſaw before. It was expected at this time, that the Nile would begin to riſe very ſoon; and ſome ſaid, that it had begun to riſe.

I here add an account I procur'd in Cairo, of the riſe of the Nile for three years; and in reckoning the pikes, it muſt be remembred, that the firſt ſixteen, including the five or ſix firſt of the height of the Nile when at loweſt, are pikes of twenty eight digits; the next four, of twenty-ſix, and the reſt, of twenty-four. The day they declare the Nile is riſen ſixteen pikes, they call Ophila; that is, The will of God is compleated.

In one thouſand ſeven hundred and fourteen, on the twenty-ninth of June, the Nile was five pikes high, and roſe every day ſo many digits as are mark'd, twenty-eight of which make a pike for the eleven loweſt pikes, and twenty ſix for the four next.

		Pikes
June 29	Water high	5
	Digits	
June 30	the Nile roſe	3
July 1		2
2		3
3		2
4		4
5		3
6		4
7		6
8		4
		—1
9		5
10		4
11		3
12		5
13		4
14		6

	Digits	Pikes
		—1
15	8	
16	10	
17	15	
		—1
18	25	
		—1
19	15	
20	10	
		—1
21	8	
22	6	
23	7	
24	8	
		—1
25	7	
26	8	
27	10	

Digits

	Digits	Pikes
28	15	
	—— 1	
29	20	
	—— 1	
30	30	
	—— 1	
31	48	
	—— 2	
Auguſt 1 the Canal was cut ——		
	16	
	——	

In 1715, on the 30th of June the water was ſix pikes high 6 Pikes

		Digits
July 1	it roſe	2
2		3
3		2
4		3
5		4
6		5
7		6
8		8
		—— 1
9		7
10		8
11		7
12		6
		—— 1
13		7
14		5
15		4
16		5
17		4
		—— 1
18		3
19		4
20		5
21		4
22		8
23		50
		—— 2
24		45
		—— 2
25		75
		—— 3
		——
		16
		——

In 1738, it roſe as follows; the Nile being five pikes high. 5 Pikes

		Digits
June 20	it roſe	2
21		3
22		2
23		3
24		2
25		4
26		5
27		6
28		8
		—— 1
29		6
30		7
July 1		6
2		5
		—— 1
3		4
4		3
5		4
6		3
7		4
8		3
9		5
		—— 1
10		4
11		8
12		10
13		12
		—— 1
14		8
15		7
16		10
		—— 1
17		8
18		10
19		8
		—— 1
20		7
21		6
22		8
23		10
		—— 1
24		7
25		6
26		5
27		6
		—— 1
28		5
29		4
30		5
31		6
Auguſt 1		8
		—— 1
2		20
Ophila 3		50
		—— 2
4		8 ——
5		4 16
6		3 ——
7		5
8		5
9		6
10		5
		—— 2
11		4
12		5
13		4
14		3
15		3
16		4
		—— 1
17		4

	Digits	Pikes		Digits
18	5		25	5
19	3		26	3
20	3		27	4
21	4		28	3
22	3		29	2
23	4		30	4
		1		
24	3	4 of 26 Digits		

As they publiſh ſuch an extraordinay riſe, as fifty inches, about the time that they declare, it is riſen ſixteen pikes, it is probable, that they keep private the real riſe before that time; which may be a piece of policy of the people not to pay their rents, if it does not riſe to eighteen pikes; for unleſs it riſes ſo high, they have but an indifferent year; and poſſibly, when they declare, that the Nile is ſixteen pikes high, it may be riſen to eighteen; and the Paſha, who open'd the canal, before they declared, it had riſen to ſixteen pikes, might have aſſurances, that it was riſen ſo high; but as it might abate ſoon after, ſo they would not pay the tribute notwithſtanding. Nobody but the Paſha, or one from him, can enter the Mikias when the Nile is riſing, except the people that belong to it; and notwithſtanding, they ſay they keep the manner of computing the riſe of the Nile, as a myſtery even from the Paſha and his people, which may be for the reaſons I have mention'd above.

The following account was alſo given me in Cairo, of the times when the canal was cut, on the riſing of the Nile to ſixteen pikes, for forty-ſix years before, ſpecifying almoſt every year.

1692	9	Auguſt	1711	2 July
1693	7		1712	10 Auguſt
1694	1	Sept. plague and famine	1713	6
1695	13	Auguſt	1714	3
1696	14		1715	1
1697	11		1718	26 July
1698	7		1720	22 Auguſt
1699	15		1721	5
1700	5		1722	9
1701	17		1723	15
1702	15		1724	15
1703	18		1725	12
1704	2		1727	17
1705	19	September plague	1734	30 July
1706	9	Auguſt	1735	25
1707	10		1736	4 Auguſt
1708	4		1737	3
1709	4		1738	4
1710	9			

CHAP. X.

Of the method of cultivating and preparing Rice, about Rosetto: Of the manner of making Sal Armoniac; and of hatching Chickens in Ovens.

Cultivation of rice.

BETWEEN the full moon and new moon in February, they take baſkets of rice well dried, with the huſk on; they tie down the cover of the baſket, and put it into the water, leaving the top a little above water, ſo as that the ſun may ſhine on it; it remains there, till the ſeed begins to ſhoot; then they take the basket out of the water, and put it and the grain in the open air to dry. The water that comes out of the basket of rice they throw on the land, where they deſign to ſow it, but they throw away the water that runs from the bottom of the basket; both which practices ſeem to be ſome ſuperſtition. After this, they take the rice, and ſow it, as they do other grain, and immediately overflow the land with water, a palm deep, and ſo they leave it for ten days; when, the rice begins to grow, they draw off the water, and leave it ſo for two days; afterwards they juſt cover the earth with water; but then they muſt draw off the water every day, and convey freſh water to it; and take care to keep the ground well weeded; and when the rice is about a palm and a half high, they take it up where it is too thick, and plant it in thoſe places where it is thin; and then they give it a palm of water, and leave it ſo until it is ripe, which is in about ſeven months after it is ſown. When it is ripe, they cut it down, put it in a clean place, and threſh it, take away the ſtraw, and leave the rice to dry well in the ſun, putting it in heaps by night and ſpreading it out by day, till it is thoroughly dry. They then put it in the warehouſe, where they have machines of iron to take off the outer husk, as before deſcribed. When that is done, they mix ſome ſalt with it, about half a meaſure, which is ſeven okes and a half to twelve meaſures or one hundred and fifty okes, which is an Adeb of rice. They put the ſalt in an oven, that it may become dry and hard, and beat the lumps of ſalt and rice together, that the ſalt may penetrate into the rice, to whiten and preſerve it. After this they clean the rice well, and ſeparate all the duſt from it.

Of Sal Armoniac.

A notion has prevail'd, that Sal Armoniac was made of the ſand on which camels had ſtaled, and that a great number going to the temple of Jupiter Ammon, gave occaſion for the name of Ammoniac, corrupted to Armoniac. Whether it ever could be made by taking up the ſand and preparing it with fire, as they do the dung at preſent, thoſe who are acquainted with the nature of theſe things, will be beſt able to judge. I was inform'd, that it is made of the ſoot which is cauſed by burning the dung of cows and other animals. The hotter it is, the better it produces; and for that reaſon, the dung of pidgeons is the beſt; that of camels is alſo much eſteem'd. In order to make fuel of it, they mix it, if I miſtake not, with chopp'd ſtraw, and I think ſometimes with earth, and make it into cakes and dry it, and it is burnt by the common people in Egypt; for the wood they burn at Cairo is very dear, as it is brought from

Aſia

Aſia Minor. They put the ſoot, that is made by this fuel, into round thin vaſes of glaſs, made in Cairo, with ſhort necks about two inches diameter, ſuch as are repreſented in the ſeventy-firſt plate at A. They cover theſe glaſſes with a coat, a quarter of an inch thick, made of earth and huſks of flax, chopped and mixed together; and when it is dried in the ſun, they lay on ſuch another coat, half an inch thick, and dry it in like manner. They then fill the glaſſes within an inch of the neck. The houſe it is made in is divided into four parts, as may be ſeen in the ſame plate at C. with arches built in each part, about three feet high, and two feet thick, and about as far apart; between which they place the glaſſes, ſo as that they may reſt on the walls of the arches, there being about ſix glaſſes placed in one row, each three feet diameter. Between them are placed ſmaller glaſſes, about ten inches diameter; under them they make a fire of the earth of the Nile, and ſtraw mixed, which I have been told, they burn alſo for other uſes. A great fire is kept up, as they inform'd me, for ſeventy-two hours conſtantly, in which time all the ſalt is boil'd up to the top. The vaſes, when taken out, are like earthen ware; and, breaking them, they take out the cakes of ſalt, in the form in which it comes to us.

Of hatching chickens in ovens.

The method of hatching chickens in ovens may be reckon'd among the arts peculiar to Egypt. I have been inform'd, that only the people of one village are maſters of this art, and that at the proper time of the year, they ſpread themſelves all over Egypt. The ſeaſon for it is when the weather is temperate, about February and March. A plan of the places under ground, where they hatch them, may be ſeen in the ſeventy-firſt plate at B. they have ſuch almoſt in every town. In the apartment F. they keep a ſmothering fire of horſe-dung and chopp'd ſtraw, to be diſpoſed of in the apartments where the chickens are hatch'd; it is exceedingly troubleſome to go in, by reaſon of the ſmoak. The gallery, G. has holes at top, as mark'd in the plan, and on each ſide of it, are five rooms, about ten feet ſquare, and four high, with holes at top likewiſe. They buy their eggs at the rate of ſeven or eight for a Medine, or three farthings, and put them in heaps in the lower cells for eight days, laying the burning dung and chopp'd ſtraw along in the channel, d. in the gallery; and turn them by moving the heaps three times a day: They then carry them into the upper apartments, and, ſpreading them, ſo as only to cover the floor, and turning them in like manner, they put the fire in the channels and within the apartments, and open or ſhut the holes at top, as they find occaſion: In two and twenty days they begin to hatch. They leave them in the ovens till they are perfectly dry, and then put them in the gallery, and the people come and buy them, two or three for a Medine, and carry them away in ſieves. If it happens to thunder, great numbers of the eggs miſcarry. This manner of hatching is not ſo natural as the common way, and the chickens often want a claw or a rump, or are ſome way or other imperfect.

CHAP.

CHAP. XI.

Of the Proceſſion of the Caravan to MECCA.

THE proceſſion was in this manner:

1. One iron cannon and ſix braſs cannon on neat carriages, each of them drawn by two horſes.

2. Four frames in embroider'd caſes, I ſuppoſe of leather, for holding powder and ball, drawn by men on foot.

3. Seven camels with the proviſion of the Emir Hadge, or Prince of the pilgrims.

4. Four camels with perſons on them that play'd on ſome muſical inſtrument.

5. A tartavan or litter, carried by four mules.

6. Eight light litters of the Emir Hadge, each carried by two camels.

7. Seventy camels loaded with biſcuit.

8. Fourteen with oil and butter.

9. Fifty with corn, and one with two long boxes of large wax candles for the ſervice of the houſe of Mecca.

10. Ten with ſugar, coffee, and the like.

11. Four with kitchen utenſils.

12. Nine with plates.

13. Eight with the kitchen tent, and tables for the cooks.

14. Eighty-ſix camels of the Emir Hadge, not loaded.

15. Twelve others in the ſame manner, very finely capariſon'd.

16. Sixty camels of the Emir Hadge, not loaded.

17. Fifty-four camels loaded with water.

18. Ten loaded with tents.

19. Eight camels loaded with water.

20. Twelve with a ſort of boxes on each ſide to carry the ſick; two of the boxes being cover'd, in which, if I miſtake not, were medicines for the ſick; and on one were two boards, with holes in them, for waſhing the dead on. All theſe are ſaid to have been ſome private benefaction.

21. Two camels, on which were the perſons that take care of the ſick.

22. Men on camels, beating kettle drums, as almoſt at the end of every ſtring of camels.

Near half an hour after theſe, the reſt proceeded in the following order.

23. Six camels loaded with iron frames, in which they make fires.

24. A litter.

25. Four loaded camels.

26. One camel with kettle drums on it, and two men, each beating a drum.

27. Twenty camels without loads.

28. Two caſes for ball and powder.

29. Six camels loaded with tents and other things.

30. Five caſes for ball and powder.

31. Ten camels loaded with water.

32. One camel with kettle drums.

33. Two caſes with ball and powder.
34. A litter.
35. Two camels loaded.
36. One with muſic.
37. Thirty-one camels not loaded.
38. Ten overſeers of camels to carry water, given by ſome Califs and Sultans of Egypt and others.
39. Three camels without muſic.
40. Twenty camels with loads.
41. Two camels with water.
42. Sixteen overſeers of the water, on horſes.
43. Three men on camels.
44. Twenty unloaded camels.
45. Four caſes for ball and powder.
46. Two camels loaded with water.
47. The Imam, or head Sheik, on a camel, who is chaplain of the caravan, and offers up the prayers at the place of Abraham's ſacrifice. His outward garment of ceremony was white; he carried a green flag, and bleſſed the people with his right hand, by holding it out, and moving it gently, as they do when they ſalute, but not bringing it to his breaſt.
48. Eleven camels not loaded.
49. Three with pilgrims on them.
50. Two camels with muſic.
51. Twenty-two without loads.
52. Two camels with Sheiks on them, who lead the way on the road.
53. Twenty camels loaded with water, one with drums.
54. Ten without loads.
55. Five loaded with water.
56. The banner of the body of Spahis, call'd Cherkes.
57. Thirty of their body.
58. Twenty Ikiars of that body, each having a pike carried before him.
59. The Sardar of the Cherkes, and his lieutenant.
60. Three or four led horſes.
61. Two Seraches, who are ſervants under him.
62. Twelve ſlaves on horſes.
63. Sixty of the body call'd Tuphekjees.
64. Thirty Ikiars, or elders of them.
65. Four ſlaves on horſeback, in coats of mail made of wire.
66. One and twenty ſlaves.
67. Twenty men on camels, moſt of them ſlaves of the Sardar.
68. Two led camels for the Sardar.
69. Two camels without loads.
70. Two camels with kettle-drums.
71. Seven with baggage.
72. Fifty of the body of the Gjumelues.
73. Their Sardar.
74. Twenty ſoldiers, and ten ſlaves with bows and arrows.
75. Thirteen camels with men on them.
76. Two camels with kettle-drums.
77. Four loaded camels.

78. Two

78. Two officers, call'd Oda Baſhas.
79. Two led horſes.
80. Two Sabederiks in Caftans.
81. Seven camels ſaddled.
82. Two led horſes.
83. Two Oda Baſhas.
84. One camel.
85. Thirty-four Chouſes, or meſſengers of the divan.
86. Other officers.
87. Then came the officers of the Emir Hadge; particularly theſe that follow.
88. A Chous, or meſſenger in black.
89. Three ſtandards.
90. Five ſaddle-camels.
91. Eight led horſes.
92. Two Seraches.
93. Two janizaries.
94. Two Caias of the Emir Hadge.
95. The Haſnadar, or treaſurer of the Emir Hadge.
96. Twenty-ſix ſaddle camels.
97. Five horſes.
98. One ſaddle-camel.
99. Twenty-eight men on camels; two of them playing on muſical inſtruments.
100. Five loaded camels.
101. Next came the body of the Azabs.
102. Their two Sabederiks.
103. Odabaſhas.
104. The ſtandard of the Azabs.
105. Three in Caftans, who walked.
106. Three Azabs in dreſs of ceremony.
107. The Sardar, and his lieutenant.
108. Saddle-camels.
109. Men on loaded camels.
110. Muſic.
111. A body of Azabs.
112. Then follow'd the janizaries.
113. Two Sabederiks of that body.
114. Two janizaries.
115. Two Seraches.
116. A ſtandard.
117. Three men walking, in Caftans.
118. Three janizaries.
119. The Sardar of the janizaries, and
120. His lieutenant.
121. Two janizaries.
122. Two ſaddle-camels.
123. Thirty-four men on camels.
124. Eight loaded camels.
125. A body of janizaries.

126. One

126. One ſtandard-bearer.
127. Another dreſſed in a leopard's ſkin.
128. One and twenty Chouſes.
129. The Agas of the ſeven military bodies, with ſilver chains hanging from their bridles to their breaſt-plates.
130. Twelve Beys.
131. Before each of them two Shatirs, with black velvet turbants.
132. The Trucheman Aga.
133. The Muteferrica Baſhee.
134. The Muteferrica guards.
135. The Chouſler Caia.
136. The guard of Chaouſes.
137. Then follow'd the immediate attendants of the Emir Hadge.
138. Eighteen janizaries in their dreſs of ceremony.
139. Four officers of the Paſha.
140. Four janizaries.
141. A ſtandard.
142. Two ſtandards.
143. Four Arab Sheiks.
144. Two mad Sheiks, bare-headed, in white ſhirts.
145. The Emir Hadge, in a rich Caftan, and on a beautiful horſe, adorn'd with the richeſt trappings.
146. About forty ſoldiers.
147. Two janizaries.
148. The Caia of the divan.
149. Sixty ſlaves with bows and arrows.
150. Two Imams.
151. Four led horſes.
152. Three ſtandards.
153. A band of muſic.
154. Four led camels.
155. Twenty-ſix camels loaded.
156. Two men on camels.
157. Then came the Sheiks of the moſques, and the ſeveral companies of tradeſmen with their ſtandards, as in the proceſſion of the hangings from the caſtle to the moſque; ſome of them dancing in the ſame manner. The fiſhermen carrying fiſh like ſerpents, probably eels, tied to the ends of long fiſhing-rods.
158. Four Chouſes of the divan.
159. Sixteen janizaries in their high dreſs.
160. The Sheik call'd Caſſani.
161. The great ſtandard, carried by the proper officer on a camel.
162. Five camels; three of them having trappings of very fine embroidery.
163. The covering, as in the other proceſſion.

CHAP.

CHAP. XII.

The Rout of the Caravan from CAIRO to MECCA, from the account of one who had been there fourteen times.

Days of return.		Places.	Diſtances by Deraies, each of four minutes.	Days they ſtay.	Water.	Days of departure.
						Month Shuvat.
Month Zeffer.	19	Byrkè	90	four	lake	27
	18	Der el Hamera	200	——	none	28
	17	Adjeroute caſtle	210	one day	bad water	30
						Month Adir.
	15	Newhateer	160	——	no water	1st
	14	Wahad Te	230	——	none	2
	12	Newhail	230	one day	water that ſwells the body.	4
	11	Allahaih	230	——	water only fit for beaſts	5
	10	Soot	240	——	none	6
	9	Achaba	100	two days.	much and good	9
	6	Darha el Hamar	160	——	bad	10
	5	Sharaffa	220	——	none	11
	4	Mugair ſhaip	230	——	rivulet	12
	3	Ain-el-Kaſab	230	——	rivulet	13
Month Zeffer.	2	Muellah	210	two days.	much and good	16
	29	Selma	180	——	much and good	17
	28	Azilem	220	——	bad	18
	27	Adabel	230	——	good	19
	26	Weſh	180	one day	good	21
	24	Akrah	240	——	bad	22
	23	Hanech	180	——	none	23
	22	Howra	220	——	purging water	24
	21	Nubt	240	——	much and good	25
Month Mahorem	20	Houdera	220	——	bad	26
		Yemboh caſtle	210	two days	rivulet	29
						Month Zilchage.
		Bedder, a town	300	one day	rivulet	1st
Where the caravans of Cairo and Damaſcus meet.	3					
		Kaah	250	——	none	2
		Arabugh	220	——	much and good	3
		Kudeid	220	——	much and good	4
		Azafan	220	——	much and good	5
		Wahad-el Faitmah	210	——	much and good	6
		Maccah or Mecca	100	three days	——	10
		Arrafat	100	two days	——	13
		Munna	40	three days	——	17
		Mecca	60	from twelve to fourteen days.	regularly depart on	30
From Mecca to Bedder in ſix days, as they came; from whence they go to Medina.						7th Month Mahorem
		Gedeedah	200		——	8
		Shuhada	220	——	——	9
		Medina, a town.	230	——	——	13
		Biar alli	45 these two	three days.	——	
		Shuhada	175 they go in		——	14
		Gedeida	220 one day.	——	——	15
		Dahena	220	——	——	16
		Yembo	220	——	From this place they go on to Cairo, as they came, and commonly make the ſame ſtay, as may be ſeen in the firſt column above.	
				two days.		19

CHAP. XIII.

An Account of the Bey of TUNIS; his Court and Government.

HAVING met with this relation concerning the old Bey of Tunis, from one who had lived for ſome years in his court, I thought it might not be unacceptable to the reader, as it will give an inſight into the cuſtoms of the eaſt in general, and of that part in particular.

The name of the Bey, in one thouſand ſeven hundred and thirty-three, was Haſain Ben Ali; he was between ſeventy and eighty years old, and had been twenty-eight years Bey; his father was a Greek renegado; he himſelf was a ſoldier, became rich, and was made Bey, as uſual, by the ſoldiers, who chuſe one that will promiſe to give them the moſt pay; and if, at the end of the month or at any time after, he cannot pay it, he is ſurely depoſed. The ſoldiers are renegadoes, and Turks of the Levant, and they had a notion that the Bey muſt be the ſon of a renegado, married to a Barbareſco woman; which is probably falſe, all depending on the will of the ſoldiers. The title they give him is Iäſede Bèé. This Bey roſe two hours before day, and immediately eat a Shourba, that is, a rice ſoup, made of meat; after that he drank coffee, then a ſhirbet of cloves and cinnamon, or ſome other hot thing. He then went to the moſque, return'd to his apartment, and perform'd his devotions on his beads; when it was day, he always went to the court of juſtice, without the gallery before his two apartments. In the middle of the gallery there is a fountain of water, and pillars round it; the middle room is the chamber of audience, where he ſtays moſt part of the day; it is furniſhed with looking-glaſſes and Engliſh clocks. Within the room of audience, is the ſmall room in which he ſleeps. He ſtays in the court of juſtice till half an hour after ten, for here he is obliged to be every day, to do juſtice; any one, that comes for juſtice, cries out Sharallah Iäſede, that is, Juſtice, ſire; repeating it till he anſwers, and aſks him what he would have. Before eleven he goes to the audience chamber, and at eleven dines at a long table, or board, about three inches above the ground, cover'd with carpets, and bread is laid all along the table; he ſits at the head of it and waſhes. They ſet a large diſh before him, on which are ſmall plates of every ſort of diſh that is on the table; the great diſhes being placed along the table. The grandees ſit near him. When they have eaten, they riſe, and others ſit down, and the poor take away, in wooden plates, what is left. The food is, firſt mutton (of which they kill twelve every day) dreſſed in three manners, either with a rice Pilaw, or with oranges and eggs, or with onions and butter. The women ſend three great plates of Cuſcowſow, which they eat with the broth, and they have alſo either fiſh or fowls boil'd, with lemon or orange ſauce. The Bey drinks camels milk, the others go after they have dined, to drink at the fountain. The dinner is ſerved in the Sopha, which is to the right of the apartment, by the audience room, where they have ciſterns of water to waſh. After dinner is over, he goes to the audience room with the grandees. He never ſmoaks, nor does any one in the palace. He ſtays in this room till the hour of prayer,

prayer, about three or four of the clock, when the Imams come, and all the court go to the moſque. After prayers, the Imams and grandees ſtay in the audience room, ſitting and diſcourſing. An hour before ſun-ſet, he eats as before, and then retires to a room, where all his officers and great people come and drink coffee, and in the ſummer, ſhirbets. At night he generally goes to the Seraglio of women, and ſtays from one to four hours after ſun-ſet; from thence he goes to the bagnio, and thence to bed. If he does not go to the women, he goes to ſleep in his own chamber, and ſometimes gets up in the night and goes to the Harem, and afterwards to the bagnio, and then to bed again, if it is not day. He has four wives, one of which only has had children. He has likewiſe four ſons, the eldeſt is Bey di Turki (General di Turki) call'd Muſtapha Bey; the youngeſt was but twelve years old, and was married. He was eſteem'd a very wiſe man, and a good politician.

The palace of the Bey is four miles from Tunis, and is call'd the Bardo: They ſay the palace itſelf and the buildings that belong to it, among which the bagnios where the ſlaves live are comprehended, are altogether a league round. He goes twice a year to Tunis (before he makes a progreſs over his dominions to receive his tribute) when he goes into the Cadi's houſe, takes coffee, makes a circuit in the city, and returns to the Bardo. One of the ſeaſons he chooſes for going over his territories, is the month of January, the other was thought to be that of July. His progreſs takes up about fifty days.

The ſeveral officers of the Bey take precedence in the following order.

His prime miniſter, call'd Il Caſa Natale: He is alſo treaſurer and paymaſter: He lives always at the Bardo in his own houſe.

Il Sapata, or the keeper of the ſeal.

The Cadi in Tunis, who adminiſters juſtice when the Bey is abroad in his circuits; he is obliged to lie every night at the Bardo, in his own houſe, during the abſence of the Bey.

The officer of the cuſtom-houſe.

Il Guardian Baſhaw di Bagni, that is of the college of the ſlaves, which is built like a cane or caravanſera, in which the ſlaves live, and ſome have ſhops in them. There are four of theſe buildings, in which the ſlaves are lock'd up every night; the Bey has in all two thouſand ſlaves. They may be ranſomed for about five hundred and thirty piaſtres each.

Li Leukini; who are intendants of the buildings; there are ſeveral of them.

Li Guardiani de Schiavi, who go with the ſlaves to guard them at work.

The Servants of the Bey's houſe are almoſt all Chriſtian ſlaves. They are,

Il Bas Caſaka, a Chriſtian ſlave over the other Chriſtian ſlaves in the Bey's ſervice.

Two officers; one call'd Il Baſhaw Guarda Robe, who ſerves the Bey at home; another call'd Baſhaw Guarda Robe del campo, who ſerves when he goes abroad.

Twelve others call'd by the ſame name of Guarda Robe.

Caffejee; who has the care of ſerving the coffee.

Guarda Fanali; who takes care of the lights.

Guarda

Guarda del Aqua, for the water.

Guarda Papouchi, who has the care of the Papouches of all that come to court, to carry them to perſons of diſtinction who dine there.

Guarda Banda, who has the care of putting vaſes of water in all proper places.

Guarda Hamam, who attends at the bagnios for bathing.

The gardiners.

Guardaletti; there are two ſo called, who have the care of every thing belonging to the bed chamber.

Muchachi del Camera, boys of the Bey's chamber; there are of them from twelve to eighteen; two of them always in waiting in ſight of the Bey for two hours, who give the Bey's orders to the Bas Caſaka.

All theſe are Chriſtians, and have a chapel under the Bey's apartment, where the Capuchins ſay maſs on ſundays and holidays.

Cooks; part of whom are Chriſtians and part Turks.

Grooms; who are Chriſtians.

Guardi Piki, who carry each a pike before the Bey when he goes abroad.

After the Bey goes the Guarda Letto, with water both cold and warm, one for drinking, the other for another uſe; and always two led horſes are ready near him.

They have a man of war of ſeventy-four guns preſented by the Grand Signor, and one of forty guns, and a little veſſel call'd a Sambikino, which has fourteen ſmall guns. The cities are govern'd by Agas and Cadis; an Aga being ſent to every village. The Agas and Cadis are often taken from among the rich people, to put them out of the way, and afterwards on a pretence of mal-adminiſtration, they ſeize on all they have. He had not above three thouſand ſoldiers for his ſtanding army, who are Turks and renegados. The general is call'd Aga del Campo; the ſoldiers are all horſe, and are call'd Spahi. It is ſaid, that the Bey ought to pay a tribute to Algiers, which he had refuſed. He has to the eaſt of Tunis the ports of Mahomet, only a gulf, Suta, Jerbe: To the weſt, Farini, Caponegro, Buſerti, and Bona.

CHAP. XIV.

The Patent of Mahomet, which he granted to the Monks of MOUNT SINAI; and to Chriſtians in general.

AS God is great and governeth, from whom all the Prophets are come, for there remaineth no record of injuſtice againſt God; through the gifts that are given unto men, Mahomet the ſon of Abdallah, the apoſtle of God, and careful guardian of the whole world; has wrote the preſent inſtrument to all thoſe that are his national people, and of his own religion, as a ſecure and poſitive promiſe to be accompliſh'd to the Chriſtian nation, and relations of the Nazareen, whoſoever they may be, whether they be the noble or the vulgar, the honourable or otherwiſe, ſaying thus.

I. Who-

I. Whoſoever of my nation ſhall preſume to break my promiſe and oath, which is contain'd in this preſent agreement, deſtroys the promiſe of God, acts contrary to the oath, and will be a reſiſter of the faith, (which God forbid) for he becometh worthy of the curſe, whether he be the King himſelf, or a poor man, or what perſon ſoever he may be.

II. That whenever any one of the monks in his travels ſhall happen to ſettle upon any mountain, hill, village, or other habitable place, on the ſea, or in deſerts, or in any convent, church, or houſe of prayer, I ſhall be in the midſt of them, as the preſerver and protector of them, their goods and effects, with my ſoul, aid and protection, jointly with all my national people; becauſe they are a part of my own people, and an honour to me.

III. Moreover, I command all officers not to require any poll-tax of them, or any other tribute, becauſe they ſhall not be forced or compell'd to any thing of this kind.

IV. None ſhall preſume to change their judges or governors, but they ſhall remain in their office, without being depoſed.

V. No one ſhall moleſt them when they are travelling on the road.

VI. Whatever churches they are poſſeſſed of, no one is to deprive them of them.

VII. Whoſoever ſhall annul any one of theſe my decrees, let him know poſitively, that he annuls the ordinance of God.

VIII. Moreover, neither their judges, governors, monks, ſervants, diſciples, or any others depending on them, ſhall pay any poll-tax, or be moleſted on that account, becauſe I am their protector, whereſoever they ſhall be, either by land or ſea, eaſt or weſt, north or ſouth; becauſe both they and all that belong to them are included in this my promiſſory oath and patent.

IX. And of thoſe that live quietly and ſolitary upon the mountains, they ſhall exact neither poll-tax nor tythes from their incomes, neither ſhall any Muſſulman partake of what they have; for they labour only to maintain themſelves.

X. Whenever the crop of the earth ſhall be plentiful in its due time, the inhabitants ſhall be obliged out of every buſhel to give them a certain meaſure.

XI. Neither in time of war ſhall they take them out of their habitations, nor compel them to go to the wars, nor even then ſhall they require of them any poll-tax.

In theſe eleven chapters is to be found whatever relates to the monks, as to the remaining ſeven chapters, they direct what relates to every Chriſtian.

XII. Thoſe Chriſtians who are inhabitants, and with their riches and traffick are able to pay the poll-tax, ſhall pay no more than twelve drachms.

XIII. Excepting this, nothing more ſhall be required of them, according to the expreſs order of God, that ſays, Do not moleſt thoſe that have a veneration for the books that are ſent from God, but rather, in a kind manner, give of your good things to them, and converſe with them, and hinder every one from moleſting them.

XIV. If a Chriſtian woman ſhall happen to marry a Muſſulman, the Muſſulman ſhall not croſs the inclination of his wife, to keep her from her church and prayers, and the practice of her religion.

XV. That no perſon hinder them from repairing their churches.

XVI. Whoſoever acts contrary to this my grant, or gives credit to any thing contrary to it, becomes truly an apoſtate to God, and to his divine Apoſtle, becauſe this protection I have granted to them, according to this promiſe.

XVII. No one ſhall bear arms againſt them, but, on the contrary, the Muſſulmen ſhall wage war for them.

XVIII. And by this I ordain, that none of my nation ſhall preſume to do or act contrary to this my promiſe, until the end of the world.

Witneſſes,

Ali, the ſon of Abou Thaleb.
Homar, the ſon of Hattavi.
Ziphir, the ſon of Abuam.
Saitt, the ſon of Maatt.
Thavitt, the ſon of Nefis.
Muathem, the ſon of Kaſvi.
Amphachin, the ſon of Haſſan.
Azur, the ſon of Jaſſin.
Abombaker, the ſon of Ambi Kaphe.
Ottman, the ſon of Gafas.
Ambtelack, the ſon of Meſſutt.
Phazer, the ſon of Abbas.
Talat, the ſon of Amptoulak.
Saat, the Son of Abbatt.
Kaſmer, the ſon of Abid.
Ambtullach, the ſon of Omar.

This preſent was written by the leader, the ſucceſſor of Ali the ſon of Abou Thaleb; the Prophet marking it with his hand at the moſque of the Prophet (in whom be peace) in the ſecond year of the Hegira, the third day of the month Machorem.

CHAP. XV.

Forms of ſome Letters and Paſports, according to the Eaſtern ſtyle.

I.

A Firman from the Grand Signor to an Engliſh Gentleman.

SULTAN Mahmud the fifth, the Ottoman Emperor,
To the ever glorious judges, rulers and governors, the never failing ſources of virtue and eloquence, who are between the confines of Germany and our happy and moſt high Porte.

To

To the Cadis in the ſame road, that your knowledge may increaſe. And ye glorious lieutenants and generals of the janizaries, that your valour may be exalted.

When this our imperial command ſhall arrive at your hands, be it known unto you, that the illuſtrious ambaſſador of England A. B. (whoſe end be happy) has ſignified to us by his memorial preſented unto us, that one of the nobles of England A. moved by a deſire and intention to travel and to ſee divers countries, is for that purpoſe departed from England to come into Germany, and that he may afterwards come with ſafety to our happy Porte, he has requeſted of the ſaid ambaſſador to provide for him, that he may come from the ſaid confines of Germany to our Imperial reſidence in ſafety, according to his intention, in his lodgings, quarters, and on the road; and that faithful aſſiſtance may be given to his ſervants with his baggage, goods and proviſions; that he may not on any pretence, meet with any trouble or inſult; but that he may be protected and defended.

For this purpoſe he has intreated us to grant our royal command.

Wherefore, in tenor thereof, that this requeſt may be punctually complied with, we have cauſed our Imperial order and command to iſſue forth. At the arrival, therefore, of this our high command, let every thing be done in conformity to the orders we have given.

And you, who are above named, take care diligently to execute our commands with regard to this noble perſon, to protect and defend him and all his attendance, baggage, goods and proviſions, and take you eſpecial care to put a ſtop to any trouble or inſult he may meet with.

You will not fail to fulfil the contents of this our noble command, as you will ſee and give undoubted credit to this our ſign, that we have cauſed to be put to it.

Given at Babaduk on the firſt day of the month Zilchige, one thouſand ſeven hundred and nineteen. (Which was the firſt of April, one thouſand ſeven hundred and thirty-ſeven.)

II.

The following Firman or Paſport was granted to one who paſſed for a merchant.

THE command directed to all Judges, Muſſelimes, Waiwodes, Sardars, Haratchjees, and other commanders, that are in the road from Conſtantinople to Adrianople, to Natolia, towards Budrum, Bruſſa, and the iſle of the Morea.

When this our Imperial command comes to you, be it known to you, That the moſt noble among theg randees of the Meſſiah, A. B. (whoſe end be happy) ambaſſador of England, reſiding in our ſplendid court, has, by his memorial ſent to our high throne, repreſented, that a certain Engliſh gentleman, M. N. going on ſome affairs from Conſtantinople to Adrianople, and thence to a place called Budrum in Natolia, to Bruſſa, and from that place towards the iſle of the Morea; and in order that no gatherers of taxes be permitted to moleſt him or his two Frank ſervants, or any others, on any kind of pretence, in any place where they ſtop, or in any place where they are going, or on their journey, or wherever they ſtay on the road, either

either going or coming to the aforeſaid places; he has requeſted, that we would grant our imperial command to this effect; concerning which the ſaid ambaſſador having ſet forth to us his requeſt, we have granted this our high command, that nothing may be done againſt the ſacred capitulations, that he may meet with no let or hindrance in his journey to the ſaid places. And we command, that when he arrives, you do conduct yourſelves in the aboveſaid manner; and that you regard this our noble order with reſpect and veneration. So far finally, you are to regard and give credit to this our noble ſign, which was put to theſe preſents, at the beginning of the moon Rebuihahir, in the year one thouſand one hundred fifty-three. (Which was towards the end of June, one thouſand ſeven hundred forty.)

In the city of Conſtantinople.

III.

A letter from the patriarch of Conſtantinople, to all under his juriſdiction, recommending to them a clergyman of the church of England, who was travelling in the eaſt.

NEOPHITUS, by the grace of God, archbiſhop of Conſtantinople (or new Rome) and œcumenical patriarch.

Moſt holy Metropolitans, moſt reverend archbiſhops and biſhops, all you who are ſubject to our patriarchal and œcumenical throne, moſt dear to God, and our brethren and fellow miniſters in the holy ghoſt.

Be it known to you all, that the bearer of theſe preſents, the eloquent father A. B. a native of the Britiſh juriſdiction, having an inclination and intention to viſit divers cities and dioceſes, both to the eaſt and in Europe, curiouſly to view and inſpect them; to which purpoſe he has obtain'd a venerable order from the powerful Emperor, containing a grant of free paſſage in his intended travels; and he has requeſted from us, in a civil manner, our patriarchal letter of recommendation to your reverend lordſhips, that is, all thoſe that are ſubject to our œcumenical throne, for his intended journey; that whereſoever he arrives, or in whoſe dioceſe ſoever he travels, he may meet with a worthy reception from you, with the honour and friendſhip that are due to his eloquence; and for this reaſon we have condeſcended to comply with his commendable and friendly deſire, knowing him to be an honourable and well-deſerving gentleman. Therefore, by the preſent grant, we do require and exhort you, and every one of you in particular, to whom theſe our patriarchal letters ſhall be preſented, moſt holy Metropolitans, moſt reverend archbiſhops and biſhops, that is, thoſe in whoſe dioceſe the above-named eloquent father A. B. in his travels ſhall arrive, to receive him in a kind and friendly manner, according to his merits and ſtation, that he may be ſatisfied with your kind reception. This you are required to do, and not otherwiſe. May the grace of God, and the prayers and bleſſings of our mediocrity, be with you all.

June the firſt, 1740.

IV. Several

IV.

Several Arabic letters written by the great men in Egypt, recommending a traveller to the governors under them.

A letter to an Arab Sheik, to conduct him to the convents of St. Paul and St. Anthony in the desert.

What we make known to Sheik Omar of Scione.

AS soon as you know that one from the Frank consul comes to you, who would go to the monastery of Arabia, immediately, as soon as he is arrived, call the sons of the Arabs, the sons of Vachel, and consign him to them, that they may conduct him to the monastery; and when he is return'd, take care of him, and do every thing for him that is necessary.

Dated the 20th of Sabàn 1150.

ABRAHIM Bey MIRLUE
Tefterdar.

A letter to the Sheik of Saccara, in order to see the pyramids.

To Ahmed Sheik of Saccara.

May the great God protect you.

AFTER saluting you. There comes one of the nation of the Franks to the pyramids, having a desire to see them. And I recommend him unto you, that no one may molest him, or give him any sort of trouble. Take all possible care of him, because he is under our protection. I again recommend him to you; and may the great God be your defence.

ALI KEKIAH.
HAZABAN GELFI.

To Sheik Hassan of Bouche.

May the great God have you under his protection,

AFTER saluting you, know that a Frank of the part of the consul comes to you, who would go and see the monastery of Arabia, and when he is return'd, he would go to Faiume; so when he is return'd from the monastery, send some people with him to accompany him to Faiume. And take all the care you can of him, and endeavour to prevent every thing, with all care, that may give him any trouble.

Dated on the 18th of the month Sabàn 1150.

ABRAHIM Bey BELFIE
Tefterdar.

Guide of the great support of the nobles; the chief Omar Agà, governor of the country of Faiume.

May the great God, &c.

AFTER saluting you much, and greeting you with all affection; be it known unto you, that one of the family of the consul of the Franks

in Cairo, has ſome buſineſs at Faiume. As ſoon therefore as he arrives, take care of him, and ſuffer no one to moleſt him, until he returns to Cairo. Do this by all means, and with the utmoſt care, that he may return ſatisfied. May the great God have you always in his keeping.

Dated the 16th of Shaban, 1150.

HASSAN Bey MERLUE.

To Muſtapha Bey, governor of Girge.

WE write, after ſaluting you, that you receive the perſon who brings this letter, who is going into Said, to ſee the curious places there. I pray you to take care of him; and I deſire you again to do me this pleaſure to take great care of him, and protect him againſt any one that would do him harm. I deſire you not to fail to do him this ſervice, for the love you bear to us.

OSMAN Bey, Senlatar;
at this time Emir Hadge.

To Emir Mahomet Kamali.

What I order.

THE perſon that brings this letter is an Engliſhman, going into upper Egypt, to ſee whatever is curious there; ſo when he delivers this letter, take care to protect him from all harm; and I command you again to take care of him. I deſire you not to fail of it, for the love you bear to us.

OSMAN Bey MERLUE,
at this time Emir Hadge.

V.

The letter of the Copti patriarch of Alexandria, recommending to the monks of the deſerts of St. Macarius, and of the convents of St. Anthony and St. Paul.

In the name of the merciful God, the peace of God be with you. The reaſon of this benediction to the bleſſed ſons, the faithful prieſts, and the reverend deacons, the abſtemious monks, and religious, in the holy ſociety of the four northern monaſteries.

To thoſe of the ſpiritual congregation of the monaſteries of our father, the great St. Anthony, and of St. Paul.

May God Almighty bleſs you with his ſpiritual benedictions, that deſcended on his prophets, apoſtles, and martyrs, and the workers of his will and commandments in all ages, by the interceſſion of our Lady the holy Mary, always a virgin, and of all the holy martyrs and confeſſors, Amen. We give you to underſtand (firſt repeating that God may bleſs you, and give his ſpiritual ſalvation) that the reaſon we ſay of this our letter to you is, that one of the Franks, that is A. B. is going to you. Have the utmoſt regard for him, and receive him with the greateſt civility. And may the peace of our Lord deſcend on you; for ever glory be to God.

Dated the 29th of Afur, 1154.

VI. A te-

VI.

A teſtimonium from the convent of Jeruſalem, of having viſited all the holy places.

FRATER Angelicus de Gazolo, ordinis Minorum religioſæ obſervantiæ ſancti patris noſtri Franciſci, lector theologiæ, almæ obſervantium provinciæ Bononiæ pater, et congregationis de Propaganda Fide reſponſalis, miſſionum Egypti et Cypri præfectus, in partibus orientis miſſionarius et commiſſarius, totius terræ ſanctæ cuſtos et montis Sion, nec non ſanctiſſimi ſepulchri domini noſtri Jeſu Chriſti guardianus et ſervus.

Univerſis et ſingulis Chriſti fidelibus has præſentes litteras inſpecturis, lecturis, et audituris, ſalutem in domino ſempiternam.

Noveritis perilluſtrem dominum dominum A. B. natione Anglum, devotionis cauſa, ſuſcepta peregrinatione ad ſancta Palæſtinæ et Judææ loca, præſentia et ſanctiſſima converſatione ſalvatoris ac Domini noſtri Jeſu Chriſti condecorata, anno a nativitate ejuſdem domini noſtri Jeſu Chriſti milleſimo ſeptingentiſimo trigeſimo octavo, die vero trigeſima menſis Martii, Jeroſolymam appuliſſe; inde ſubſequentibus diebus præcipua loca, ſeu ſanctuaria in quibus operata ſunt noſtræ redemptionis myſteria, utpote Calvarium et ſepulchrum beatæ Mariæ virginis, in valle Jehoſaphat, quæ in monte Sion et in monte Oliveti, cæteraque, ſive intra ſive extra urbis Jeruſalem mœnia ſita, et quæ in Bethlehem, ubi ſalvator naſci dignatus eſt, et circa Bethlehem, et in via Bethlehemitica, quæ in montana Judææ, ubi beata virgo ſalutavit Elizabeth, ortumque habuit magnus propheta et præcurſor Domini; item et quæ in Nazareth ac univerſa continentur Galilæa, et reliqua alia loca ejuſdem Domini noſtri Jeſu Chriſti geſtis memorabilia, ac in via Samariæ pie et devote viſitaſſe, in quorum omnium et ſingulorum fidem, has noſtras teſtimoniales dedimus propria manu ſubſcriptas ac ſigillo officii noſtri munitas. Jeroſolymis, in noſtro conventu S. Salvatoris, die 28 Aprilis 1738.

Frater Angelicus de Gazolo, guardianus ſacræ montis Sion et cuſtos totius terræ ſanctæ.

SIGILLVM GVARDIANI SACRI CONVENTUS MONTIS SION.

CHAP. XVI.

Greek Inſcriptions found in EGYPT.

WHEN I came to reviſe theſe inſcriptions, I found them ſo imperfect, that I ſhould not have ventured to publiſh them, if I had not promiſed it in the courſe of this work; ſo I give them as I copied them out, and leave it to thoſe to explain them, who have ſufficient leiſure.

I. The

I.

The firſt was found on a fragment of a granite pillar ſet upright in the old port at Alexandria, for fixing their cables.

Auletes the laſt King of Egypt, and father of Cleopatra, ſeems to be mention'd in it; he was drove out of the kingdom by the Alexandrians, but was afterwards reſtored.

ΤΙΒΚλΑΥΔΙΟΝΧΙΠΠωΝΑ
ΤΟΑΠΑΝΤΑΑΡΙCΤΟΝ
. . . ΡΑΟCΤΟ . . . ΤΑΤΟΝ
λΥλΙΙΤΑΦΙλΟΡωΜΑΙΑ.

II.

The ſecond inſcription is on a white marble ſtone, that ſeems to have ſerved for a baſe, and is now hewn into a trough; it is one foot eleven inches long, one foot two inches broad, and eight inches deep. One ſide of it is not work'd, ſo that probably it was the baſe of a pilaſter, pillar or ſtatue, that was ſet cloſe to a wall.

This inſcription ſeems to have been an extraordinary compliment to the Emperor Severus.

ΙΛ . . . . ΛΙVΑΜ . . . . Π′ ΠΟΙΠΙΠ\ OCAIANOMAЄΛΙΟΝ
ΗΚΥ . ONCЄOOΥΗ . Μ . ANTωNINONЄΥΤΥΚΗЄΥCЄΒΗCЄΒΑCΤΟΝ
ΤΟΝCωΤΗΡΑΤΗCΟΛΗCΟΙΚΟΥΜЄΝΗC
Μ . ΑΥΡΗΛΙΟCΜЄΛЄΚΑΙωCΚΡΗΜΑΤΙΖω

III.

The third inſcription is on the portico of the temple of Gaua-Kiebir in Upper Egypt.

[ΒΑΣΙΛΕΥ]ΣΠΤΟΛΕΜ|[ΑΙΟΣ]ΠΑΤΡΞΘΕΩΝΕΠΙΦΑΝΩΝΚ|[ΑΙ]ΕΥΧΑΗΣΤΩΝ
[ΚΑΙΒΑΣ]ΙΛΙΣΣΑΚΑ|. . . . ΕΩΣΣΑΔΕΛΦΘΕΟΙΦΙΛ|. . . . . ΜΗΤΟΡΕΣ
λΟΝΑΝΤΑΙΩ ΤΟΙΞΣΚΑΙΣΕΡΕΣΑΥΡΗ|ΟΙΑΝΤΩΝΙΝ
ΓΣΣΕΡ . ΣΤΟ|ΤΙΠΔΑΕΥΟΥ . . . . Ε . ΤΑΒ.ΤΟ|. ΝΙ Θ

The word Antæo in this inſcription might be a preſumption that this was Antæopolis, if the ſituation and diſtances of the place mentioned in the Itinerary, and other authors, did agree; but as it is ſpoken of as a city at a diſtance from the river, it could not be here; ſo that poſſibly that word may relate to Antæus himſelf, who might be mention'd in this inſcription, which agrees beſt with the orthography. The word ΕΥΧΑΗΣΤΩΝ was probably deſign'd for ΕΥΧΑΡΙΣΤΩΝ.

It is poſſible there might have been an antient inſcription here to the honour of Ptolemy and his family, to which this latter part might be added in compliment to the Roman Emperor. The middle part of this inſcription between the lines was fallen down on the ground.

IV.

The fourth inſcription is on a ſtone that was probably over a portico or door of a temple at Akmim the antient Panopolis; it is very imperfect, but appears to be ſo late as the time of Trajan.

[.....OICЄKAICAKI.....\NOICЄB]ACT[OH]ЄPMANIKO[HA]
.....KAITOYΠANTOC.....ΠANIOC†ab IMEΠOab I
TIBEPIOCKAATΔIOCTIBEPIOYK[AATΔIOY].....b NOCYIOCKOYPINAAΠOΛI[N]
....Tab NKЄXEIΛIAPXHKOTab N.....ıICTPIaIb ΔOCICAIΠANOCOCab.N
.....CYIIC....Y[C]..H.....
.....CYNЄTЄΛЄCOIIΔC
I IB AYTOKPATOPOCKAICAPOCNЄPOYTPAIANOYCЄBACTOYΓЄPMANIKOY

The name of Pan, which ſeems to be mention'd in this inſcription, and the hieroglyphics I have deſcribed on this ſtone, would make one imagine that this temple might be dedicated to the ſun, which poſſibly in ſome parts might be worſhipped under the name of Pan.

V.

The fifth inſcription was on the temple at Cous, the old little Apolinopolis; the two laſt words of the third line APΩ HBAI as I conclude them to be, though the letters are imperfect, ſeem to be ſpoken of the the children of Ptolemy; and to mean, The youths, the heroes.

ΒΑΣΙΛΙΣΣΑΚΛΕΟΠΑΤΡΑΚΑΙΒΑΣΙΛΕΥΣ
ΠΤΟΛΕΜΑΙΟΣΘΕΟΙΜΕΓΑΛΟΙΦΙΛΟΜΗΤΕΡΕΣ
[ΕΥΣΕΒΕΙΣ] D⁻ ⁿ ΚΑΙΤΑΤΕΚΝΑ [ΑΡΩΗΒΑΙ]
ΘΕΩΙΜΕΓΙΣΤΩΙΚΑΙΤΟΙΣΣΥΝΝΑΟΙΣΘΕΟΙΣ

† Wherever in this inſcription a and b are ſeen, they ſtand for theſe letters a ≷ b ≶.

VI.

The ſixth inſcription is on a wall on the outſide of the temple of Elephantine. I was ſo hurried in copying it, that, though I did it with the utmoſt exactneſs I could, yet it will be ſeen that it is very imperfect, and ſeveral parts of it were defaced; however, I have given it as I copied it. It is to be doubted if the whole may not be two inſcriptions. The inſcription ſeems to be of the time of Diocletian, whoſe name often occurs in it; and ſome expreſſions give grounds to conclude that it related to ſome bounds of the people of Elephantine.

The

ΗΕΔΕΙ.ΟCΗΚΟΝΘΕCΚΙΝΙΤΕΡΙCΩΝΠΑΟΠΟΙΙΙΟΝΚΑΙΤΩΝΑΠΗΡΩΠΠC-ΘΝΜΕΜΥΠΙCΗ...CACOAC.
ΘΝΤΗΥΜΕΙCΓΡΑΔCΗCΠΙΔΔΙΑCΗΜΟΥΑΓΩΑΤΩΚΑΘΩΑΙCΩΤΕΡΟΣΦΑΡΙΝΦ.ΟΝΤΙCΑΤΑΙΟCΟΥΚCΔΕΙΥΝΑΣ
ΥΙΚΡΙΤΟΥΤΩΝΓΝΟΧΑΙCΘΑΙΙΙΕΡΙΔΕΤΩΝΓΗΔΙΩΝΑΠΙCΡΕΠ[b] ΤΗΝΗCΩΕΡΝΑΙΕΜΝΗΜΟΝΕΡΟΑΤΑΙ
ΑΙΓΡΔΙΑΤΟΥΠΡΑΙΠΟCΙΤΟΥΤΟΥΕΝCΟΗΝΗΔΙΑΤΡΙΒΟΝΡΟCΗΝΙΕΤΕΡΑΣΙCΑCΠΙΑCΒΗΜΙΑΤΕ
ΧΡCΘΑΙCΗΔΩCΕΝΓΡΑΜΜΑΤΑΠΡΟΣΤΟΝΤΗCCΠΑΡΧΟΓΙΑCΗΤΟΥΜΟΥΓΙΔΟΘΗ/ ΛΙC....Η. Ρ
ΙΝΑΤΗΝΑΔΙΚΙΑΝΤΑΥΤΗΝΠΑΡΑΤΟCC[c] ΟΝCΥΝΗΘΕΙΑCΑΠΟCΤΡΕΥ[c] ΙCΚΑΙΚΩΑΥΙCΙCΙΝΑΥΜΕΙC
ΤΗΝCΥΓΑCCΙΑΝΤΟΛΜΑΥΤCΥΝCΩCΠΕΙΓΗ>[d] ΙΩCΑΤΑΙΕΧCΙΝΑ. ΗCΙΙ¯V.....
.....ΟΠ¯CCΠΙΔCΠΩΗΙΟΥΝΩCΥΘCΩCCΝΟΜΙCΔΥΔΕΙΝΕCΟCCΑCCΙΝCΡΟCCΥΠΖ
ΙΥCΤΙCCΠΚΕΝCΟΥΔΙCΤΑCΟΜCΝCΙΚΑΙΤΑΜΑΛΙCΤΑΤΕΙΝΥΧΤΗΟΥΜΕΤΕΡΑCΑΣΙΩCΕε,CΗΠΑΟΙCΗ...
ΚΑΤΑCΓΑCΙCΗΝΑΝΤ,ωΟΗΤΗΤΟΙΚΑΘΩΔΙΚΟΥΚCΑCΙCΕΠΠCΝΑΝΤΙΟΝΤΗΙΟΙΑΙΓΗCCΝΟΧΛΗCΕΩC
ΠΡΟCΝΟΗCΑΜΕΘΑΥΤΩCΝΚΑΙΟΜΩCΕΠΙΔΕΗΔΩCΑΤΕΤΟΙCΗΜΕΤΕΡΟΥCΠΟΛΗΤΑC.....
ϵΚΤΗCΠΡΟϵΙΡΗΜCΝΗCCΤΙΑCΜϵΧΡϵΙΝΥΝϵΝΤΗΤΑΣΣΙΤΩΝΚΑΘΩΔΙΚΩΝΤΟΥΤCΤΙΝCΙCΤΗΝ...
ΜΗΔΙCΗΕΝΔΙΑCΤCΜΑΤΙΚΑΤΕΧCCΘϵΚΑΙCΦΟΔΡΑΗΣΙΩCΑΤΟΝΑΤΗΝΔΡΓCΑΝΗΜΩΝϵΙCΤΗΝ
ΜΝΗΜΗΝϵΠΟΙΗCΑCΘΑΙΙCΧΥΡΑΥΜΗΝΚΑΙΑΚCΡϵΑΝΔΙΑΦΥΛΑΧΘΗΝΑΙΚϵΛϵΥCΟΜCΝΓΡΑΜΜΑΤΑ
ΠΡΟCΤΟΝΗΜCΤϵΡΟΝΔΟΥΣ· ΑΙϵΚΛϵΓCΑΜCΝΝΑΤΗΝΗΜϵΓCΡΑΝΔΩΡϵΑΝ
ΗΝΔΠΑΛΙΝϵΙCΤΟΠΡΟCΩΠΟΝΥΜΕ[f]ϵΠΟΙCΑΜΕΘΑΙCΧΥΡΑΝΔΙΑΜCΝϵΙΝΑΝΟΧΗΠ[g] ΑΙ
ΠΛΗΝΟΜΩCCΤΙΤΙΝϵCϵΝΥΜΩΝΥΠΕΡΓΟΥCΟΡΟΥCΤΟΥCΟΠΟϵΜΟΥΤΟΥΔΙΟΚΛΗΤΙΑΝΟΥCϵΒΑCΤΟΥ
ΤΥΜϵΝ — ΑΡΔΑΟΘϵΝΤΑCΧΩΡΓΑΙCΥ [g]ΡΓΩΝΖΙΡϵΘΙϵΝΤΑΚϵCCΘΟΙCCΥΝΤϵΛϵΙΑΙCΤΙΠϵΡΑΥΤΩΝ
ΑΥΤΟΥCΤΟΙΚΑΝΟΝΙΠΟΙϵΙΝΙΠΑCΗCϹΧΧΙΙ[a]..... ΠCCΠΟΡΑΜΑΑΦΡΟ... ΟΙC.....Χ

ΤωΝΓΡΑΜΜΑΤωΝ ϵΡΜΗΝϵΙC
ΗCΔΙΟΚΛΗΤΙΑΝΟCϵΥΤΥΧΗCCϵΡΑCΙΛΑΙΧΙϵΙϵΥΡΝΙCΤΧC
ΑΥΤΟΚΡΑΤωΡΚΑΙCΑΡΓΑΙΟCΑΥΡΗΛΙΟCΟΥΑΛϵΡΙ
¯ΤΙΒϵΡΙΚΟCΜϵΠΟΓΟΟΥΟ— ΡΡΙΙΩΝΙΡϵCΟΝΙΙΙΚΟC
ΓϵΡΜΑΝΙΚΟCΜϵΠΟΤΟC¯CΑΡΜΑΤΙΚΟΜCΙCΡΟCΤΟC
.....ΟΠΑΤΗΙΙΠΑΙΙΚωΡΟΥΙΙΑΝΤΑ
ΑΡΜΕΝΙΚΟCΜΗΔΙΚΟCΔΜΑΡΑΝΙΚΟCΔΗΜΑΡ·.....
ϵΥCΥCCΙΙΙCϵΙΙ.....
ΑΡΙΙΙΚ..... ΧΗΝΙCΥCΙΙϵΙΙCΙΟCΤϵΡΜΑΝΙΚΟC
ΥΙΙΑΤΟC ΛΑΥΙΟωΥΑ[h]ΑϵΡΙΡϵΚωΝCΤΑΝΤΚΙΟ
ΙΚΟΙΙΕΡCΙΚΟΥΒΡΙΤΑΝΝΙΚΟΥΙΙΙΑΡΘΙΚΟ[γ]ΑΡΜϵΝΙΚΟΥΑΔΙΑΒϵΝΙΚΟΥ
CΑΜΥΙΡΟ . ΜϵΡΙΑΣΙΜΙΑΜ
ΑϵΡΟΥϵΙΝϵΛϵΦΑΝΤΙΝΙΤΑΙCΚΑΙCΟΗΝΙΤΑΙCΤΟΙCϵΝΘΗΒΑΙΔΙ
.....ΡΙCΙΓΝϵΓΑΙCΙCΡΙωΑω/Ι¯ΙΙΚ..
ΗΜϵΝΥΙΙΡϵΡΤωΝϵΖϵΘΝΟΥCΥΝΤϵΛϵΥC
ΜΑΤΙΡΙΝΥΙΙΟΤΟΥΙΙΡωΤΙΙΤΗΤΟΥΥΜϵΙCCΥΜΗΜΟΜΑΤΟΥ.....ΙΙ...ΙΙΓ

[a] N. [b] Θ. [c] Σ. [d] Σ. [e] N. [f] T. [g] E. [h] L. [i] K. [k] M.

VII.

The ſeventh is a fragment of an inſcription, from Father Sicard, copied at Antinoopolis, if I miſtake not from the pedeſtal of one of the large pillars there.

..ΑΓΑΘΗΙΤΥΧΗΙ
ΑΥΤΟΚΡΑΤΟΡΙΚΑΙΣΑΡΙ
ΜΑΡΚΩΙΑΥΡΗΛΙΩΙ
ΣΕΟΥΗΡΩΙΑΛΕΞΑΝΔΡΩΙ
ΕΥΣΕΒΕΙΕΥΤΥΧΕΙ
. . . . . .
. . . . . .
...ΤΙΝΟΕΩΝΝΕΩΝΕΛΛΗΝΩΝ
ΠΡΥΤΑΝΕΟΝΤΟΣ
ΑΡΧΗΛΙΟΥ...
.....ΚΑΙΑΠΟΛΛΟΝΙΟΥ...
. . . . . .
. . . . . .
ΕΠΙΤΩΝΕΤΕΜΜΑΤΩΧΡΗΜΑ

CHAP. XVII.

The Biſhopricks of Egypt, and other Countries under the Patriarch of ALEXANDRIA: From the Patriarch's Map.

ΘΡΟΝΟΣ ΑΛΕΞΑΝΔΡΙΝΟΣ.

Κατάλογος τῶν Πόλεων Μητροπόλεων, ἢ Ἐπισκοπῶν ὑπὸ τὸ πατριάρχε Αλεξανδρείας.

A 1. Ἀλεξανδρεία Μητρόπολις τῆς ά Αἰγύπ]ε.
2. Ανδρόπολις.
3. Κλεόπατρις. †
4. Κοπίθρις. [a]
5. Ἑρμόπολις μικρά. [b]
6. Λατόπολις. [c]
7. Μαρέωτις. *
8. Μενήλαος. [d]
9. Νάυκρατις. **
10. Νίκιος.
11. Νιτρίαι.
12. Ὄνεφις.
13. Φάτανος. [e]
14. Σάϊς. †
15. Σχεδία.

† This he makes Suez, and though at that diſtance, in the dioceſe of Alexandria.

[a] This may be Gynæcopolis, which I place at Mahalea Leben.

[b] This place he diſtinguiſhes by the name of Little Hermopolis, to diſtinguiſh it from the city of this name in Upper Egypt; it is the ſame with that of Strabo, which I ſuppoſe to be at Deirout.

[c] He puts Latopolis a little above Roſetto; no ſuch place is mention'd in theſe parts by antient authors.

* This is Meiriut in the Arabic language.

[d] This place he puts near Caopus; though Strabo mentions it as near Momemphis, which he ſeems to places about the Nile in this part, from which they went to the nitre pits.

** This ſeems to have been on the eaſt, and he puts Deirut on the weſt.

[e] This place he puts north of Terrane, and without any Arabic name, the ſituation of it probably not being known.

† This place he calls Salhajar.

16. Ταῦα.

16. Ταῦα.
B 17. Κάβασος μητρόπολις τῆς β΄ Αἰγύπ|ου.
18. Βάσιρις.
19. Βᾶτος.
20. Κυνῶν πόλις.
21. Διόσπολις [f]
22. Ἐλεαρχία.
23. Παχνάμενις.
24. Παρήλιον. [g]
25. Φραγώνεα.
26. Σεβέννυ|ος.
27. Ξοΐς. [h]
Γ 28. Πηλούσιον Μητρόπολις τῆς ά Αυγησαμνικῆς. [h]
29. Ἀφεῖς.
30. Κάσιος.
31. Ὄφαιος.
32. Γέρρα.
33. Ὀσραμίνη.
34. Πάνφυσις.
35. Ρινοκόρουρα.
36. Σέλη.
37. Σέθρον.
38. Τάνις.
39. Θίννεσος.
40. Θμῆϊς.
Δ 41. Λεοντοπόλις Μητρόπολις τῆς β΄ Αυγυσαμνικῆς.
42. Ἀνθήδερον.
43. Ἄθριβις.
44. Βαβυλών.
45. Βέβασος.
46. Ἡλιόπολις.
47. Φάκουσα.
48. Σκήνη Μανδρῶν.
49. Θῶυ.
E 50. Ὀξύρυγχος Μητρόπολις τῆς Μέσης Αἰγύπ|ου, ἢ τῆς Αρκαδίας.
51. Αφροδίτοπολις.
52. Ἀρσινόη ἢ Κροκοδείλων πόλις.
53. Κυνῶν πόλις.
54. Ἡρακλεόπολις.
55. Μέμφις.
56. Νειλόπολις.
57. Πάρολλος.
58. Θαμίαρις.
59. Θεοδοσιακή.
ς 60. Ανλαιόπολις Μητρόπολις τῆς ά Θηβαΐδος.
61. Ανλινδεια.
62. Ἀπόλλωνος πόλις ἡ κάτω.
63. Κῶσις.
64. Ἑρμόπολις.
65. Ὕψηλις.
66. Λύκων πόλις.
67. Ὄασις μεγάλη
68. Πανὸς πόλις.
Z 69. Κόπτος Μητρόπολις τῆς β΄ Θηβαΐδος.
70. Διόσπολις μικρά.
71. Ἑρμωνθίς.
72. Λητῶς πόλις.
73. Μαξιμιανόπολις.
74. Ὄμβοι.
75. Φίλαι.
76. Ταβίς.
77. Τενλυρίς.
78. Θήβη
79. Θερένενλις.
80. Θίνις.
81. Τόεμ.
H 82. Πτολεμαΐς Μητρόπολις τῆς Λιβύης ἀ ἢ πενλαπόλεως.
83. Ἄπ|ιχος.
84. Βάρκη.
85. Βερενίκη.
86. Κυρήνη.
87. Δισθίς.
88. Ἐρυθρά.
89. Ὕδραξ.
90. Λέμανδος.
91. Ὀλίβια.
92. Παλαιβίσκη.
93. Σώζουσα.
94. Θεύχυρα.
95. Σικελία.
Θ 96. Δάρνις Μητρόπολις τῆς β΄ Λιβύης.
97. Ἄνλιφρα.
98. Ἀντίπυργος.
99. Μαρμαρική.

[f] This he places in the north west part of Delta, but is not mention'd by the antients, no more than the next, which is near it.

[g] This place he puts at Berullos or Borlos of Sicart; it seems to be Hermopolis of Strabo; and it may be question'd, if the sea chart is not wrong in placing Berulles where I have put it.

[h] This he places at Suca.

100. Παραιτόνιον.

PALMA THEBAICA

LXXII. p. 280.

PALMA THEBAICA

100. Παραιτόνιον.
101. Ζαγυλός.
102. Ζύγιρις.
I 103. Καρχηδὼν Μητρόπολις μεγάλη τῆς Λιβύης τῆς δυϊκῆς.
104. Ἄβδηρα.
105. Ἀλτίβερον.
106. Αββασσυρίς.
107. Φυσαλὶς βασιλική.
108. Κλαύπαιον.
109. Μιγίρπη.
110. Τάβερβος.
111. Ὀυλική.
112. Ὄυλιτα.
113. Λεπτὶς μεγάλη.
114. Ὄεα.
115. Σάβραλον.
116. Τερέπλον.
117. Ἀδρύματλον.
118. Βεζάτιον.
119. Ερμιόνη.
120. Τολίπα.
121. Σεφετύλη.
122. Ῥάσπη.
123. Ὕδαλα τιβιλιτανά.
124. Κάρσαμος.
125. Οἶκοι μέλανες.
126. Κιρθή.
127. Φυσσαλή.
128. Ἵππων.
129. Τάγασα.
130. Σίλγιτα.
131. Στότασα.
132. Στιτίφη.
133. Τύκκη.
134. Βάδεα.
135. Καισάρεια.
136. Καρτήνη.
137. Λαβδία.
138. Νεάπολις.
139. Ῥαισονία.
140. Τιμική.
141. Λίξα.
142. Ὀππίνη.
143. Ραδιτή.
144. Τιγγίς.

CHAP. XVIII.

Of EGYPTIAN and ARABIAN Plants.

I CANNOT find, that what I call the Thebaic palm, the Dome tree of the Thebaid, has ever been mention'd by any author. The tree is repreſented at K. in the ſeventy-third plate. It is an exception to the general deſcription of palms, as it always ſhoots out into two branches, and thoſe again into two more, the leaves and fruit growing out at the ends: I brought very fair ſpecimens of them. The leaf, of the fan kind, may be ſeen at G. the ſtem of it, in its full ſize, at H. and the wood at I. The bark reſembles that of the common palm, as does alſo the grain of the wood; the heart of which, like that of the other, ſeems not ſo durable as the outſide, and is periſh'd. In the ſeventy-ſecond plate, at A. is the fruit; at B. C. it is ſeen of the natural ſize; at D. as it appears when that dry, huſky coat is taken off, which the common people eat, and the ſhell, which encloſes the kernel E. appears, which is very cloſe and hard, ſomething reſembling the kernel of the large cocoa-nut; but after it becomes dry, is as hard as horn. It is hollow within, and the common people make ſnuff-boxes of them, by drilling a hole in the narrow end, as obſerved before. But part of the hollow in the middle, F. is ſo ſmall, that they turn them into large beads, of a fine poliſh; and the Turks uſe them to ſay their prayers by.

The following plants, in theſe plates, have not been engraved before, or at leaſt, not in a proper manner.

In the ſeventy-ſecond and ſeventy-third plates.

1. Palma Thebaica dichotoma, folio flabelliformi, pedunculis ſpinoſis, fructu racemoſo ſparſo feſſili, N. D.

In the ſeventy-fourth plate.

1 Abutilon folio ſubrotundo, ſerrato, caule tomentoſo.
2 Capſicum ſiliquis erectis, luteis minus.
3 Siſirinchium orientale, foliis longiſſimis, floribus fimbriatis.

In the ſixty-fifth plate.

4 Colutea orientalis foliis minoribus, flore luteo, veſica atro rubente, N. D.
5 Lunaria fruticoſa, perennis, incana, Leucoii folio.
6 Jacobæa Ægyptiaca, coronopi folio, Lippi.
7 Aſtragalus orientalis, candidiſſimus, et tomentoſus, T. Cor.

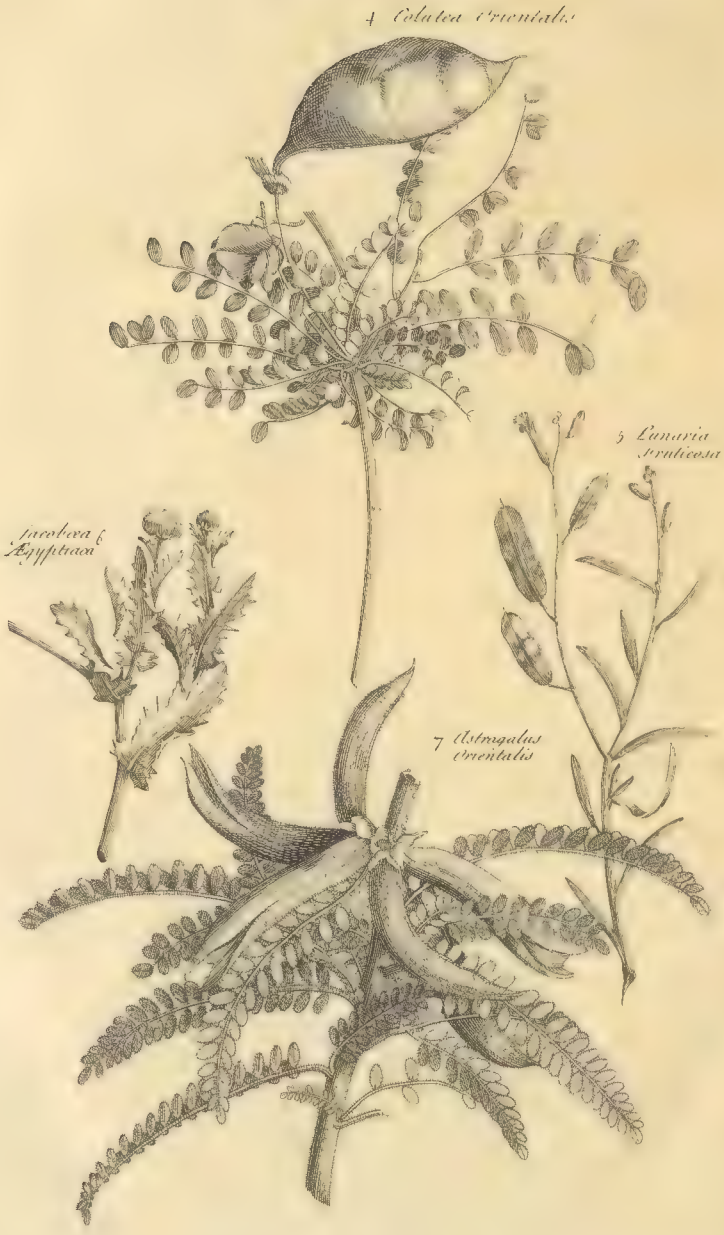
The plants mark'd with * are come up at Chelſea, from the ſeeds I ſent. I am obliged to Mr. Miller of Chelſea, for drawing up the catalogue of theſe and the following plants I collected in Egypt, and Arabia Petræa.

Plants of EGYPT.

1 Abutilon folio ſubrotundo ſerrato, caule tomentoſo, N. D.
2 Acacia Indica Farneſiana, Ald. Hort. 2.
3 Acacia vera, J. B. 459.
4 Acetoſa Ægyptiaca roſeo ſeminis involucro, folio lacero, Lipp.
5 Ammi majus, C. B. P. 159.
6 Anemone latifolia, flore coccineo, C. B. P. 174.
7 Anguria Citullus dicta, C. B. P. 312.
* 8 Apocynum ſcandens folio cordato, N. D.
9 Arundo ſaccharifera, C. B. P. 18.
10 Arundo graminea aculeata, Alp. Exot. 104.
11 Arundo orientalis altiſſima, caule tenuiſſimo fiſtuloſo, Tourn. Cor.
12 Atriplex Græca fruticoſa humifuſa Halimi folio, Tourn. Cor.
* 13 Capſicum ſiliquis erectis, luteis minus, N. D.
14 Carthamus officinarum flore croceo, Tourn. Inſt.
15 Caſſia fiſtula Alexandrina, C. B. P. 403.
16 Colocynthis fructu rotundo major, C. B. P. 313.
17 Colutea Ægyptiaca annua, flore luteo, N. D.
18 Cyperus radice longâ ſive Cyperus officinarum, C. B. P. 165.
19 Eruca ſativa flore albo, C. B. P.
20 Fabago Belgarum ſive peplus Pariſienſium, Lugd. 456.
21 Fœnum Græcum ſativum, C. B. P. 348.
* Ficoides Neapolitana, flore candido, H. L. Kali.
22 Gramen dactylon Ægyptiacum, C. B P.
23 Hordeum hexaſticum pulchrum, J. B.
24 Hyoſcyamus luteus major, Alp. Exot.
25 Hypericum orientale Polygoni folio, Tourn. Cor.
26 Iſatis orientalis Lepidii folio, Tourn. Cor.

27. Kali

G. D. Ehret. del.


4 Colutea Orientalis
5 Lunaria
frutescsa
Jacobæa
Ægyptiaca
7 Astragalus
orientalis

27 Kali orientale fruticoſum, ſedi minoris folio, Tourn. Cor.
28 Ketmia Indica aculeata, foliis digitatis, Tourn. Inſt. 101.
29 Ketmia veſicaria Africana, Tourn. Inſt. 101.
30 Ketmia Ægyptiaca ſemine moſchato, Tourn. Inſt. 102.
31 Lathyrus Tingitanus ſiliquis orobi flore amplo ruberrimo, Mor. Hor.
32 Liguſtrum Ægyptiacum Elhanna ſeu amaharendi vel Alhanna Avicenæ, Alp. Egypt.
33 Limon acris, Ferr. Heſp. 331.
34 Limonium Ægyptiacum lignoſum halimi folio, Lipp.
35 Lotus pentaphyllos ſiliqua cornuta, Tourn. Inſt. 402.
36 Lotus hæmorrhoidalis humilior & candidior, Tourn. Inſt. 403.
* 37 Melongena fructu oblongo violaceo, Tourn. Inſt. 151.
38 Melo Ægyptiacus, C. B. P. 311.
39 Morus fructu nigro minori, foliis eleganter laciniatis, Tourn. Inſt.
40 Muſa fructu cucumerino breviori, Plum. Nov. Gen. 24.
41 Nicotiana major anguſtifolia, C. B. P. 170.
42 Oryza, Lob. Icon. 31.
* 43 Palma dactylifera fructu longiori, N. D.
44 Palma Thebaica dichotoma folio flabelliformi, pedunculis ſpinoſis fructu racemoſo ſeſſili ſparſo, N. D.
45 Phaſeolus Ægyptiacus nigro ſemine, C. B. P.
* 46 Phaſeolus Ægyptius villoſus, foliis rotundioribus, flore purpureo.
* 47 Pinus Halepenſis, foliis tenuibus læte viridibus, Hort. Chelſ.
48 Polium Valentinum fruticoſum anguſtifolium flore albo, Barrel.
49 Ranunculus Aſphodeli radice flore ſanguineo, C. B. P. 281.
50 Reſeda vulgaris, C. B. P. 100.
51 Ricinus vulgaris, C. B. P. 432.
52 Salix folio brevi anguſto, N. D.
53 Sclarea, Tab. Icon. 373.
54 Senna Italica ſive foliis obtuſis, C. B. P. 397.
55 Senna Alexandrina ſive foliis acutis, C. B. P. 397.
56 Solanum pomiferum, fructu ſtriato duro, Vail.
57 Tamariſcus folio tenuiore, Park. 1479.
58 Thymelea tomentoſa, ſedi minoris foliis, C. B. P. 463.
59 Veronica aquatica major, folio oblongo, Mor. hiſt.
60 Vitex foliis anguſtioribus cannabis modo diſpoſitis, C. B. P. 475.
61 Xylon arboreum, J. B. 1. 346.

Plants of ARABIA PETRÆA.

62 An? Apocynum Bithynicum arbores altiſſimas ſcandens folio ſubrotundo, T. Cor.
63 Apocynum erectum latifolium incanum Syriacum floribus parvis obſolete purpurcaſcentibus, Par. Bat. Beid-el-oſſar.
64 Acacia vera, J. B.
65 Abſinthium orientale fruticoſum incanum amplo folio tenuiſſime inciſo, Cor. Inſt.
66 Aſparagus aculeatus, C. B.
67 Acetoſa Ægyptia roſeo ſeminis involucro, folio lacero, Lippi.
68 Aſteriſcus orientalis elatior, flore ſulphureo, N. D.
69 Aſtragalus orientalis candidiſſimus et tomentoſus, Cor. Inſt.
70. Aſtra-

70 Aſtragalus orientalis ramoſus fructu adunco, Cor. Inſt.
71 An? Aſtragalus orientalis foliis viciæ incanis caule nudo erecto floribus luteis, Cor. Inſt.
72 Beta Cretica ſemine aculeato, C. B.
73 Colutea orientalis foliis minoribus ſubrotundis, veſica atro rubente, N. D.
74 Fabago Belgarum ſive peplus Pariſienſium, Lugd.
75 Ficus Sylveſtris.
76 Gramen orientale capitulis Pſylii.
77 An? Geranium moſchatum abſinthii folio, Cor. Inſt.
78 Harmala, Dod.
79 Hyoſcyamus Creticus luteis major, C. B. P.
80 Hyoſcyamus Creticus luteis minor, C. B. P.
81 Jacobæa Ægyptia coronopi folio, Lippi.
82 Lithoſpermum Delium arvenſe minus ſupinum flore minimo albo, Cor. Inſt.
83 Lunaria fruticoſa perennis incana Leucoii folio ſiliqua oblonga, Cor. Inſt.
84 Lychnis orientalis Cariophylli hortenſis folio, Cor. Inſt.
85 Phalangium ramoſum parvo flore albo, N. D.
86 Populus, nigra C. B.
87 Phlomis orientalis lutea anguſtifolia cymis fulveſcentibus, D. Sherard.
88 Reſeda vulgaris, C. B.
89 Ricinus vulgaris, C. B.
90 Rubeola orientalis minima flore purpuraſcente, Cor. Inſt.
91 An? Rubeola Cretica ſaxatalis fruticoſa Galii folio flore purpuro-violaceo, Cor. Inſt.
92 Symphytum orientale oleæ folio argenteo flore flaveſcente, Cor. Inſt.
93 An? Symphytum orientale echii folio minori flore nunc albo nunc flaveſcente, Cor. Inſt.
94 Atriplex orientalis fruteſcens folio ampliſſimo argenteo, Cor. Inſt.
95 Tamariſcus Narbonenſis, Lob.

CHAP. XIX.

Of a Statue lately brought from EGYPT.

THE ſtatue repreſented in the ſeventy-ſixth plate is of wood, of the ſize it is drawn; it is very particular, as it ſhews the garment deſcribed in the account of the ſtatue in the ſixty-ſecond plate. That ſtiff garment, as it ſeems to be, is ſeen better in this, as the figure is ſtanding; one would imagine that it was in ſome manner faſten'd to the legs, or drawn up ſo as to hinder it from ſetting out behind, as it does before.

After what relates to the other ſtatues was printed off, this curious piece was ſent from Egypt, with ſeveral other antiquities, to His Grace the Duke of Richmond. Among them, beſides a fine mummy, are ſeveral Egyptian urns, in the form of the Canopus, and whatever they depoſited in them, remains in moſt of them; and on examination, I found great reaſon to be perſuaded that they preſerved the heart in theſe urns.

DIS-

LXXVI. p. 284.

A Statue In the Collection of
His Grace the Duke of Richmond

DISSERTATIO

DE

GEOGRAPHIA

ÆGYPTI.

PRÆMONITIO.

EN tibi, lector benevole, dissertatiunculam de Ægypti geographiâ in eum finem a me conscriptam, ut lucem aliquam tabulæ nostræ geographicæ darem, simul et eam contra objectiones præmunirem.

Istius tabulæ ea ratio a me instituta est, ut quam accuratissimè definitam exhiberem veterem geographiam Ægyptiacam. Quod ad subsidia hujus operis perficiendi attinet, scias velim, mihi in Ægypto agenti, forte fortunâ, in manus perveniſſe parvam quandam chartulam manu P. Sicardi delineatam: Nostra cum illâ convenit de gradibus latitudinis, sicut etiam de situ istarum partium, quascunque oculis ipsemet non lustravi, excepto quod delineationem oræ maritimæ a Delta, tam orientem quam occidentalem versus, transtulerim ex chartis nauticis. Chartula quædam alia, manu exarata,

ex Ægypto allata, ſuppeditavit mihi chorographiam regionis quæ circumjacet SS. Antonii et Pauli monaſteria: Tertiam quandam chartam pro ſolitâ ſuâ humanitate mecum communicavit doctiſſimus præſul D. D. Nicholaus Claget epiſcopus Exonienſis: Eam anteà videram Conſtantinopoli penes digniſſimum virum mihique amiciſſimum Thomam Payne archidiaconum Breconienſem: Ea deſcripta eſt ſignis tam Arabicis quam Græcis, in uſum (ut titulus præ ſe fert) Chryſanthi patriarchæ Hieroſolymitani, anno Domini milleſino ſeptingenteſimo viceſimo ſecundo. Delineator (quiſquis fuerit ille) videtur ſe totum compoſuiſſe ad librorum deſcriptiones, non oculorum fidem in locis perluſtrandis acutus: Inde adeò cautiùs illius veſtigiis inhærendum cenſui. Siquid excerpſerim, ſuis notis diſtinctum exhibet tabula noſtra.

Binorum oſtiorum Nili præ cæteris ingentium, et totius fluminis ripas uſque ad cataractas, et ultra, ipſe navigans delineavi. In ea navigatione, quam potui diligentiſſime notavi fluxus varios fluminis et ſitum locorum: Montium juga depinguntur prout in iſta navigatione apparebant.

Loca habes ſuis deſcripta nominibus, tam veteribus quam hodiernis; illa ſignantur literis majuſculis Romanis, hæc autem Italicis. Notas inſuper vides, quibus dignoſcas cujuſnam auctoris potiſſimum fidem hinc inde ſumſecutus; additis inſuper aliis, triplicis generis, compendio exhibentibus ἐπίκρισιν meam de vero locorum ſitu, quatenus diſpoſitio noſtra inniti videtur argumentis certis, probabilibus, vel demum conjecturabilibus: Sub claſſe poſteriore cadunt ea loca, quæ nullâ ſignantur notâ. Veterum foſſarum curſus, quantum conjecturâ aſſequor, ſignavi duplici punctulorum ſubobſcuriorum ſerie. Latitudinem fluvii vix ullo in loco pluris æſtimaverim quam quingentis paſſibus; inde adeo ratio magnitudinis ejus a me certo conſilio amplificabatur, ut eſſet facultas et ſpatium inſulas ſignandi. Alveum continuò decreſcentem vides ſuperne; eſt iſte quidem error chalcographo vertendus vitio. Magnitudo foſſæ ſeu fluvii Baher Joſeph, in confinio Beneſuief ab occidente alluentis, ad ipſum Nilum eam fere habet proportionem, Sicardo autore, quam noſtra exhibet tabula.

Ex utrâque ripâ Nili, trans Deltam inſuper, et a Copto ad Berenicen, itinera ſignavi, ſecundum Antoninum, additis diſtantiis. Ubicunque occurrit numerus duplex, ſcias velim, poſteriorem a me emendationis loco haberi; quippe cum numeri olim recepti non quadrarent cum veris diſtantiis locorum: Idem eſt inſtitutum meum quoad loca in vicinio Maris Rubri, quorum latitudines ex Ptolemæo deſumuntur.

Inſularum, quaſcunque oculis ipſemet attentiùs perluſtravi, margines ſignantur lineâ altiùs impreſſâ.

Sicardianæ chartæ fidem omninò ſecutus ſum in foſſis delineandis, quæ conſpiciuntur circa Faiume. Hæc ſatis eſt monuiſſe lectorem, cujus candori me tabulamque meam committo. Errores hinc inde latere nullus dubito; neque enim ea eſt ipſius regionis Ægyptiacæ natura, non ii incolarum mores, ut fas ſit peregrinantibus animo obſequi, aut tutò curioſis obſervationibus inſtituendis ſe dare. Habes tabulam cæteris forſan, quæ hactenus prodierunt, emendatiorem, quantulumcunque meæ induſtriæ monumentum, alienæ tamen, ut ſpero, incitamentum.

Dissertatio de Geographiâ ÆGYPTI.

ÆGYPTUM ab occidente excipit Libya. Nomos prima (isto enim nomine vocabantur provinciæ ejus) occidentem versus dicitur nomos Mareotis, in qua conspicitur vicus Chymo [a], habitus pro Cynosema Strabonis, quam quidem locaverim in situ turris Arabicæ: Tabula Chrysanthina turrem hanc collocat in situ Plinthines, quæ, me judice, magis ad orientem vergebat. Cynosema.

In ipso introitu vallis cujusdam aliquantulum recedentis a mari, et ab Alexandriâ circiter triginta millia passuum occidentem versus, adhuc conspiciuntur rudera quædam urbis cum columnis magnificis: Ita nimirum memoravit mihi vir quidam fide dignus ἀυτόπης. Hanc habeo pro Taposiri Strabonis [b]; columnas autem pro reliquiis senaculi in quo agebatur panegyris, seu conventus publicus. Introitum vallis habeo pro termino maris Ἀνύδρε dicti. Taposiris.

Hinc commoda sese offert occasio disquirendi de lacubus Mareoti et Mœri. Strabo [c] collocat lacum Mareiam seu Mareotin prope Alexandriam, latitudinem æstimans octodecim millibus quingentis et quinquaginta passuum; longitudinem triginta septem millibus et quingentis; lacum Mœrin vero prope labyrinthum. Herodotus [d] nullum alium lacum memorat præter Mœrion; ille, assentientibus Diodoro Siculo [e] et Mutiano, æstimat circumferentiam ejus quadringentis quinquaginta millibus passuum; Pomponius Mela [f] quingentis, Plinius [g] ducentis quinquaginta. Hic ille lacus fuit ad labyrinthum; quantum vero ipse oculis eum metiri possem, non videbatur longitudine pertinere ultra triginta mille passus, latitudine vero sex mille; Sicardus longitudinem ejus æstimat quinquaginta passibus, latitudinem quindecim mille, Gallica scilicet mensuratione. Sicardo lubens tribuerim hâc in re laudem accuratioris observationis, ideoque in tabulâ meâ illius fidem sum secutus. Lacus Mareotis & Mœris.

Quandoquidem scriptores supra memorati huic lacui tantam amplitudinem ambitûs uno ore tribuant, Herodotusque affirmet illius longitudinem ab aquilone ad austrum extendi, nihil prius potiusve conjecturâ statuendum arbitror, quam hunc lacum aliquando olim diffusum pertinuisse per totam istam vallem, maris Ἀνύδρε (seu vacui aquâ) nomine etiamnum nuncupatam. Nec vero absimile est eum etiam occidentem versus patuisse usque ad ripam lacus Mœrios; quod quidem in causâ potuerit fuisse cur Herodotus Mœrin silentio pertransierit. Narrat certe opinionem invaluisse aquam lacûs hujusce habere exitum versus Syrtes subter juga montium Memphi imminentium; quo fortasse innuit, quod observatum fuerat ibi exitum patuisse, quando, Nilus solito inferius subsidisset, quo quidem tempore fieri potuit, ut ipsæ lacûs aquæ itidem decrescerent intra lacûs hodierni angustias *.

[a] ΝΟΜΟΣ ΜΑΡΕΩΤΟΣ παράλιος· Χειμῶ κώμη Ptol. l. iv. c. 5.

[b] Εἶτα Ταπόσειρις ἐκ δὲ θαλάττης, πανήγυριν δεχομένη μεγάλην. Strab. l. xvii. p. 799.

[c] Ἡ δ' Μαρεία λίμνη ἐξελείπουσα μέχρι μὲν βεύρου, πλάτος μὲν ἔχει πλειόνων ἢ πεντήκοντα καὶ ἑκατὸν σταδίων, μῆκος δ' ἐλαττόνων ἢ τετρακοσίων. Strab. l. xvii. p. 799.

[d] Ἡ Μοίρις καλουμένη λίμνη —— τὸ δὲ περίμετρον τὸ περιόδου εἰσὶ σταδίων ἑξακισχίλιοι καὶ τρισχίλιοι —— κεῖται δὲ μακρὴ ἡ λίμνη πρὸς βορέην τε καὶ νότον. Herod. l. ii. c. 149.

[e] Τὴν μὲν δὴ περίμετρον αὐτῆς φασιν ὑπάρχειν σταδίων τετρακισχιλίων καὶ ἑξακοσίων. Diod. l. i. p. 48.

[f] Mœris, aliquando campus, nunc lacus quingenta millia passuum circuitu patens. Mela. l. i. c. 9.

[g] Inter Arsinoiten ac Memphiten lacus fuit, circuitu CCLM passuum; aut, ut Mutianus tradit, CCCCLM, a rege, qui fecerat, Mœridis adpellatus. Plin. l. v. c. 9. * Vid. Not. præced.

Strabo

Fossa Alexandrina.

Strabo[h] descriptionem aggreditur fossæ cujusdam ducentis ab Alexandriâ ad Canopum et Schediam; obscuriuscula sane est ea descriptio, si ad hodiernam regionis faciem exigatur. Illo auctore, unâ eâdemque fossâ ad utrumque locum navigatur; ad ripam ejusdem sita est Eleusis, et paululum Eleusi progresso ad dextram est fossa quæ Schediam deducit. Nullus itaque dubito quin ea sit fossa quæ hodie Alexandrina appellatur, et ob hanc causam signavi tramitem cujusdam fossæ pertingentis ab hodiernâ fossâ Alexandrinâ ad Canopum et alveum fluvii Canopicum: Et in genere lectores Strabonis admonitos velim, fossam Canopicam aliud quiddam sonare quam alveum Nili Canopicum.

Ostia Nili.

In chartulâ Chrysanthinâ, alvei Nili fere omnes suis destituuntur nominibus; alveus Canopicus ad trajectum nomine Madeam, in ea signatur tanquam fossa quædam perexigua; ad ostium ejus conspicitur exitus fluvioli cujusdam, cum vico Ideu ad ripam ejus, quam delineator habet pro veteri Schedia. A Bikiere duarum leucarum intervallo pervenitur ad trajectum seu Madeam habitum pro ostio Nili Canopico. (Urbs autem Canopus, nomen traxisse dicitur a Canopo Menelai navis gubernatore ibi sepulto.) Ad locum trajectûs alveus fluvii admodum coarctatur; interiùs vero sese diffundit in latitudinem peramplam. In tabulâ Sicardianâ hæc latitudo pertingit fere usque ad ipsum Nilum; signantur etiam tres fossæ ex hoc alveo ducentes ad Nilum infra Fouam; quarum unam ipse conspexi. Auctor est Strabo ædes Canopicas ad fossam fuisse constructas; ideo collocaverim Canopum ad exitum fossæ in ipsum fluvium, urbem vero Heracleum haud procul ab ostio alvei Canopici, unde nomen alterum ostii Heracleotici[i]. In eo quod afferit fossam communicari cum lacu, hoc velle videtur, scilicet eam ferri pene contiguam margini lacûs, quod quidem fit hodie: Et est error fere communis versionum Strabonis, cursum itineris ad fluvium ad Canopum et Schediam recta patere per lacum; cum vox ταύτῃ referenda potius esset ad διώρυξ. Credibile est tam exitum fossæ Canopicæ, quam ostium alvei Canopici majorem olim amplitudinem habuisse: cumque flantibus aquilonibus aqua marina in lacum impellitur, eæ faucium angustiæ prohibent quo minus aqua fluvialis in istis partibus salsitudine depurgetur; et hæc imprimis videtur esse causa cur urbs Alexandria ex alia potissimum parte fluvii aquam Niliacam ad se deportari maluerit. Signare veros tramites veterum alveorum Nili est istud quidam difficilius[k], plenum opus

[h] Ἐν δεξιᾷ ἧ τὴ Κανωβικῆς πυλῆς ἐξιόνλι, ἡ διώρυξ ἐσὶν ἡ ἐπὶ Κάνωβον συνάπλουσα τῇ λίμνῃ· ταύτῃ ἧ ἐπὶ Σχεδίαν ὁ πλοῦς ἐπὶ τὸ μέγαν πόλαμὸν ἐπὶ ἐπὶ τὸ Κάνωβον, περῶτον ἧ ἐπὶ τὸ Ἐλευσῖνα· ἔσι δ' αὐτὴ καλοικία πλησίον τὸ τε Ἀλεξανδρείας καὶ τὸ Νικοπόλεως ἐπ' αὐτῇ τῇ Κανωβικῇ διώρυχι κειμένη——Ἀπὸ ἧ τὴ Ἐλευσῖν@ περοελθόσι μικρὸν ἐν δεξιᾷ ἔσιν ἡ διώρυξ, ἀναγουσα ἐπὶ τὴ Σχεδίαν· διέχει ἧ τεθράκοσιον τὴ Ἀλεξανδρείας ἡ Σχεδία. Strab. l. xvii. c. 800.

[i] Κάνωβ@ ὁ ἐσὶ πόλις ἐν εἴκοσι καὶ ἑκαλὸν σαδίοις ἀπὸ Ἀλεξανδρείας περῖῃ ἰέσι,—— πᾶσα ἧ ἡμέρα καὶ πᾶσα νὺξ πλεθύει τὴ ἐν τοῖς πλοιαρίοις καλαυλημένων καὶ καθορχημένων ἀκαίδην μελὰ τὴ ἐρώτης ἀκολασίας, καὶ ἀνδρῶν τε καὶ γυναικῶν· τὴ δ' ἐν αὐτῷ τῷ Κανώβῳ καλαγωγὰς ἐχόντων, ἐπικειμένας τῇ διώρυχι——Μετὰ ἧ τὸ Κάνωβόν ἐσι τὸ Ἡράκλειον· τὸ Ἡρακλέες ἔχον ἱερόν· εἶτα τὸ Κανωβικὸν σῶμα καὶ ἡ ἀρχὴ τὸ Δέλτα. Strabo, l. xvii. p. 801.

[k] Σχίζεται τελφασίας ἐδὲς, καὶ ἡ μὲν πρὸς νῶ τρέπεται καλεῖται Πελάσιον σῶμα· ἡ ἧ ἑτέρη τὴ ἐδῶν πρὸς ἑσπέρην ἔχει· τῶτο ἧ Κανωβικὸν σῶμα κέκληται· ἡ ἧ δὴ ἰθέα τὴ ὁδῶν τῷ Νείλῳ ἐσὶ ἥδε· ἄνωθεν ἐρέμν@, ἐς τὸ ὀξὺ τὲ Δέλτα ἀπικνέεται. τὸ ἧ ἀπὸ τέτε χρίῳ πέσον τὸ Δέλτα ἐς θάλασσαν ἐξίει, ὥτε ελαχισην ιι . . . ὕδατ@ παρεχόμεν@ ταύτῃ, ὥτε ἐκισ . . . ασην. τὸ καλεῖται Σεβεννύτικὸν σῶμα. Ἔσι ἧ ἡ . . . ερα διφάσια σόμαλα ἀπὸ τὲ Σεβεννύτικὲ ἀποφαίνεται, φέροντα ἐς θάλασσαν, τοῖσι κνόμαλα κέλλει τάδε, τῷ μὲν Σαϊτικὸν αὐτέων, τῷ ἧ Μενδήσεον, τὸ ἧ Βολβίτινον σῶμα καὶ τὸ Βουκολικὸν ἐκ ἰθαγενία σόματά ἐσι, ἀλλ' ὀρυκτά. Herod. l. ii. c. 17.

Ἐξίησι δ' ἐς τὸ θαλάσσην ἐπὶ πέντε σόμασιν, ὧν τὸ μὲν πρὸς ἕω κεκλιμένον καὶ πρῶτον καλέεται Πηλουσιακὸν, τὸ ἧ δεύτερον Τανιτικὸν, ἔπειτα Μενδησιον καὶ Φαρμικὸν καὶ Σεβεννυτικὸν, ἔτι ἧ Βολβίτινον, καὶ τελευταῖον Κανωβικὸν, ὃ τινὲς Ἡρακλεωτικὸν ὀνομάζουσιν. Diod. l. i. p. 29.

Μετὰ ἧ σόμα τὸ Κανωβικὸν ἐσὶ τὸ Βολβίτινὸν, εἶτα τὸ Σεβεν-

opus alcæ: Herodotus recenſet tres præ cæteris amplos, Canopicum, ad partem Deltæ maxime Occidentalem, Peluſiacum ad Orientalem, et Sebenniticum utriſque interjectum; e Sebennitico profluxiſſe ait Saiticum et Mendeſium: Bolbitinum et Taniticum artis opere, non naturæ fuiſſe elaboratos. Intra omnes ſcriptores convenit de alveis Orientali et Occidentali; Taniticum etiam ferunt fuiſſe proximum Peluſiaco, niſi quod Herodotus addit quendam nomine Bucolicum (eundem ipſum fortaſſe cum Tanitico:) convenit etiam inter omnes proximum eſſe Mendeſium et Bolbitinum excepto Canopico fuiſſe maxime Occidentalem.

Obſcurior eſt Strabo, in eo quod, mentione facta de Sebennitico et Phatnico, ſubjungit " amplitudinis ratione pro tertio habetur," quæ deſcriptio procul dubio intelligenda eſt de Sebennitico.

Herodoto memorante, Sebenniticus alveus, per medium Deltam ſecans iter, introierat ad partem ejus maxime Auſtralem, ubi Sicardiana tabula exhibet quandam foſſam, quam in meam tranſtuli. Eodem auctore, alvei Saiticus et Mendeſius profluxerunt e Sebennitico, unde conjecturam facio, Phatnicum eundem eſſe cum Saitico, et hoc nomen traxiſſe ex eo quod proflueret e Saitico ad urbem Sain, ſecundum repræſentationem in noſtrâ chartâ.

Alteram foſſam, quæ ducit a Sebennitico ad Phatnicum, crediderim fuiſſe opus recentioris ævi, in eum finem elaboratam ut conjunctio fieret Sebennitici alvei cum Buſiritico et foſſa Sabuniaca: Arthribiticum fluvium e Sebennitico orientem verſus crediderim profluxiſſe et poſtea deductum fuiſſe in duo ψευδοστόματα, Pineptimi et Diolcon. Variæ inſuper occurrunt foſſæ tranſverſæ, per quas navigatur directo tramite ab uno alveo ad alium; verbi gratia, Thermuthiaca Ptolemæi videtur pertigiſſe a Canopico ad Sebenniticum, Buſiritiсum ad Phatnicum: Foſſam Sabuni habuerim pro fluvio, qui, teſte Ptolemæo, exiit e Bubaſtico ſeu Peluſiaco ad urbem Athribin (forte Sakir) in Pathmeticum, quo fere in loco exiit etiam Athribiticus.

Bubaſticum fluvium deduxi ſeptentrionem verſus uſque ad Manſouram; ex ea parte exiiſſe videtur Taniticus. Nullus dubito quin Bubaſticus fluvius ferebatur olim curſu magis ad orientem vergenti; (iſte ipſe eſt curſus hodiernus foſſæ Bubaſticæ;) nec ulla videtur eſſe alia methodus commodior, (incommodam utique dixeris noſtram) conciliandi Ptolemæum cæteroſque ſcriptores, quâm ſi fingamus hunc fluvium ſocialibus alterius fluvii ab auſtro venientis undis fuiſſe adauctum, et Peluſium demum alluiſſe. Fluvii exeuntes per oſtia Peluſiaca, Canopica, Bolbitina, ſuo quiſque nomine ſignabantur, nimirum Bubaſtico, Agathadæmone, et Tali; ab oſtio

Σεβεννύτικὸν ἢ τὸ Φατνικόν· τρίτον ὑπάρχον τῷ μεγέθει πρὸς τὰ πρῶτα δύο, οἷς ὥμοιται τὸ Δελτα —— τῷ τ' Φατνικῷ συνάπτει τὸ Μενδήσιον· ἔπειτα τὸ Ταυτικὸν ἢ τελευταῖον τὸ Πηλουσιακόν. Ἔστι γὰρ καὶ ἄλλα τούτων μείζω, ὡς ἂν ψευδοστόματα ἀσημότερα. Strab. l. xvii. p. 801.

Sunt in honore et intra decuriis Nili multa oppida, præcipue qui nomina dedere oſtiis, non omnibus (duodecim enim reperiuntur) ſuperque quatuor, quæ ipſi falſa ora adpellant, ſed celeberrimis ſeptem, proximo Alexandriæ Canopico, deinde Boibitino, Sebennitico, Phatnico, Mendeſio, Tanitico, ultimoque, Peluſiaco. *Plin.* l. v. c. 10.

ΝΕΙΛΟΥ στόματα ἑπτά.
Ἡρακλεωτικὸν στόμα.
Βολβίτινον στόμα.
Σεβεννυτικὸν στόμα.
Πινέπτιμι Ψευδόστομον.
Δίολκος Ψευδόστομον.
Παθμητικὸν στόμα.
Μενδήσιον στόμα.
Ταυτικὸν στόμα
Πηλουσιακὸν στόμα.

tamen aliquando ad fluvium nomen tranſiit. Huc forſan referenda eſt ambiguitas nominum Bucolici et Tanitici, quorum forſan illud fluvium, hoc vero oſtium primitus denotabat.

Tria Delta

Ptolemæus recenſet tria Delta, primum et quidem maximum, alveis Orientali et Occidentali interjectam: Alium, cognomine Parvum, fluvio Bubaſtico et alveis Buſiritico Phatnicoque comprehenſum; et tertium demum ab Oriente terminatum fluvio Buſiritico et Pathmetico alveo, ex altera parte a foſsâ quæ ducitur ex Bubaſtico fluvio ad fluvium Pathmeticum juxta urbem Arthribin, neque audiendus eſt Ptolemæus (nec enim ſibi conſtat) dum affirmat hanc foſſam conjungi cum Pineptimi. Et hæc quidem de alveis Niliacis oſtiiſque eorum dicta ſunto: Ea omnia quâ potui accuratione charta noſtra exhibet deſcripta; veſtigia veterum ſcriptorum nec indiligenter ſum ſecutus, ut nodos expedirem quibus laborare ſolet hæc materia præ cæteris vexatiſſima; quam ut plenius intelligat, iterum iterumque monendus eſt lector, ut eoſdem illos ſcriptores evolvat, diſpoſitioneſque chartæ noſtræ ad vetera illa monumenta attento animo ſtudioque referat.

Ab Alexandriâ, naviganti ſecundum Strabonem, Eleuſis prima occurrit, ſita ad foſſam Canopicam: Ulterius progredienti ad dextram ſeſe offert foſſa, quæ ducit ad Schediam; itinere ſcilicet deflexo verſus Euro-auſtrum; unde conjecturam facio Schediam recte collocari in vico hodierno Damanehour, nec alium vicum denotare τὸ Circu Itinerarii, quippe cum ab Alexandria æquali diſtat intervallo, ut auctor eſt Strabo cum Itinerario collatus.

Crediderim alveum Canopicum occluſum fuiſſe in eo fere loco unde exiit Balbitinus, et viam poſtea ſibi feciſſe triplici iſta foſſa quam charta noſtra exhibet deſcriptam, (quotieſcunque ſcilicet altiori flumine inſurgit Nilus.) Naucratin collocaverim ad vicum Foua ex adverſo foſſæ Alexandrinæ hodiernæ; eam ipſam eſſe veterem illam auguror quâ olim itum eſt ad Schediam. In vico Samocrate aliquatenus auſtraliore agnoſcere videor reliquias veteris ſaltem nominis Naucratis.

Naucratin.

Sais.

Sain veterem conſtituerim ad ripam occidentalem foſſæ illius quæ exit ex oſtio Sebennitico; Ptolemæo nimirum teſte, ea urbs iſti fluvio et Canopico alveo interjicitur, nec tamen negaverim urbem Sakir ſitam in ripa Orientali conſervare reliquias iſtius nominis parcè detorti: Ea urbs a Naucrati diſtabat duorum ſchœnorum ſeu decem millium paſſuum intervallo. Sicardus eam habet pro veteri Xoi, ego vero ad Aquilonem magis vergere ſtatuerim; Ptolemæus utrumque nomon Sebenniten ab auſtro ſpectare Arthribin; inferiorem ſcilicet, cui metropolis Pachnamunis, ſuperiorem, cui Sebennitus.

Xois.

Xois [1] haberi ſolet pro urbe inſulari; nimirum objectu foſſarum quorundam fit inſula. Ptolemæo ſtatuente, ſita erat hæc urbs inter fluvios Thermuthiacum et Athribiticum, ideoque in terrâ continente: Strabo collocat eam in nomo Sebennitico. Ptolemæus autem recenſet nomon quendam Xoitem, ævo forſan recentiore deſumptum ex Sebennitico, ab hac urbe profluxiſſe videtur appellatio illa totius regionis, quæ occurrit in ſacra ſcriptura, ſcilicet Terra de Zoan.

[1] Ἐν δὲ τῇ μεσογαίᾳ τῇ ὑπὲρ τὸ Σεβεννυτικὸν καὶ Φάτνιτικῶ νομῶ: Strab. l. vii. p. 802. νικὸν σόμαλος· Ξοῖς ἐστι, καὶ νῆσος· καὶ πόλις ἐν τῷ Σεβεννυ-

Ptolemæus

Ptolemæus habet Thmuim pro primaria urbe nomi Mendesii, Strabo autem Menden; unde conjecturam facio eandem esse urbem, duplici insignitam nomine: Herodotus etiam recenset nomon quendam Thmuiten; hinc factum ut hicce nomos etiam duplex fortitus sit nomen. Mentione facta de alveo Tanitico, Strabo eum appellat Saiticum, quam binomiam sunt qui augurantur ortam fuisse ex eo quod urbis Tanis primitùs appellata fuerit Sais: Cum vero neminem Straboni suffragantem legimus, statuerim potius Strabonem erravisse, et Saiticum eundem esse cum Phatnitico. Busiriticus fluvius, secundum Ptolemæum, effluit ex alveo Bubastico in Phatnicum, adeoque habetur tantum pro fossa quadam transversa inter eos alveos.

Sicardus auguratur se reperisse vestigia veteris Cynopoleos apud Chiu.

Tertium Delta * statuitur inter fluvios Busiriticum, et eum qui effluit e Bubastico in Pineptimi (dicendum forsan erat, in Phatniticum;) eum ego habuerim pro fossa Sabuni, quæ ex Nilo ducitur ad urbem Abousir. Dum Ptolemæus fluvium appellat Bubasticum, tam hic quam ubi mentionem facit de ortu Busiritici, intelligendus est innuere velle Taniticum ex eo adhuc inferius defluxisse, forsan apud Mansouram, quo in loco, conjecturæ meæ aliquantulum tribuens, collocavi Tanin; cumque Bubasticus eo in loco deflectit versus orientem, eum habuerim pro Tafne, ob captivitatem Ludovici IX. in bello sacro satis famosa. Recentiores quosdam lectitavi recensentes rudera quædam urbis adhuc conspici apud Themaie, intervallo septem leucarum a Mansoura orientem versus: In iis signare posse videor reliquias veteris Heracleopoleos parvæ, seu, memorante Sicardo, Balbeios: Primaria quidem urbs fuit illa nomi Sethroitæ, Sethri nomine olim appellata. Secundum Itinerarium, hæc urbs recedit a Pelusio intervallo viginti duum mille passuum. Tanis.

Fossa Regalis pertinebat a Phacusa, quæ sita erat ad alveum Bubasticum, usque ad mare Erythræum: In eo cursu videtur lacum quendam pertransisse, forsan etiam impedito aquarum cursu fecisse, et præterlapsam Heroopolin exiisse demum ad urbem (Arsinoem hodie) Suez: Et intervallo circiter ducentorum quinquaginta passuum ab occidentali parte Suez animadverti vestigia veteris cujusdam alvei. Fossa Regum.

Fossa Trajani extendebatur a Babylone, vel vetere Cairo; et disertis verbis dicitur allabi Heroopolin; hoc autem fieri non potuisse statuunt aliqui, nisi exaruerit fossa Regum: Mihi quidem facilis videtur esse nodi hujusce explicatio, si secundum chartæ nostræ repræsentationem fingamus hanc fossam Trajani influxisse in illam alteram Regalem supra memoratam. Apud veterem Cairo adhuc conspicitur quædam fossa vergens ad Euro-aquilonem; Sicardus eam terminari fingit in lacu Birk-el-Hadjee; aliis autem memorantibus audivi eam rivulo quodam illapsam lacui, in ulteriora deferri. Fossa Trajani.

In parte chartæ nostræ Euro-aquilonari conspicitur fluvius Sihor, qui disterminâsse dicitur Palæstinam ab Egypto [m]: In textu biblii originali vox sonat Torrentem Egypti, et apud LXX. redditur Rhinocorura: Tabulæ nauticæ hîc loci exhibent rivulum quendam, inservientem aquationi nau- Fluvius Sihor.

* Λέγουσι δ' ἀν ἡ τρίτου Δέλτα μιᾶς ξύ πως τῶ εἰρημένων, καθὸ ῥιζῆται ὁ Βυβασικὸς εἰς τὸ δι' Αθηλβεως πόλεως, ἡ τῶ Πινέπλιμι σόμαθ@· ῥεοντα, ὃ ἡ αὐτὸ τῶ τρίτε Δέλτα θέσις. Ptol. iv. c. 5.

[m] Esaiæ xxvii. 12.

tarum;

tarum; nec desunt probati scriptores qui mentionem faciunt de torrente de Rhinocorura: Vici itidem Gazæ [n] pertigisse dicuntur usque ad torrentem Egypti; falsos itaque habuit quosdam ea opinio, voce ista innui Nilum.

Lacus Sirbonis. Lacum Sirbonim colloco apud Faramidastangoni, eique pro limitibus antiquis constituo insulas istas, seu rupes, quæ notantur in charta nautica. Hic ille lacus est apud poetas ob Typhonem subter positum famosus: Longitudine patuit viginti quinque millia passuum, latitudine autem sex millia et quingenta. Aliquandiu ab eo ad mare exitus dabatur per alveum quendam nomine Ecregma. Strabo scribit hanc fossam objectis arenis aruisse: Postea temporis crediderim impetu maris diuturno recessisse ripam istam angustam, cujus objectu lacus olim disterminabatur a mari; cumque hoc modo visum minus accuratum effugiat, lacus iste, non miror quosdam a recentioribus scriptitâsse Sirbonin jam diu arenis esse oppletam. Conjecturam nostram confirmant duæ chartæ geographicæ manuscriptæ ex oculorum, non aurium fide descriptæ, quæ mihi Venetiis agenti in manus pervenerunt, et sinum quendam lacu Sirboni exhibent: Animadvertendum est Strabonem, dum recenset quædam memoratu digniora de hoc lacu, videri eum parùm distinxisse a mari Mortuo.

Chabriæ. Ad ripam orientalem ostii Pelusiaci collocatur Carabez in tabula manuscripta; eam crediderim signare locum Chabriarum; quas, sicuti etiam Gerras, scribit Strabo fuisse sitas in loco depressiori et palustri; Plinius habet Chabrias pro Castro.

Hic loci animadvertendus est error Itinerarii Antonini, quo numerante recensetur certe nimis longum intervallum ducentorum et tredecim mille passuum a Pelusio ad Alexandriam.

Pelusiam. Pelusium in tabula Chrysanthina dicitur Attineh, etymologia prorsus consimili in utrâque linguâ, tam Græcâ quam Arabicâ; Tine enim Arabicè, πηλὸς Græcè, sonat Cœnum.

Inter proficiscendum a Nilo ad Mahallam, dimidio (scilicet duûm mille passuum) itinere confecto pertransimus fossam quandam exiguam deductam ex magnâ illâ quæ pertingit ad Borlom: Ad ripam ejus Borealem conspicitur vicus, quo ferè in loco jungitur cum aliâ quâdam majore ad Thraciam vergente. In ripâ istius majoris fossæ, iter erat quasi duorum mille passuum, quo confecto, eam cymbâ trajecimus, aliamque porrò, cui superimponitur pons lapide quadrato, ad orientalem partem urbis Mahallæ. Hinc Euro-aquilonem versûs iter est ad Baalbait quasi novem mille passuum, inde devenitur ad ripam occidentalem prædictæ fossæ, aliamque porro cymbâ trajecimus, quartamque vado; et duûm mille quasi passuum intervallo demum pervenitur ad amplum quendam alveum a Nilo deductum infra Semmenud, et in mare profluentem ad orientalem partem lacus Brulos: Accolæ eam appellarunt Thabaneam; ego vero statuerim eam esse ipsum Mendesium, e Phatnico profluentem, quem itaque eo nomine distinxi, Herodoti mentem, ni fallor, assecutus.

In hujus mei itineris cursu cum sola extrema alveorum legerim, nec in interiora regionis delatus fuerim, hæc notâsse satis habui, neque satis subsidii sum assecutus, ut de alveorum cursu quidpiam auderem mutare.

[n] Josuæ xv. 47.

Sunt

Sunt qui Babylonis vestigia quærunt in ipsâ vetere Cairo, eo autem dis- Babylon.
convenit eos inter et Strabonem [o], quod hic asserit per clivum ascendi a Nilo ad Babylona, planities autem mille passuum latitudine patens extenditur inter Nilum et veterem Cairo: Lubens itaque Babylona collocaverim in colle Jehusi, situ a vetere Cairo euro-australi; in quo quidem adhuc conspiciuntur ædificiorum collapsorum rudera; huc adde, quod hic situs apprimè quadrat cum Herodoto asserente Babylona e diametro spectare versus pyramidas.

Memoriæ proditum accepimus Memphin abfuisse a Deltâ quindecim Memphis.
mille [p] passuum, quinque à pyramidibus; lacu ad aquilonem et zephyrum fuisse terminatam; ad orientem ab ipso Nilo; intervallo quasi duodecim mille passuum, versûs austrum ingentem portendi aggerem in eum finem coacervatum, ut Nilus, relicto veteri alveo, in quo alluebat radices collium occidentales, nec infrequenter terras demissiores aquâ inundabat, medium iter institueret inter colles orientales et occidentales [q].

Verum Memphios situm et rudera frustrà quæsiveris in ipsâ regione: attentiori vero disquisitione veteres scriptores perscrutatus eam collocaverim haud procul a Mocanen; in eo nomine apparent vestigia nominis Moph, quo a sacris scriptoribus indigitari solet; hinc austrum versus a planitie, per quam itur ad Faiume, adhuc supersunt tumuli arenosi, reliquiæ, ni fallor, aggeris supra memorati.

Acanthum Strabonis collocavi apud Osman, nullâ habitâ ratione calculo- Acanthus.
rum Ptolemæi, qui eam Canthon appellat; constituit abesse decem mille passuum intervallo a Memphi versus austrum.

Tabula Chrysanthina, in definiendo urbium situm, præcipuam rationem Bacchis.
similitudinis nominum videtur habuisse, e. g. Βάγχιν habet pro ipsa Bacchi, eamque collocat ad fossam Josephi apud Bahnesam quadraginta mille passuum intervallo a lacu Mœri, ad cujus ripam eam constitisse auctor est Ptolemæus.

Si similitudinem nominis sequamur, in Selinge agnoscere posse videmur Selinon.
Selinon; quo quidem in loco rudera quædam adhuc supereſse dicuntur: Repugnare tamen videtur intervallum, quo distare a Panopoli hodie Akmim dicitur in Itinerario.

Regionem istam urbis Thebarum, quæ dicebatur Memnonium, constituerim apud Medinet Abou, quæ quidem vox sonat Civitas Papa, seu Patris (quo nomine forsan Memnon apud vulgus audiit;) huc refer urbem Papam Itinerarii: cumque vox Abba seu Abbou a primævis temporibus sonaverit pater, in eâ quæsiverim etymon Abydi urbis cujusdam Mediterraneæ prope Ptolemain palatio peramplo Memnonis conspiciendam.

E tabula Sicardiana desumpsi descriptionem fossæ, in quâ occurrit insula satis ampla Edfou; eâ itidem duce signavi intervallum, quo ea insula distat ab Ombo, minus forsan quam par est; cum vero meæ observationes nihil habeant certi, cui satis possum fidere, nil mutandum duxi.

[o] Ῥᾴχις δ' ἐστὶν ὑπὸ τὸ τροπικὸν καὶ μέχρι Νείλου καθήκασα, δι' ἧς ὑπὸ τὸν αὐλῶνα τροχοὶ καὶ κοχλίαι τὸ ὕδωρ ἀνάγουσιν. Strab. l. xvii. p. 807.

[p] Ἔχει δὲ καὶ Μέμφις αὐτὴ τὸ βασίλειον ἢ Αἰγυπτίων· ἔστι γὰρ ὑπὸ τὸ Δέλτα τετράγωνον εἰς αὐτὴν ——— Τέτταρσι κώλοις σταδίων περιλαβόντι, ὀρεινή τις ὄφρυς ἐστὶν, ἐφ' ᾗ πολλαὶ μὲν Πυραμίδες εἰσί. Strabo. l. xvii. c. 808, 809.

[q] Ἔστι δὲ ἡ Μέμφις ἐν τῷ στενῷ τῆ Αἰγύπτῳ· ἔξωθεν δὲ αὐτῆς περιορύξαι λίμνην οἷα τὸ πόλεμον πρὸς βορέην τε καὶ ἑσπέρην, τὸ δὲ πρὸς ἠῶ αὐτὸς ὁ Νεῖλος ἀπέργει. Herod. l. ii. c. 99.

Ad mare Erythræum ſignantur duo portus, nomine Coſſeir, neuter quidem ſtationi navium ſatis tutus; ad novum, quæ ad auſtrum magis vergit, ſtatuerim Berenicen fuiſſe ſitam: Verſus aquilonem ulterius naviganti ſeſe offert alius perquam commodus, nomine Hamroſſe: Neſcio ſane quonam intervallo abſit a Coſſeir, ideoque incertus an veteri portui Leuco ſive Myo reſpondeat.

FINIS.

INDEX.

A

AARON, hill named from him, and tradition about it, 147
Abiram. See *Dathan*.
Aboukir, or *Bikiere*, 11. Remains of aqueducts there, *ibid.* Salt lake, *ibid.* Statue ſuppoſed of a ſphynx, *ibid.*
Abouſagat-Beniſama, 72
Abouſir, a conſiderable town, 22.
Aboutig, 75. Suppoſed to be the Hypſele of the antients, *ibid.*
Acacia-tree, 41. Wood of them at Saccara, 49. Some account of that tree, 69, 154
Acanthus, 69. Temple of Oſiris ſaid to have been there, *ibid.*
Accabah, the antient Elana, 137
Acherufia (Lake of) conjecture about it, 66
Achmed Bedoui, his ſepulchre, and opinion about it, 17
Adalia, near Cairo, 36
Adjeroute, 132. Caſtle, *ibid.* Conjectured to be antient Heroopolis, *ibid.*
Æra (Turkiſh) 185
Aiaidi, Arabs ſo called, 137
Akmim, voyage to that city, 69. Conjectured to be the ſame with Panopolis, 76. Situation, *ibid.* Canal, *ibid.* Manufactures of old and at preſent, *ibid.* Prince of, his origin, *ibid.* Streets and houſes, *ibid.* Franciſcan convent, 77. Prince, his character, *ibid.* Suppoſed a ſecret favourer of Chriſtianity, *ibid.* In danger on that account, *ibid.* Ruins of an antient temple, *ibid.* Inſcriptions, ſculptures, *&c. ibid.* Other ruins, 78. Deſcription, and conjectures about them, *ibid.* Moſques, *ibid.* Convent of the Martyrs, *ibid.* Another called Dermadoud, *ibid.* Hermit's cell, *ibid.* Fine water of the well called Bir-Elaham, the only water in Egypt that does not come from the Nile, *ibid.* Conjecture about thoſe places, *ibid.* Sepulchral grottos, and paintings in them, *&c. ibid.* Other antient convents, 79. Souadgy, *ibid.* Lakes, and great number of wild fowl in them, *ibid.* Convent of Embeſhnuda, *ibid.* Antiquity, and conjectures about it, *ibid.* Remains of antiquity there, *ibid.* Conjectured to be the ſituation of antient Crocodilopolis, *ibid.* Churches of the convents, *ibid.* Convent of Der-Embabſhai, *ibid.* Author entertained there in the church, 80. —— entertained on Chriſtmas day in the Turkiſh manner, *ibid.* Obſervations on ſome cuſtoms there, 87. Author's departure from thence, *ibid.*
Akmud-Bijige, obeliſk ſo called, 57
Alachia, a fruitful iſland in the Nile, 115
Al-Baſetin, near Cairo, 25
Alexander the Great, city of Alexandria built by him, 2. His tomb, 4
Alexandria, by whom built, and made the capital of Egypt, 2. Its greatneſs, *ibid.* Ports, *ibid.* Pharos or light houſe, *ibid.* Said to have been once waſhed by water on two ſides, 3. Walls, *ibid.* Towers for their defence, *ibid.* Great remains of antiquity to be ſeen there, 4. Other buildings ſtill remaining, conjectured to be later than the Ptolemies, *ibid.* Palace, *ibid.* Tombs of the Kings, *ibid.* Market place, Rhacotis, Bucolis, 5. Cauſey and bridges, *ibid.* Weſtern port, antiently Eunoſtus, *ibid.* Canopus, *ibid.* Panium, 6. Great ſtreet, Gymnaſium, *ibid.* Porticos of an extraordinary length, *ibid.* Forum, *ibid.* Gate of Necropolis, *ibid.* Ciſterns, and method of conveying the waters of the Nile and of the canal of Canopus into them, *ibid.* Old city, now intirely demoliſhed, *ibid.* Moſques, 7. Church dedicated to St. Mark, ſaid to have ſtood near the ſpot where he ſuffered, *ibid.* Moſque of St. Athanaſius, *ibid.* Convents, *ibid.* Pretended relicks of St. Mark and St. Catharine, *ibid.* Copti and Latin convent, *ibid.* Caſtle, *ibid.* New city, its preſent ſtate, and cauſes of its decay, *ibid.* Obeliſks, *ibid.* Theatre, *ibid.* Pompey's pillar, deſcription of it, 8. Catacombs, 9. Foſſee to the lake, *ibid.* Taposiris, 10. Baher-Bellomah, lake Mareotis, canal of Canopus, Hippodromus, *ibid.* Character of the inhabitants, *ibid.* Addicted to diſſolute diverſions, 13. Gardens did not produce the olive naturally, 57. St. Mark ſaid to have firſt preached the goſpel there, and to have been the firſt patriarch, 244
Al-Harem-Baiamout, pyramids ſo called, 57
Al-Herem-Kieber, another ſo called, 70
Allauni, Arabs ſo called, 138
Amara, ruins of antient Tentyra, 85. See *Tentyra*. Temple and its meaſures, 86. Tradition of a city built upon the roof of it, *ibid.* Diverſe noble remains of antient architecture, ſculpture and hieroglyphics, *ibid.* Coloſſal figures, and ſphynxes, 87. Charcoal for great part of Egypt furniſhed from thence, *ibid.*
Amrah, remarkable moſque of that name at *Cairo*, 28
Amrou-Ben-As, Babylon beſiged by him, 26
Antar (King) tower of, 69. Tradition of buildings of his near Babylon, *ibid.*
Antelope, 123
Antinoopolis, a ruined city, now Enſineh, 73. Built by the Emperor Hadrian, in honour of Antinous, *ibid.*
Antirrhodes (Iſle) 5. Thought to have been overflowed by the ſea, *ibid.*
Antiquity (Several remains of) brought from Egypt, deſcribed, 211. *& ſeqq.* Conjectures about ſome of them, *ibid.*

Antony, the Timonium at Alexandria built by him, 5. Overcome by Auguſtus at Nicopolis, 11
Antony (St.) convent of, 70. Pretended relicks, and traditions of him, *ibid.* Said to have founded the monaſtic life, *ibid.* See alſo 127.
Anubis worſhipped at Cynopolis, 71. Conjecture of the reaſon why his ſtatues have the head of a Dog, *ibid.* See *Mythology*.
Aphioum or Opium, by whom much uſed, 181.
Aphroditopolis, the city of Venus, 111.
Apis, a bull ſo named, worſhipped at Memphis, 23, 41, &c.
Apollinopolis, the leſs, now Cous, 89
Aqueducts, at Aboukir, 11. Magnificent one at Cairo, 27, 35. Ruinous one, 35.
Arabia, its diviſion, 136. ——Fœlix, ſituation and extent, *ibid.*——Petræa, ſituation and extent, *ibid.*—— Deſerta, ſituation and extent, *ibid.* Black mountains in Arabia Petræa, Ptolemy's account of them, *ibid.* Deſcription of Arabia Petræa, *ibid.* & *ſeqq.* Natural hiſtory, 154. Furniſhed with corn from Egypt, 204. Plants of, a liſt of them, 281, & *ſeqq.*
Arabic (Gum) whence produced, 69
Arabs, their genius, 10. Exerciſes on horſeback, 57. Under no government, 71. Inſtances of their avarice, and diſpoſition to theirs and robberies, 72, 82, 139, 142, 159, &c. Extraordinary inſtance of fidelity in one, 114. Manner of life, 137, 177, &c. Poverty, *ibid.* Government, *ibid.* See *Sheiks*. Honeſty to one another, 138. Liberality, *ibid.* One a protection againſt all the reſt, *ibid.* Method of getting water, 139. Manner of making up differences, 140. Honeſty of thoſe who live near Tor, 141. Diviſion, 177, 178. Skill in managing their horſes and pikes, &c. *ibid.* Of an inquiſitive diſpoſition, 181. Manner of ſalutation, 182. Addreſs very elegant in ſome reſpects, *ibid.* Manner of eating, 183. Hoſpitality, *ibid.* Poverty of the lower ſort of people, *ibid.*
Arches, great number in the aqueduct at Cairo, 27. Conjecture about the invention of them, 219, &c. Very rare in Egypt, 220
Archemounain (Village) 74. Conjectured to ſtand on the ruins of Hermopolis, *ibid.* Temple, 127
Archimandrite, nature of that eccleſiaſtical dignity, 153
Architecture of Egypt, 194. That and the materials of their houſes very mean, *ibid.* Of the Mamaluke times grand, *ibid.* Egyptian among the firſt eſſays of that art, 215. Greek, little of, to be ſeen in Egypt, *ibid.* Gradual improvement in it to be obſerved from the remains of antiquity, *ibid.* Conjecture about the original of the Corinthian order, *ibid.* Proportion in the Egyptian pillars not eaſily fixed, *ibid.* See alſo 216, & *ſeqq.* Roofs, 216. Capitals, 217. Entablature, 218. Cornices, Doors, 219. Sculpture, *ibid.* & *ſeqq.* Arch, 219, 220. Private buildings, *ibid.*
Arrafat (Mount) devotions paid there by the pilgrims to Mecca, 189
Arſinoe, 55. Suppoſed to have ſtood where Faiume does now, *ibid.* See *Faiume*. Said to have been the moſt beautiful ſpot in Egypt, 57. Produced the olive naturally, *ibid.* Pyramids, *ibid.* Called the city of Crocodiles, and why, 59. Strabo's account of its ſituation and extent, &c. and conjectures, 133. Account of the antient city and port, &c. *ibid.*
Artois (Earl of) drowned near Manſoura, 20
Arts, what they were in their infancy, and their gradual improvements, how to be judged of, 212
Aſſes, univerſally uſed in Cairo, 207. Number ſuppoſed to be in that city, *ibid.*
Aſſouan, a ſmall town, 116. Ruins of antient Syene, *ibid.* Hieroglyphics on the rocks there, 119. Accidents that happened there, *ibid.* Quarries of granite, 120. Remains of a wall, and conjectures about it, *ibid.*
Aſtronomy, flouriſhed greatly at Thebes, 109
Aſychis (King) laborious method taken by him to build a pyramid, 53
Aſylum, of Oſiris, 17
Attakah (Mount) 138
Auguſtus, tomb of Alexander viewed by him, 4. His victory over Antony at Nicopolis, 11.
Azabs, military body ſo called, 164. Have charge of the country round Cairo, 165. Their great power, *ibid.*

B

Baalbait, 18, 21. Moſt magnificent remains in Egypt there, 21
Baalbeis, ſuppoſed the ſame with Themaie and Heracleopolis, 20, 161
Babel-Zuile, one of the gates of Cairo ſo called, 30. Tradition of a Sultan's having been hanged under it, *ibid.*
Babylon, ſuppoſed to have been near the place where Cairo ſtands now, 25. Beſieged by Amrou-Ben-As, *ibid.*
Bacchus, how he came to be worſhipped, &c. 223
Badrifheeh, 36
Bagnios, at Cairo, 36. At Arſinoe, 59
Baharum (Vale of) 137
Baheirah, 161
Baher-Bellomah, 10
Bahr-Joſeph, 60, 64
Baiamout. See *Arſinoe*.
Bait-el-Pharaone. See *Houſe of Pharaoh*.
Balm of Gilead, tradition about it, 245
Balſam Garden, at Heliopolis, *ibid.*
Barbara (St.) Pretended relicks of her at Cairo, 27
Bardis, 84
Bareach, valley, 158
Barley (Liquor made of) by whom invented, 226
Baths of Moſes, 141. Suppoſed the antient Elim, *ibid.*
Battle. See *Benimſar*.
Bats, of an extraordinary ſize, 210
Baſetin, gardens of, near Cairo, 35
Beccafigo, bird ſo called, 210
Beemes, what, 58
Beer, made by the Turks, 182. Mentioned by Herodotus, *ibid.*
Bees, ſtrange Method of managing them, 210
Benalhaſſar, ruins of a city there, 22. Conjectured to be the antient Bubaſtus, Phibeſeth of the Scripture, *ibid.*
Beneſuief, town, 70. Manufacture there, 71
Beni-

Beni-Soliman, people ſo called, 137. Their Sheik ſuperior to all the others, *ibid.*
Beniniſar, and Sheik-Faddle, battle between thoſe villages, 127
Beniſh days, what, 184
Berangieh, 71. Suppoſed the ſame with Cynopolis, *ibid.*
Berberines, a people from Nubia, at Cairo, 38
Beſa, 73
Beys (Divan of) at Cairo, 33, *etc.* Eight aſſaſſinated at once, 72. See *Tunis*.
Bezeſtans, what, 31
Bibeh-el Meluke, 97
Bibeh, town, 71
Bible, manuſcript of it at Cairo, pretended to have been written by Ezra, and ſtrange tradition about it, 28
Bijge, obeliſk ſo called, 59
Bikuere. See *Aboukir*.
Biram, Turkiſh feaſt ſo called, 85
Birds (Catacombs of.) See *Catacombs*.
Bir-Elabam, the only ſpring in Egypt, 78
Bir-el-Hammer, 159. Dead bodies left in the road there, *ibid.*
Bir-el-Suez, well ſo called, 132
Birk-el Garieh (Lake) 65
Biſhopricks, Egyptian and others under the patriarch of Alexandria, catalogue of them from the patriarch's map, 279, *et ſeqq.*
Biſhops, in Egypt, their general employment, 70
Bitumen, how uſed in embalming, *etc.* 232
Blindneſs, how occaſioned in Egypt, 195
Boars (Wild) 17
Boats, in Egypt, deſcribed, 69
Bolbitinum, a branch of the Nile, 13
Boltin, ſuppoſed to be the old Butus, 16
Botargo, what, 18
Bouche, probably the ſame with Ptolemais, 70
Bricks (unburnt) manner of making them, 53
Bridges, to the iſle Pharos, 2. At the port of Alexandria, 5. At Metrahenny, 41. At Saccara, 48. At Daſhour, 56. At Arſinoe, 58, 59. At Sciout, 75. At Kept, 88
Brulos, a lake near Roſetto, 16
Bubaſtic branch of the Nile, the ſame with the Peluſiac, 18
Bucolis, 5
Buffaloes, 207
Bulac, port of Cairo, 28, 29. Cuſtom-houſe and bagnio there, *ibid.*
Burial-place of the Kings at Alexandria, 4. Of Oſiris, 17. Of Sheik Duisè, near Cairo, 36. Of Keid Bey, *etc. ibid.*
Buſh (Holy) chapel of, 150
Buſiris, 18. Conjecture about its ſituation, 21
Buſiritic Branch of the Nile, *ibid.*
Buſiris (King) city Thebes ſaid to have been built by him, 91

C

CADIS, at Cairo, 170. Sent yearly from Conſtantinople only to certain places, *ibid.*
Cadiliſkier, nature of his office, *ibid.* Sends Cadis to moſt towns in Egypt, *ibid.*
Cæſarium, ſuppoſed to have been a temple to Cæſar, 5.
Caia, what, 163, 165
Caimacam, nature of his Office, 166
Cairo, Embarkation for it, 16. Arrival there, 17. Suppoſed to ſtand on or near the ſite of old Babylon, 25. Caſtle, *ibid.* Caſr Kieman, *ibid.* Conſiſts of three cities, *ibid.* Antiently called Meſr, 25. And likewiſe Foſthath, and why, 26. By the Arabs, Caher, *ibid.* Account of the building of it, by the Arabic Hiſtorians, *ibid.* Kebaſeh, now ruinous, *ibid.* Roida, *ibid.* Joſeph's Granaries, *ibid.* Noble aqueduct, 27. Canal, ſuppoſed to be that of Trajan, *ibid.* Annual ceremony of opening the canal, *ibid.* Tradition of their ſacrificing a virgin every year to the Nile, *ibid.* Pillar of earth ſet up, *etc.* in place of that antient ceremony, *ibid.* Copti churches, *ibid.* —of St. Barbara, and pretended relicks of that Saint, *ibid.* —— of St. Sergius, *ibid.* Tradition of the holy family's having been in it, *ibid.* —— of St. George, and ſuperſtitious traditions about it, 28. Synagogue of great antiquity, *ibid.* Convent of Franciſcans, *ibid.* Remarkable moſque called Amrah, *ibid.* Moſque of Omar, *ibid.* Iſle Roida, its beauties, *ibid.* Mikias, or houſe in which is the pillar for meaſuring the riſe of the Nile, *ibid.* Caſſaraline, gardens there, 29. Convent of Derviſhes, and their manner of life, *ibid.* Port, cuſtom-houſe, ware-houſes and bagnio, *ibid.* New Cairo, *ibid.* Walls, now ruinous, *ibid.* Gates, 30. Canal, *ibid.* Lakes in the middle of the City, *ibid.* Beautiful proſpect they yield when filled by the Nile and covered with boats, and after, when dry and covered with growing corn, *ibid.* Streets, *ibid.* Well watched in the night, 31. Bezeſtans, or exchanges, *ibid.* Houſes, their outward appearance mean, *ibid.* Moſques, *ibid.* —— of Sultan Haſſan, a magnificent building, *ibid.*—— of Kubbe-el-Azab, a very beautiful one, *ibid.* Tailoun, 32. Antient palace, *ibid.* Fountain of Treaſure, or of Lovers, *ibid.* Moſque reſembling that at Mecca, *ibid.* Caſtle, *ibid.* Joſeph's hall, 33. Priſon, *ibid.* Divan, *ibid.* Mint, *ibid.* Joſeph's well, 34. Caraffa, 35. Tombs there, *ibid.* Univerſity conjectured to have been there, *ibid.* Ruins of convents, *ibid.* Moſque of El-Imam-Shafei, *ibid.* Gardens of Baſetin, *ibid.* Jews burial-place, *ibid.* Mount Duisè, and grottos, 36. Moſque of Sheik Duisè, *ibid.* Place for prayer, *ibid.* Burial-place, and magnificent tombs, with moſques over them, *ibid.* Bagnios, *ibid.* Canes, 37. Houſes, *ibid.* Saloons for the women, and their confinement at Cairo, *ibid.* Magnificent houſe ſaid to have been built by a Sultan, 37. Number of people ſuppoſed to be in Cairo, 38. Inhabitants, a mixed people of many nations, *ibid.* Trade and manufactures, 39. The moſt conſiderable place in Egypt for trade, *ibid.* Arrival there from the cataracts, 129. —— arrival there from Mount Sinai, 160. —— departure thence for Roſetto, *ibid.* Cadis, 170. Kabani, *ibid.* Diviſion of the city, *ibid.* Prophecy, that it is to be taken by a woman on horſeback, 192. Aſſes univerſally uſed there, and number ſuppoſed to be in the city, 207.
Calig-el-Eheram, canal ſo called, 56.
Cambyſes, Egypt conquered by him, 1. His army buried in the ſands, in their expedition to plunder the temple of Jupiter Ammon, 84.
Camels, their manner of travelling, feeding, *etc.* 131. In great danger if they fall, 141.

wonderfully fitted for travelling in deſerts, 207. Seldom kill'd for food, 208. Method of preparing them for the hot ſeaſon, *ibid.*

Campion, one of the Mamaluke Kings, ſaid to have erected the aqueduct at Cairo, 27

Canals, near Foua, 16. At Manſoura, 20. Of Thabanea, 21. Of the Kings, 22. At Cairo, 27, 30, *etc.* Of the pyramids, 56. Of Tamiea, *ibid.* At Arſinoe, 58. Bahr Joſeph, 60, 64. Of Mœris, 64. Of Sciout, 75. Of Akmim, 76. Of Kena, 87. Of Kept, 88. Of Trajan at Suez, 133. Intention of Seſoſtris in making the canals of Egypt, 197. The great advantage Egypt has received from them, 249, 252

Candia, antiently Crete, 160. Embarkation for it from Roſetto, *ibid.* See *Crete.*

Cants, what, 37. At Cairo, *ibid.* At Bulac, *ibid.*

Cannon, of an old faſhion, at Roſetto, 15

Canopic, branch of the Nile, 13, 16

Canopus (Canal of) 4, 6, 10. Whence it receives its name, 13. Pillars for directing the way near it, *ib.*

Capitals (Egyptian) 217, 218. Conjecture about their origin, 217

Captan, nature of that office, 133

Caraffa, ſuburbs of Cairo, 35

Caravans, 55. Author travels along with one, 131, & *ſeqq.* Manner of travelling, *ibid.* & *ſeqq.* In danger of being robbed, *ib.* Dreſs, ceremonies, *etc.* of the pilgrims, 187. Caravan for Mecca, *ibid.* See *Mecca.* Trade carried on, and number of people who travel in the caravan, *ibid.* Proceſſion to Mecca deſcribed, 261. Rout from Cairo to Mecca, 265

Carnack, part of antient Thebes, 90. See *Thebes.* Ruins of a magnificent temple, *ib.* Encampment of the Sheiks, *ib.*

Caroon (Town of) 61. Conjecture about the riſe of the fable of Charon, 65. King of that name, ſtrange tradition about the keys of his treaſure, *ibid.*

Caſhifs, and Caſhiflics, 161

Caſiotis, 136

Caſſius (Mount) 18

Caſtles, at Alexandria, 7. At Bikiere, 11. At Roſetto, 15. At Damiata, 19. At Cairo, 25, 32. At the Labyrinth, 62. At Adjeroute, 132. Of Shedur, 139. At Tor, 141, 142

Catacombs, at Alexandria, 9. At Saccara, 49. Of the birds, *ib.* Near the pyramid of ſteps, 53. Deſcription and meaſures, *ib.* Of the birds deſcribed, 54

Cataracts, of the Nile, 121. People moſtly black there, *ib.* Appearance of thoſe parts, *ib.* Cataracts deſcribed, *ib.* Author's voyage from thence to Damiata, *ib.* & *ſeqq.*

Cateia, antient name of Tailoun, 32

Catharine (St.) 7, 144, 150. convent of. See *Sinai* (Mount.)

Cats, held in veneration by the Turks, 209. In antient times, death to kill them, *ib.*

Cauſey, prodigious one made for bringing the Materials for building the pyramids, 42. At Saccara, 49

Cephrenes, ſaid to have built the ſecond pyramid at Gize, 45

Ceraſtes, Vipers ſo call'd by the antients, 208.

Ceresia, 73

Chain, ſaid to have been ſtretched acroſs the Nile to ſtop a paſs, 114

Champſa, antient name of the crocodile, 203.

Chaouſes, who, 166

Charaims, or Eſſenes, who, 177

Charon, fable of, conjecture about its riſe, 65.

Chemmes, 766

Cheops, King of Egypt, ſaid to have built one of the pyramids, 42. — daughter ſaid to have proſtituted herſelf by his command, 47.

Cherkes, a body of ſoldiers ſo call'd, 32

Chickens, hatched in ovens at Cairo, 38. Method deſcribed, 268

Chriſtians, tumults againſt them, how occaſioned, 20. Forces defeated at Manſoura, *ib.* In Cairo, 27. Village of, near Antinoopolis, and ſuperſtitious opinion of the Mahometans about it, *ib.* At Manfalouth, 75. At Sciout, *ib.* At Akmim, 77. Great reſort to Kept, in times of perſecution, 88. At Nequadè, 89. Patent of Mahomet to them, 268

Chriſtmas, Copti ceremonies at that time, 80. Author's entertainment on that day, *ib.*

Ciſterns, ſeen under water, 2. Of Alexandria, 6.

Cleopatra, 24

Cleopatris, conjectures about its ſituation, 133.

Climate, of Egypt. See *Egypt.*

Clover, in Egypt, ſupplies the place of graſs, 204.

Clyſma, 138. Conjecture about its ſituation, *ib.*

Cobii, 60

Codrickſhan, hills ſo called, 73

Coffin, golden one of Alexander the Great, 4. Of the mummies, 232. Manner of painting them, *etc. ib.* See *Mummies.*

Coloquintida, 122

Coloſſus, in the lake Mœris, 65. At Amara, 87. At Carnack, 92, 93. Near Medinet Habou, 101. At Luxerein, 107

Com-Ombo, the antient Ombos, 115. Ruins, grand gate, *etc. ib.* Port Laſherrad, *ib.* Accidents there, *ib.* People ſubject to no government, *ib.*

Conſul (Engliſh) his entrance into the city of Cairo, 17. At Cairo, no Chriſtians but conſuls allow'd to ride on horſes, 191.

Convents, of St. Michael, near Cairo, 25. Of Derviſhes at Caſſaraline, 29. Of Derviſhes at Caraffa, 35. Of Franciſcans at Cairo, 38. Of Franciſcans at Faiume, 58. At the lake Mœris, 65. At Caſr Caroon, 66. Of St. Anthony, 70. Of St. George at Bibeh, 71. At Jebel-Ockſeir, 73. Obliged to entertain all comers, *ib.* At Antinoopolis, *ib.* At Manfalouth, cut out of the rock, 75. At Akmim, 77. Of the martyrs, 78. Of Dermadoud, *ib.* Others near, 79. Of Embeſhnuda, *ib.* Of Der-Embabſhai, *ib.* Of Der-el-Hadid, and Der-Embabſhag, 81. Of Girge, 82. Of Franciſcans there, *ib.* Of Franciſcans at Furſhout, 84. At Cous, 91. Of the Martyrs, 112. Of St. Anthony and St. Paul, 128. Of St. Geminiani, 129. Of mount Sinai, at Cairo, 130. Of mount Sinai, at Tor, 141. Of mount Sinai, at mount Sinai, 143. Of the forty martyrs, 144. Great convent of mount Sinai. See *Sinai* (Mount.)

Coptis, 17. In the deſerts of St Macarius, *ib.* Chriſtians, 20. Convents near Babylon, 25. Churches in old Cairo, 27. At Faiume, 58.

Great

Great numbers at Arſinoe, 59. At Akmim, 77. Ceremonies at Chriſtmas, 80. Firſt riſe of the name, 88. Very uſeful in Egypt, 176. Their worſhip, *etc. ib.* Peculiar cuſtom with regard to their children, 177. Hatred of the Greeks and Europeans, *ib.* Inferiors kept in great ſubjection by ſuperiors, 182. Whence ſuppoſed to have received their name, 244. Their averſion to the Franks and Greeks, and cauſe of it, *ib.* How they came to have authority in Egypt, *ib.* Patriarch, how elected, 245. Their ceremonies reſemble thoſe of the Greek church, *ib.* Coptic, the antient language of Egypt, and how it came to be corrupted, *ib.* Prieſts, many of them cannot read their liturgy, *ib.* Several of their religious ceremonies, *ib. & ſeqq.* Practiſe faſting much, 256. Times of their faſts, *ib.* Whimſical method of obtaining the patriarch's leave to eat eggs in lent, 246. Marriages and divorce, *ib.* Conſecration of holy oil, *ib.* Baptiſm, *ib. et* 247. Ceremonies at Chriſtmas deſcribed, *ibid. & ſeqq.*

Coral, 135, 141, 142

Corban-Biram (Feaſt) 189

Corinthian order in architecture, conjecture about its original, 215

Cornices, in the Egyptian architecture, 219.

Corondel, 137

Coſmas and *Damianus* (SS.) 149

Ceſſeir (Port of) 136

Coum-el-Arab (Hill) 71

Couphè character, the antient Arabic, 31

Cous (Port of) 89. A miſerable town, *ib.* Antiently Little Apollinopolis, *ib.* Remains of a temple there, *ib.* Church and convent, *ib.*

Crete (Labyrinth of) 61. By whom, and after what model ſaid to have been built, *ib.*

Crocodiles, worſhipped at Arſinoe, and the city call'd The city of crocodiles, 59. Tombs in the Labyrinth, 61. Seldom go below the convent of St. Anthony, 70. Superſtitious manner of accounting for that, *ib.* People of Tentyra, enemies and deſtroyers of them, 85. City of, conjectures about it, 112. Very numerous near Ombus, 114. Worſhipped at Ombus, 115. Tame there, *ib.* Said to have no tongue, 202. Eggs, and manner of hatching, 203. Opinion of the Ichneumon's killing them, *ib.* Account of their manner of catching their prey, *ib.* Method of killing them, *ib.* What places they frequent, *ib.* Agreement between the antient and modern names of that animal, *ib.*

Cuſtoms of Egypt, 172, *et ſeqq.*

Cyale tree. See *Acacia.*

D

DÆDALUS. See *Crete.*

Dahab, conjectured to be the antient Eziongeber, 137

Damiata, its inhabitants, *etc.* 18. Road for ſhips, 19. Situation, *ib.* Cuſtom-houſe, and tower, *ib.* Character of the people, *ib.* Averſion to Europeans, and cauſe, *ib.* Taken by the Chriſtians, *ib.* Surrendred to the Egyptians, *ib.* Danger of appearing in European dreſs there, *ib.* Inſtance of the villany of the inhabitants, 20. Trade, *ib.*

Darius, canal of the Kings, probably carried on by him, 22

Daſhour, 49

Date-tree, 196. Notion that ropes and baſkets made of its bark and leaves do not communicate the plague, *ib.*

Dathan and *Abiram*, tradition about the place where they were ſwallowed up, 145

Davara, Pyramids of, 66

Delta, one of the diviſions of Egypt, 1. Adds a great beauty to the proſpect from Roſetto, 14

Dembeh, a kind of hornet ſo called, 158

Dequahalie, the ſame with Manſoura, 161

Der-Abou-Ennis, convent ſo called, 75

Derb-Ejenef, Derb-Hajar, *etc.* roads from Cairo to the northern coaſts of the Red ſea, 154

Derb-le-Jab, road ſo called, and why, 145

Der-el-Hadid (Convent of) 81

Der-el-Hammer, 159. Whimſical piece of ſuperſtition of the Mahometans there, *ib.*

Der-Embabſhag (Convent of) 81

Der-Embabſhai (Convent of) 79

Dermadoud (Convent of) cut out of the rock, 78. Water of, ſuppoſed to be the only true ſpring in Egypt, 198

Dertin (Village of) 55

Derviſhes (Convent of) at Caſſaraline, 29. Their manner of life, *ib.* Dancing ones, *ib. et* 178. Diſtinctions, dreſs, *etc. ib.* Regarded for their Poverty, 193

Diana (Oracle of) near Roſetto, 16. Antiently called Bubaſtis, 22. Temple at Benalhaſſar, *ib.*

Diar-Frangi, country ſo called, and why, 142.

Diodorus Siculus, his opinion of the purpoſe for which the labyrinth was built, 61. Account of the ſepulchres of the Kings of Thebes, 98. Of Statues, *etc.* at Luxerein, 107

Dioſpolis, Eaſt part of Thebes ſo called in the time of Strabo, 91

Divan, at Cairo, 33. Of Beys, 162

Dogs, worſhipped at Cynopolis, and why, 71

Domes (Iſle of) 84

Dome trees, 80

Doors in the Egyptian architecture, 218

Dragoman Aga, what, 165

Ducks, romantic account of a method of catching them, 210

Duisè (Mount) near Cairo, 35. Grottos, *ib.* Extenſive proſpect from thence, *ib.*

E

EAGLE ſtones, 17

Earthen-ware (Floats of) deſcribed, 84, 87

Eaſtern branch of the Nile, 18

Ebadie (Village of) 73

Education (Egyptian) 180

Egypt, its government, 1. Diviſion, *ib.* Length, 2. Capital, *ib.* When it appears in its greateſt beauty, 16. River or torrent of, 18. Antiently called Meſr, 25. Architecture irregular, *etc.* 114. See *Architecture.* Bounds according to Strabo and Ptolemy, 118. Fewel burnt by the common people, 123. Conjectures about its extent, *etc.* 136. Government, 161. *et ſeqq.* Preſent diviſion into upper, lower and middle Egypt, *ib.* Sub-diviſion into provinces, *ib.* Lower Egypt, its extent, *ib.* Number of Sangialics or Caſhifics in it, *ib.* Middle Egypt, 162. Number of provinces in it, *ib.* Upper Egypt, *ib.* Number of provinces formerly ſaid to have been in it,

it, *ib.* Many of them now governed by Arabs, *ib.* All Egypt governed by a Paſha under the Grand Signor, *ib.* All the Lands in Egypt originally belonged to the Grand Signor, *ib.* Paſha's Caia, 163. Sheik Bellet, *ib.* Authority in Egypt not to be kept without ſuitable conduct, *ib.* Sangiak of upper Egypt, 164. Hiſtorical accounts and conjectures about the changes in the conſtitution of Egypt by Sultan Selim, *etc. ib.* Millitary bodies not greatly in ſubjection to the Porte, 165. Emir-Hadge, *ib.* Teſterdar, *ib.* Guards of city and country, *ib.* Walla, *ib.* Meteſſib, *ib.* Government of villages, 166. Caimacam, *ib.* Military, *ib.* Spahis or horſe, *ib.* Slaves, 167. Infantry, *ib.* Janizaries, *ib. et ſeqq.* Azabs, 162. Great authority of theſe two bodies, *ib.* Different cauſes of tumults in Egypt, and at Conſtantinople, *ib.* Egypt obliged to furniſh the Grand Signor with three thouſand ſoldiers every three years, 170. Adminiſtration of juſtice, 171, *et ſeqq.* Cadiliſkier, *ib.* Nakib, *ib.* Cadis in Cairo, *ib.* Kabani, *ib.* Great veneration paid to thoſe who profeſs the law, *ib.* Deciſions precarious, but expeditious, 171. Sheiks of Moſques, *ib.* Relations of Mahomet, their privileges, *ib.* Revenues of the Grand Signor, *ib. et ſeqq.* Landed intereſt, 172. Conjectures about the Conſtitution of Egypt in former times, *ib.* Manner of buying lands, and frauds in it, *ib.* Lands belonging to Mecca, *ib.* Cuſtoms, *ib. et ſeqq.* Poll-tax, 173. Trade, *ib. et ſeqq.* Export and import, *ib.* Manufactures, 174. That of linen now ſunk, *ib.* Mechanic arts chiefly in the hands of Chriſtians, *ib.* Egyptian pebbles, how wrought, 175. Red leather, *ib.* Mechanic artiſts in Cairo inferior to thoſe of Conſtantinople, *ib.* Sal Armoniac, *ib.* Money, *ib.* Weights and meaſures, *ib.* Caravans, and their trade, *ib.* See *Caravans.* Religion, *ib. et ſeqq.* Coptis, Greeks, Armenians, Jews, 177. Inhabitants, *ib.* Filaws, *ib.* Arabs, *ib.* Egyptians a lazy people, *ib.* Conjecture about the original of their mythology, *ib.* Temper malicious and envious, *ib.* Suſpicious of travellers, *ib.* Turks, who ſo called by way of diſtinction, 178. Derviſhes, *ib.* See *Derviſhes.* Policy of the Egyptians, *ib.* Some inſtances of it, 179, 180. Education, 180. Belief of predeſtination, and its effect upon their, conduct, *ib.* Avarice, 181. Not afraid of the Plague, *ib.* Devotion, *ib.* Pray much in public, at viſits, *etc. ib.* Manners and cuſtoms, *ib.* Do not grieve much for the loſs of relations, *ib.* Fond of their children, *ib.* Uſe heating things to chear them, *ib.* Notion of magic, and of the evil eye, *ib.* Dreſs, 189. *et ſeqq.* Conjecture about the original of the ſurplice, *ib.* Papouches, 190. Green only to be worn by the relations of Mahomet, 191. Dreſs of the women, *ib.* See *Women.* Coffee-houſes, 193. Frugal in their living, *ib.* Great men extravagant in the number of their ſlaves and horſes, *ib.* Horſes, their qualities, *ib.* People, not well-favoured, ſlovenly, ſwarthy, *etc. ib.* Mamaluke dreſs, *ib.* Architecture, 194. See *Architecture.* Climate, 195. Danger of catching colds, *ib.* Rains, at what ſeaſons, *ib.* Thunders and earthquakes, *ib.* Superſtitious opinion about them, *ib.* Winds, *ib.* Duſt raiſed in an extraordinary manner by the winds, *ib.* Diſeaſes, 196. Strange effect aſcribed to frights, *ib.* Soil, *ib.* Petrifactions, *ib.* Cauſes of the fruitfulneſs of Egypt, *ib.* Antient ſtate of the ſoil, *ib.* Water, 198. See *Water.* Nile. See *Nile.* Method of watering the country by the canals, 199. A deſcent from the river, *ibid.* Not practicable to water ſome parts of Egypt by labour, and why, 200. Management of the canals, 201. Vegetables, *ib. et ſeqq.* Egypt, of old the granary of the Roman empire, and now of the Turkiſh, 204. Clover ſown inſtead of graſs, *ib.* Two harveſts in the year, *ib.* The ſeveral ſorts of grain produced there, *ib.* Diverſe other vegetables, 205. Trees, *ib.* To be queſtioned, if there are any of the natural growth of the country. *ib.* Liſt of trees in Egpyt, *ib. et ſeqq.* Animals, 207, *et ſeqq.* Reptiles, 208. Birds, 209, *et ſeqq.* Manner of ſitting upon the hams in Egypt, 211. Egyptians, inventors of arts, but too opinionative to learn the improvements made in them by the Greeks, *etc.* 212, 215. Antient weights, 214. Antient private buildings, 220. Suppoſed to have been very mean, *ib.* No remains of them to be ſeen now, *ib.* Mythology. See *Mythology.* Hieroglyphics, See *Hieroglyphics*, and *Writing.* Lower Egypt, before the times of Menes, ſuppoſed to have been a marſh, till drained by the canals, 249. Soil of, conjectures about its riſe from the annual inundation of the Nile, 250, 251. Biſhoprics of, catalogue of them, 279, *et. ſeqq.* Plants of, liſt of them, 281, *et ſeqq.*

Ein-Mouſeh. See *Springs of Moſes.*

El-Berbi, the antient Abydus, 83. Temple there entirely demoliſhed, *ib.* Once the ſecond city in the Thebaid, *ibid.*

Elecat, a people ſo called, 137

Elephantine (Iſle of) 2, 117. Extent, *ib.* Temple to Cnuphis, *ib.* Remains of a ſmall temple there ſtill, *ib.* Statue, *ib.* Remains of a grand gate, and a great wall, 118. Room cut out of one ſtone, *ib.*

Eleuſis, 11

El-Foraſtac (Canal of) 160

El-Gourney (Village of) 78

Elias (Vale of) 146. Chapel dedicated to him, *ib.* Grotto in it, and tradition about it, *ib.*

Eliſha (Chapel dedicated to) 146

Elmenſhieh Daſhour, village, 49

Eloua (Province of) 162. Peculiar law there with regard to ſtrangers, *ib.*

Embalming the dead, whence ſuppoſed to have taken riſe, 226. Three different manners of it, 230, *et ſeqq.* Antients ſaid to have preſerved the features, *etc.* by this art, 231. Embalming beaſts and birds, whence that cuſtom ſuppoſed to have taken riſe, 233. See *Mummies.*

Embeſhnuda (Convent of) 79

Emeralds (Mountain of) 89

Emir-Hadge, his office, 165

Emperors (Eaſtern) 1

Encampments of Arabian governors, 75

Engliſh ſhips employed in the coffee trade of Moſeca, 134

Entablature, in the Egyptian architecture, 218

Epiſteme (Mount) 143. Whence ſo called, 147.

Ruins of a nunnery there, *ib.* Hill Araone, and tradition about it, *ib.*
Erment, the antient Hermonthis, 110. Temple of Apollo there, *ib.* Ruins, *ib.* Jebelin, *ib.* Aphroditopolis, *ib.*
Eſhbon, 22
Eſne, a conſiderable town, 111. Conſtitution of that town, *ib.* Temples, *ib. et ſeqq.* Conjectures about them, *ib.* Deſcription of them, *ib.* Suppoſed to be the ſame with Strabo's city of crocodiles, 112. Convent of the Martyrs, *ib.* Tombs, *ib.* Quarries of porphyry and granite, *ib.* Remains of walls near, and conjectures about them, 113
Eſououd, 70
Eſſenes, or Charaims, who, 177
Eſfou, great Apollinopolis, 113. Inhabitants enemies to the crocodile, *ib.* Temple, *ib.* Accident that happened there, *ib.*
Ethiopia, its bounds, 118. Mountains of, upon what occaſion forſaken by men and beaſts, 199
Eunoſtus, 2
Europeans, their manner of life at Cairo, 38
Ezra, a manuſcript of the bible ſaid to have been written by him, and remarkable tradition about it, 28

F

FAIUME, ſuppoſed to ſtand upon the ſite of antient Arſinoe, 55. See *Arſinoe*. Caſhif of, his character, *ib.* Extent, inhabitants, manufactures, *etc.* 58. The reſidence of ſeveral Sheiks, *ib.* Convent of Franciſcans, *ib.* Copti church, *ib.* Vineyards, *ib.* Wine, *etc.* made there, *ib.* Rain and hail, 59. Indifferent treatment there, *ib.*
Faſara, 160. Salt lake there, *ib.*
Faſt, Rameſan, 72. Faſting much practiſed by the Coptis, 346, *et ſeqq.*
Feaſt (Turkiſh) called Biram, 85
Ferijee, what, 189
Feſeca (Trade of) 134
Fetne, a very fruitful iſland, 71
Figs (Cape of) 3
Filaws, who, 177
Fire (Uſe of) how firſt found, 223
Firmans, or paſports, copies of ſome from the Grand Signor, 270, *et ſeqq.*
Fiſh of the Nile, 202. None of the European kinds in the Nile, beſides eels and mullet, *ib.* No ſort of ſhell-fiſh in the Nile, *ib.* See *Hippopotamus*. Names of diverſe fiſhes, *ib.* Latous, conjectures about it, *ib.* Gurgur, ſaid to enter the mouth of the crocodile, and to kill him, *ib.*
Floats, of earthen ware, *etc.* 84, 121
Foua, 16
Foſſhath, antient name of Cairo, 26
Fountain of treaſures or of lovers, at Cairo, 32
Franciſcans (Convents of) at Cairo, 38. At Faiume, 58. Plundered by the inhabitants, *ib.* At Akmin, 77. At Girge, 82. At Furſhout, 84
Franks, all Europeans ſo called in the eaſt, 55. Thought, by the Egyptians, to be very wealthy, *ib.* Notion the Arabs have, of their deſign in travelling to thoſe countries, 85
French ſhips employed in the coffee trade from Feſeca to Gedda, 134.
Furſhout, Arrival at it, 84. Poor and ruinous, *ib.* Place of reſidence of a great Sheik, *ib.* Franciſcan convent, *ib.* Converſation with the Sheik, 85. His garden, *ib.* Reception by him, on return from the cataracts, 124

G.

GAH (Hills of) 137
Galaktion, 147
Galleys on the Nile, deſcribed, 16
Galoſana, ruins viſible under water there, 127
Garbieh (Province of) 20, 161
Gardens, at Caſſaraline, 29. At Baſetin, 35. Of Sciout, 75. Of the Sheik of Furſhout, 85
Gates, beautiful one at Antinoopolis, 73. Grand one at Amara, 86. Hundred gates of Thebes, 91. Ruinous ones there, 92, *et ſeqq.* Near Medinet-Habou, 101. At Elephantine, 118
Gaua-Kiebire, ſuppoſed the ſame with the antient Paſſalon, 76. Ruins of a temple there, *ib.*
Gaza, 18
Getteheieh, 137
Geminiani (St.) convent of, much reſorted to by Chriſtians, 129
George (St.) church of, and pretended relicks of that ſaint, 28. Convents of 55, 71.
Gerod (village), 60
Gewoubee (Mount), 138
Giants, tradition of puniſhments inflicted on them by Oſiris, 227
Girge (Bey of) 1. Town, capital of Said, or upper Egypt, 82. Convent of, *ib.* Of Franciſcans there, *ib.* Danger they live in, 83. Mercenary behaviour of a Turk there, *ib.* Author's reception from the Bey, on his return from the cataracts, 124
Gize, 25. Pyramids of, 41. See *Pyramids*.
Gods (Egyptian) hiſtory of, 222, *et ſeqq.* See *Mythology*.
Gold, forbidden to be worn in Egypt, except by the Women, 208
Goſhen (Land of) conjecture, that it was the country about Heliopolis, 24. Same with Rameſes, *ib.*
Goumenos, nature of that eccleſiaſtical dignity, 152
Gournou, part of Thebes ſo called, 97
Grain, ſundry kinds of, in Egypt, 204
Granaries (Joſeph's) at Cairo, 26. In upper Egypt, 204
Grand Signor. See *Signor*.
Granite mountains, and quarries, 137, 140.
Graſs, none in Egypt, and how ſupplied, 204
Greeks, at Suez, 133. At Tor, 141
Grottos, near Cairo, 36. At Metrahenny, conjectured to have been ſepulchres, 40. Near Codrickſhan, ſuppoſed to have been the ſame, 73. At Archemounain, 74. Sepulchral, at El-Gournou, 73. Near Menſhieh, 82. Near Biban-el-Meluke, 97. At Jebel-Hamam-Pharaone, 139. At Mount Sinai, 146
Groves, 20, 141

H.

HAjar-Silcily, ruins, grottos, *etc.* there, 114. River Nile very narrow there, *ib.* Original of the name, *ib.* Accident there, *ib.*
Hamatibihara, 154
Hamroue (Port of) 136. Conjectures about it, *ib.*

Hamſeen ſeaſon, what, 134.—— winds, 159
Harach, or poll-tax in Egypt, 137
Haramînteleh, ruins there, and conjectures about them, 131
Harems, or women's apartments, 183. See *Women.*
Harlots, 48, 67
Harpocrates (Statue of) brought from the eaſt, deſcribed, 213, 214
Harveſts, two in the year in Egypt, 204
Haſſan (Sultan) moſque of, the nobleſt in Cairo, 31
Haukebi, mountains, 154
Haum, what, 204
Hawks (City of) 113, 124. Ethiopian ſacred one, 120. Kind in Egypt not ravenous, 209. Held in veneration by the Turks, *ib.* Of old, death to kill them, *ib.* Fabulous account of a legacy left for their ſupport in Cairo, *ib.* Their bodies, and thoſe of the Ibis, chiefly found among the mummies of birds, *ib.*
Hebran, fountain, 142
Hele, village near Cairo, 17
Helena (St.) tower built by her on Mount Sinai, *etc.* 146
Heliopolis (Antient city) now Matarea, 23. Suppoſed to be the On of the ſcriptures, *ib.* Sun worſhipped there, and the bull Mnevis, *ib.* Fabulous account of its foundation, *ib.* Prieſts famous for their learning, *ib.* College, *ib.* Herodotus inſtructed in the Egyptian learning there, *ib.* Apartments of Plato and Eudoxus there, ſhewn to Strabo, *ib.* Learning removed from thence before Strabo's time, *ib.* Reaſonable to ſuppoſe, that the country about it is the Goſhen of the Scriptures, 24
Heptanomis, one of the diviſions of Egypt, 1
Heracleopolis, 20
Hercules, conjecture about him, 71. Inundation of the Nile ſtopped by him, and fable ſuppoſed to have taken riſe from thence, 225
Heredy (Serpent) 76. Particular account of it, and of the ſuperſtitions relating to it, 125
Hermits, near Akmim, *etc.* 78
Hermopolis, 16, 74. Caſtle of, 74
Hermonthis. See *Erment.*
Herodotus, where inſtructed in the Egyptian learning, 23. His account of the cauſey near the pyramids, and of the pyramids, 25. Of the uſe for which the labyrinth was built, 61. Of the pyramids, *etc.* near it, 62. Of Akmim, the antient Panopolis, 76. —— Of the riſe of the Nile, 250
Hieroglyphics, 21, 23, 32, 91, 107. Of the antient Egyptians, account of, by Diodorus Siculus, 228. Conjectures about them, *ib. & ſeqq.* To be ſuppoſed that Moſes did not uſe them, *ib.* Whether they may be ſuppoſed to have ſtood for words or for things, *ib. & ſeqq.*
Hills, artificial, at Daſhour, 56. Entirely of oyſter-ſhells, *ib.*
Hippodromus, 10
Hippopotamus, fiſh ſo call'd, 202. Accounts of, and conjectures, *ib.* Said to bleed itſelf for its health, *ib.* Said to have been once worſhipped in Egypt, *ib.*
Hoar, 74.
Holy buſh (Chapel of the) 143
Holy family, tradition about them, 24. Said to have been in a church at Cairo, 27. Said to have ſtaid ſome time at Narach, 75
Horeb (Mount) 143
Horſes, no Chriſtian allow'd to ride on, at Cairo, except the conſuls, 18. Of Egypt, their qualities, 193, 208
Horus, his genealogy, *etc.* 227
Hou (Town of) conjectured to be the ſame with little Dioſpolis of Ptolemy, 85
Houſe of Pharaoh, hill ſo called, 140
Houſes in Cairo, 31. Of the great men, 37
Hypſele, of the antients, conjecture about it, 75

I.

JAIL, (Vale of) See *Sinai* (Mount.)
Janitzar Aga. See *Janizaries.*
Janizaries, 9. Are the guards of the city of Cairo, 165. Full account of them, 167, *et ſeqq.* Degrees of ſuperiority among them, *ib.* Janitzar Aga, or general, his office, 168. Their great power, 169. Manner of depoſing the Paſhas, *ib.* In Conſtantinople have no Divan, 170. At Cairo extremely inſolent, *ib.* Manner of expreſſing their diſſatisfaction, 184
Ibis (Bird) held in great veneration by the Egyptians, and why, 209. Its body, and that of the hawk chiefly found among the embalmed birds, *ib.* Mummy of one deſcribed, *ib. et ſeqq.*
Ichneumon, ſaid to deſtroy the crocodile, 202. Conjectures about it, 207
Jebel-Duiſe, 32
Jebele, 137
Jebele, or mountain, Garib, 142. — Hamam-Pharaone, 139. — Le Marah, *ib.* Salt ſpring there, *ib.* Conjecture about it, *ib.* — Le Sany, hills ſo called, 158. — Macatham, 131. — Meſeca, 142. — Moſes, mount Sinai ſo called by the Arabs, 143. — Moſineum, hill ſo called, and whence, 142. — Ockſeir, 73. — Te, 137, 159. — Zeit, 142. Healing waters there, *ib.*
Jedda, 134
Jeboſi, Mount) near old Cairo, 25
Jemen, the antient name of Arabia Foelix, 134
Jerdaen, animal ſo called, thought by the author to be the Ichneumon, 132. See alſo 207
Jeremiah, the prophet, tradition of his having been in a ſynagogue at Cairo, 27
Jeruſalem, departure from Cairo to go thither, 129
Jews, great number of them in Alexandria, 2. Their burial-place at Cairo, 35. Manner of burying their dead, *ib.* —— in Egypt, ſingular cuſtom among them, 177. Synagogues in Cairo, *ib.* Diſtinct ſect among them, *ib.*
Il-Herem-el-Kebere-el-Barieh, great pyramid at *Saccara* ſo called, 51
Il-Herem-il-Kieber-el-Koubli, name of another pyramid, 52
Jonas, feaſt of, and ſevere faſt before it, 246
Indigo, method of making it, 204
Inſcriptions, at Elephantine, 118. Upon the rocks in the way to mount Sinai, 142. Upon mount Sinai, 146. Upon the obeliſk at Conſtantinople, 229. Copies of ſome Greek ones found in Egypt, 275, *et ſeqq.*
John (St.) convent of, 73
—— the Baptiſt, chapel of, 145
—— Climax, priſon of, 149
Joſeph's granaries at Cairo, 26. —— hill there, and delightful proſpect from thence, 32, 33. —— ſaid to have been impriſoned in the jail at Cairo, *ib.* —— well, 34, 198
Iſis, temple of, at Baal-bait, 21. At Tentyra.

86. Place named from her cutting off a lock of her hair, upon hearing of the death of Oſiris, 87. Statue of, brought from Egypt, deſcribed, 211, 212. Buſt of, deſcribed, 213. Proceedings upon the death of Oſiris, 226. Prudent behaviour after his death, and honours the queens of Egypt, and her ſex in general, received on her account, 227. Where buried, *ib.*

Iſrael (Children of) ſome account of their journey out of the land of Egypt, and conjectures about the places they paſſed, 154, *et ſeqq.*

Jupiter Ammon, his oracle, 2. Army of Cambyſes buried in the ſands, in their expedition to plunder his temple, 84

K.

KABANI, nature of his office, 170

Kalat-el-Kebſh, palace in Cairo ſo called, 32

Kalkaſendas, extracts from his account of the riſe of the Nile, 252, *et ſeqq.*

Kalioub, province of, 161

Kebaſeh, between old and new Cairo, now ruinous, 25

Keid-Bey, burial-place of, near Cairo, 36, 154

Kena, ſuppoſed the ſame with antient Cœne or Neapolis, 87. Canal, *ib.* Manufacture of earthen ware, *ib.*

Kept, the antient Coptos, 87. Whence ſo called, *ib.* By whom inhabited, *ib.* Trade *ib.* Situation according to the antients, and conjectures, *etc. ib. et* 88. Hiſtorical account of the Trade there, *ib.* The reſort of the Chriſtians in time of perſecution, *ib.* Deſtroyed by Diocleſian, and why, *ib.* Remains of antiquity there, *ib.* Lake and canal, *ib.* Bridges, ſarcophaguſes, medals, ſtatues of earthen ware, rock cryſtal, precious ſtones, root or refuſe of the emerald, *etc.* 89

Keys, of the treaſures of king Caroon, ſtrange tradition about them, 65

Kings, canal of, by whom probably begun and carried on, 22. Twelve kings of Egypt, the labyrinth ſuppoſed to have been built for them to meet in, 61

Kiſſer-Aga, his office, 172

Kioube el Menſhieh, pyramid ſo called, 53

Kubbe-el Azab, beautiful moſque at Cairo, ſo called, 31

L.

LAbyrinth, 61. Temple of, *ib.* Ruins there, *ib.* Uſe it was built for, and by whom, *ib.* Opinions of Diodorus, Strabo, and Pomponius Mela, *ib.* Three thouſand rooms univerſally agreed to have been in it, *ib.* Dædalus ſaid to have built that of Crete after its model, *ib.* Tombs of the kings in it, *ib.* No perſon allowed to enter the apartment where they were, *ib.* Tombs of the crocodiles in it, *ib.* Lake near it, *ib.* Several buildings, *etc.* near it deſcribed, 62. Accounts of the antients of pyramids near it, *ib.* Deſcription, meaſures, conjectures, *etc. ib. et ſeqq.*

Lacſor. See *Luxerein*.

Lauſh, (Hill) 158

Lakes, ſalt one at Aboukir, 11. Brulos, 16. Beautiful ones in the city of Cairo, 30. Near Metrahenny, and conjectures about them, 40. Of the labyrinth, 61. Of Sciout, 75. Of Oaſis, 84. At Kept, 88. Of the Pilgrims, 132. Of Suez, 134

Lares, 213

Laſherrad, port of, 115

Latichea, 20

Latomia, (Iſle) 15. Is divided into two iſlands when the north-weſt wind blows, *ib.*

Latopolis, 111

Latus (Fiſh) where worſhipped, 111, 202

Laws, ſaid to have been delivered by the kings of Egypt from a pyramid at Saccara, 50. Great reſpect paid to people of that profeſſion in Egypt, 170

Leontopolis, now Onias, 22

Letters, copies of ſome in the eaſtern ſtyle, 272, *et ſeqq.*

Lewis, the ninth of France, ſaid to have built a caſtle near Damiata, 19. Made priſoner, and how ranſomed, *ib.*

Linen, of Egypt, manufacture of, now ſunk, 174

Lochias, 2

Lower Egypt. See *Egpyt*.

Luxerein, or Lacſor, 106. Temple there, *ib.* Sepulchre of Oſymanduas, *ib.* Statues, *ib.* Obeliſks, hieroglyphics, ſculptures and conjectures about them, *ib.* Coloſſal ſtatues, *ib.* Inſcriptions upon one of them, 108. Library and Inſcriptions, *etc. ib.*

M.

MAcarius, (St.) deſert of, 17. Church of, 28

Macedon, the companion of Oſiris, tradition about him, 71

Madneſs, ſuperſtitious notion about a cure for it, 27. Mad people held in great veneration by the Mahometans, 193

Madreporæ, what, 135, 141

Mahalla, port of, near Manſoura, 20. Capital of the province Garbieh, *ib.*

Maharoſhy, whimſical utenſil ſo called, 197

Mahomet, his relations buried near Cairo, 36. Print of his foot ſaid to be at the moſque Saronebi, 55. The ſame pretended to be at a moſque near Damaſcus, *ib.* Abſurd tradition about his camel, 146. Stone where he is ſaid to have ſat, 148. Traditions about his birth, *etc. ib.* His relations, their privileges, 171. None but they allowed to wear green, 191. Copy of his patent to the monks of mount Sinai, and to all Chriſtians in general, 268 *et ſeqq.*

Mahometans, their religion, not inclining to idolatry, 126. Men prohibited to wear ornaments of gold, but on certain conditions, 174. Method of evading that law, *ib.* Meaneſt of them think themſelves ſuperior to any Chriſtian, 181. Uery unmannerly, *ib.* Faſt called Rameſan. See *Rameſan*. White their proper dreſs, 191. Veneration for mad people, 193.

Malaxas, what, 59

Mallet, an abſtract from his account of the pyramids, 234

Mamalukes, their government in Egypt, 1. Tower near Damiata ſuppoſed to have been built by them, 19. At Cairo, 38. Their dreſs, 193. Architecture of their times in Egypt, good, 194

Manſalouth, 74. Ruins there, *ib.* Suppoſed to be the ſame with Lycopolis of the antients, 75. Deſcription of it, *ib.* Tradition that the Holy family ſtaid ſometime there, *ib.*

Man-

Manſourah, 18. Conjectured to be the ſame with antient Tanis, the Zoan of Scripture, 20. Holy war there, *ib.* Beauty of the place, *ib.* Called alſo Dequahalie, 161
Manſurah, a fruitful iſle in the Nile, 115
Manufactures, at Beneſuief, 71. At Akmim, 76. Of earthen ware at Kena, 87. Of Egypt in general, 173
Manuſcripts, antient one of the law at Cairo, 28. Of the bible, ſaid to have been written by Ezra, and ſtrange tradition about it, *ib.*
Maps, of Egypt very incorrect, 15
Mareotis (Lake) 3, 10
Mark (St.) church dedicated to him, *etc.* 7. Said to have firſt preached the goſpel at Alexandria, and to have been the firſt patriarch of that place, 244
Mary (St.) convent of, 149
Maballa, 18
Matarea, village, remarkable for excellent water, 23. Tradition about the Holy family there, *ib.*
Mecca, hangings made for it at Cairo, 32. Not to be touched by a Chriſtian, *ib.* Pilgrims for, their place of meeting, 134. Lands belonging to, 172. Proceſſion of the hangings, *etc.* 187, *et ſeqq.* Reckoned an indiſputable duty to go thither, 188. Obſervation concerning thoſe who have made the pilgrimage thither, *ib.* Caravan for, proceſſion of, deſcribed, 261. Rout from Cairo to Mecca, 268, *et ſeqq.*
Medals, people ſearch for them in the ſands at Arſinoe, 58.
Medinet-Habou, ſuppoſed to ſtand upon the ſite of the antient Memnonium, 97.
Meidans, what, 184
Melgah, (Vale of) 144, 149
Meloui, town, 73. Great quantity of corn furniſhed from thence annually, 74
Memnon, his famous palace at Abydus, 83. Temple at Thebes, 91. Statues deſcribed, and meaſures, 101. Inſult when copying the inſcriptions, 102, 105. Wonderful ſound ſaid to have proceeded from his ſtatue, *ib.* Accounts of him and it by the antients, and conjectures, 103, *et ſeqq.*
Memnonium, at Thebes, 91. See *Medinet-Habou.*
Memphis, 39. Its ſituation uncertain, *ib.* Materials of it probably carried to Alexandria, *ib.* No ruins of it ſeen, all overflowed by the Nile, *ib.* Conjectures about its diſtance from the pyramids, *etc.* 40. Grottos, conjectured to have been ſepulchres, *ib.* Bank, conjectured to have been the antient rampart, *ib.* Lakes, *ib.* Thought to have been built by Menes firſt king of Egypt, *ib.* Palace of the kings there, 41. Extent of the city, *ib.* Worſhip of Oſiris there, *ib.* Temples to Vulcan, and to Venus, *ib.* Moſt remarkable pyramids near it, taken notice of by the antients, *ib.* Remains of a mound, thought to have been part of the antient rampart, 56.
Mendes, or Imandes, the labyrinth ſuppoſed, by Diodorus, to have been built for his ſepulchre, 61
Mendeſian, branch of the Nile, 19
Menelaus and Helen, ſaid to have been entertained by king Thonis, 12. His pilot Canopus, *ib.*
Menes, firſt king of Egypt, 40. Courſe of the Nile turned, and the city Memphis ſaid to have been built by him, *ib.* City Arſinoe ſaid to have been built by him, and called The city of crocodiles, 59. Divine honours inſtituted by him to that animal, and tradition of the reaſon why he did ſo, *ib.*
Menetfah, (Valley of) 140
Menouf, city, 160
Menoufieh, (Province of) 161
Menſhieh, old Ptolemais, 82. Said by Strabo to have been the greateſt city in the Thebaid, *ib.* Ruins near it, *ib.* Foſſé round the town, lake, grottos, *etc. ib.*
Menſhieh Daſhour, village, 53
Menzale, (Lake) 18, 19, 20
Merify winds, 134
Meſr, antient name of Cairo, and of Egypt in general, 26
Meteſſib, nature of his office, 165
Metrahenny, 40. Suppoſed to be near the ſituation of old Memphis, *ib.* Grottos and bank there, conjectures about them, *ib.* Bridge, 41. Antient bed of the Nile, *ib.*
Michael, (St.) river Nile begins to riſe upon his day, and accounted a miracle, 200
Middle Egypt. See *Egypt.*
Migdol, 18. Famous for the defeat of the Syrians, *ib.*
Mikias, the houſe in which is the pillar for meaſuring the riſe of the Nile, 28. Obſervations made in it, 256. None but the Paſha, or one from him, allowed to enter it while the river is riſing, 258
Mikra, what, 177
Mileſians, conjecture about them, 14
Minio, 73
Minos, king of Crete, his labyrinth built from the model of that of Egypt, 61
Mint, at Cairo, 8
Miſenides, a people ſo called, 137
Mnevis, bull ſo named, worſhipped at Heliopolis, 23
Mœris, (Lake) 17, 56, 63. Its extent according to Herodotus, Diodorus, and Pomponius Mela, 63. Account of the cutting of it, and by whom it was made, 64. Conjectures about the uſe it was intended for, *ib.* Deſcribed, 65. Water very ſalt, *ib.*
Molottos, at Cairo, 38. At the cataracts almoſt all the people ſo, 121
Moſes, where ſaid to have been found by Pharaoh's daughter, 29. See *Sinai* (Mount.)
Moſques, at Alexandria, 7. Remarkable one at Cairo, called Amrah, 28. Of Omar, *ib.* Magnificent one of Sultan Haſſan, 31. Beautiful one called Kubbe-el-Azab, *ib.* Another reſembling that of Mecca, 32. Of El-Imam-Shafei, *ib.* Of Sheik Duiſe, 36. One near mount Duiſe, *ib.* Of Saronebi, whence ſo called, 55. At Akmin, 78. On mount Sinai, 146
Motrody, 22
Muellah, 131
Mummies, at Saccara, deſcribed, 54. Suppoſed to be all of female bodies, and reaſon for that opinion, 227. Thoſe now remaining afford none of the drug antiently made from mummies, 231. Some brought from Egypt deſcribed, 232. Of an Ibis deſcribed, 233. See *Catacombs*, *Embalming*, *Coffins*, *etc.*
Munna, feaſt kept there by the pilgrims for Mecca, 189
Muſæ, town, conjecture about it, 71
Muſeum, in the palace at Alexandria, 4

Muſſulmen, conſcientious, offence not to be given them, 17. See *Turks* and *Mahometans*.
Muſtabait-el-Pharaone, pyramid near Saccara ſo called, 50. Tradition about it, *ib.*
Muteferrika, who, 166
Mycerinus, the third pyramid of Gize ſaid to have been built by him, 47
Myris, (King) lake Mœris ſaid to have been cut by him, 64
Mythology, (Egyptian) conjecture about its riſe, 177. In great meaſure the foundation of the heathen religions, 221. Erroneous explanations of it, how occaſioned, 222. Genealogy of the gods, according to the antients, intricate and ambiguous, *ib.* Accounts of Herodotus and Diodorus Siculus, *ib.* Gods of Egypt to be ſuppoſed no other than men deified for their wiſdom and beneficence, 223. The ſame Deity often worſhipped under ſeveral names and ſhapes, *ib.* Hiſtory of ſome of the Egyptian gods, *ib. et ſeqq.* Fables relating to the birth of ſeveral of them on what founded, 226

N.

NABAH, Nabate, or Nouebeh, conjectures about theſe names, 138
Nabock, fruit ſo called, 122
Nach el-Tor, grove ſo named, 141
Nackele, port, 75
Naked ſaints, who, 14. Superſtitious veneration paid them, *ib.*
Nakib, 170
Naſir-Iben-Calaboun, (Sultan) magnificent houſe at Cairo, ſaid to have been built by him, 37
Natron, lakes, 17
Naucratis, 14, 16
Neckib-el-Eſheraf, head of the relations of Mahomet, 171
Neco, king of Egypt, the Syrians defeated by him, 18. Probable that the canal of the kings was carried on by him, 22
Necropolis, at Alexandria, 6
Negeb-Houab, (Vale of) 142
Neptunum, temple to Neptune, at Alexandria, 5
Nequade, a biſhop's ſee, 82. Monaſtery, *ib.*
Neſle, village, 60 Ruined caſtle there, *ib.*
Nicopolis, 11. Aqueduct there, *ib.* Theatre, *ib.* Victory gained there by Auguſtus over Anthony, 11
Nil, herb ſo called, how uſed, 204
Nile, (River) great difficulty of ſettling the geography of its antient branches, 15. Sailing on it very pleaſant, from the beauty of its banks, *etc.* 16. Eaſtern branch, 18. Peluſiac or Bubaſtic branch, 18, 20. Mud how far out at ſea to be found, 19. Mendeſian branch, 21. Phatnitic branch, *ib.* Buſiritic branch, *ib.* Water raiſed by oxen at Cairo, 27. Antient cuſtom of ſacrificing a virgin yearly to the river god, 27. Pillar for meaſuring its riſe, 28. Steps on which Moſes is ſaid to have been found, 29. Courſe turned by Menes firſt king of Egypt, 40. Conjecture about its antient bed, 41. —— about the method of turning its courſe, 56. Its annual inundation ſufficient to water the country of Egypt, without rain, 59. Communication with the canal Bahr Joſeph, 64. Danger of ſailing on it in the night, 70. All the water in Egypt ſuppoſed to come from it, except that near Akmim, 78, 198. Very narrow at Hajar-Silcily, 114. Nilometer at Elephantine, for meaſuring the riſe of the water, 117. Grand Signor's revenue not ſent from Egypt unleſs the river riſe to a certain heighth, 172. One of the principal curioſities of Egypt, 198. Conjectures about the cauſe of its annual inundation, *ib.* Some account of its riſe, 199, 200. Suppoſed by ſome to begin to riſe every year on the ſame day, *ib.* Conjecture about a dew ſaid to fall the night before, *ib.* Change of the colour of the waters, and their effects, after it has begun to riſe, *ib.* Conjecture about the cauſe of that change, *ib.* Method of making the water fine, *ib.* Riſe accounted a miracle, and why, *ib.* Reckoned the better, the ſooner it begins, *ib.* What heighths are moderate, and what exceſſive, *ib.* Has ſometimes riſen at an unuſual time, 201. Methods of raiſing its waters by labour, *ib.* Conjectures about its riſe, 249, 250. Account of it by Herodotus, 251. By Strabo, 252. By Kalkaſendas, *ib. et ſeqq.* A view of its riſe at ſeveral diſtant periods, 253. Very difficult to determine the real heighth it riſes to, *ib.* The world much miſtaken about it, *ib.* Conjectures about the antient method of meaſuring it, *ib.* See *Mikias*. Obſervations made in the Mikias, 256. An account of the heighths it roſe to for three years, *ib. et ſeqq.* A view of the times of the year at which it was riſen to ſixteen pikes, for forty-ſix years, 258. See *Crocodiles*, *Fiſhes*, *etc.*
Nitre, ſoil of Egypt full of it, 197. The chief cauſe of the fruitfulneſs of Egypt, *ib.*
Nokta, what, 199
Nomi, 2

O.

OASIS, Chriſtians often baniſhed thither, 83. Letter from St. Athanaſius to them there, *ib.* Three different places of this name, and where ſituated, *ib.* Lake there, *ib.*
Obeliſks, at Alexandria, 5, 7. At Heliopolis, 23. By whom ſuppoſed to have been erected, *ib.* At Arſinoe, 59. At Thebes, 95. Two at Luxerein, reckoned among the fineſt in the world, 107. Their meaſures, *ib.* At Conſtantinople, 229. Conjectures about the Inſcriptions upon it, *ib.*
Obſervatory, mentioned by the Arabian hiſtorians, 36. At Syene, 117
Ogiaks, (Military) what, 162
Okelas, at Cairo, what, 37
Omar, moſque of, at Cairo, 28
Ombus. See *Com-Ombo*.
On, of the ſcriptures, ſince called Heliopolis, now Matarea, 23. Inhabitants, worſhippers of the ſun and of the bull Mnevis, *ib.*
Onias, why ſo called, 22. The ſame with antient Leontopolis, *ib.* Temple there, *ib.*
Onuphrius, (St.) convent of, 149
Oſiris, 17. Aſylum of, *ib.* Tradition about his burial-place, *ib.* Worſhipped at Memphis under the form of a bull called Apis, 41. Statues of, at Saccara, 49. Temple of, at Acanthus, 69. Anubis and Macedon, his companions, traditions about them, 71. Thebes ſaid to have been built by him, 91. Said to have been buried at Philæ, 120. Worſhipped under the form of the hawk, 209. Statue of, deſcribed,

described, 212. On what account worſhipped, 223. His hiſtory, 225, *et ſeqq.* Killed by Typhon, 226. His body, how diſpoſed of, and divine honours procured him by Iſis, *ib.* Said to have puniſhed the giants, 227
Oſtrich, a drug made of its fleſh, 209
Oſymanduas (King) his ſepulchre, 106. Extraordinary inſcription on it, 108. Golden circle which ſurrounded it, 218
Ottoman family, 1
Ouarden, governor of, 17
Oxyrinchus, 72. Conjectured to have ſtood where Abou-Girge is now, *ib.* Fiſh worſhipped there, *ib.*
Oyſter-ſhells, hills entirely made up of them, 56. Petrified, *ib. et* 73

P.

Paintings, in the ſepulchres of the kings at Thebes, remarkably freſh, 98
Palaces, of the kings at Alexandria, 4. Antient, of the kings of Egypt, conjectured not to have been magnificent, 220
Palm-tree, deſcribed, 205, *et ſeqq.* Thebaic, or Dome tree, *ib.*
Panium, 5
Panopolis, 76. Whence ſo called, *ib.*
Panteleemon (St.) chapel of, 145
Papouches, what, 190
Paſha, nature of his office, 162, 163. Heirs of all eſtates in Egypt inveſted by him, *ib.* His perſon ſacred, 163. Removal a ſtep toward advancement, *ib.* Generally a very eaſy place, *ib.* His Caia, how to be qualified, *ib.* Deſtruction among the leading men often occaſioned by him, *ib.* Ceremony at depoſing him, 169. Obliged to refund the expence beſtowed at his public entry, *ib.* Inſtances of the wicked intrigues of Paſhas, 179, *et ſeqq.*
Paſport. See *Firman*.
Patent, copy of that of Mahomet to the monks of Mount Sinai, 268, *et ſeqq.*
Patriarch, Greek, of Alexandria, viſit to him, 15. Patriarch's ſtreet, 28. Coptic, how elected, 245. Preaches once a year, 246. Whimſical method of extorting his leave to eat eggs in Lent, *ib.* St. Mark ſaid to have been the firſt of Alexandria, 244. —— of Conſtantinople, form of a letter of recommendation from him, 272. —— of Alexandria, liſt of biſhopricks under him, 279, *et ſeqq.*
Paul (St.) See *Antony*.
Peluſiac branch of the Nile, the ſame with the Bubaſtic, 18, 20.
Penuæſi, a people ſo called, 137
Peter and Paul (SS.) convent of, 13
Petrifactions, 197
Phacuſa, 22
Phagroriopolis, 136
Pharamitæ, 158
Pharan, hill, conjecture about it, 158
Pharos, at Alexandria, 2
Phatnitic branch of the Nile, 21
Philæ (Iſle of) its extent, 120. Temple, *ib.* Iſle held ſacred, and why, *ib.* Remains of an antient wall, Coloſſal figures, obeliſks, *etc.* 121. Beautiful proſpect from thence, *ib.* Another temple there, *ib.* Pillars of it, the fineſt in Egypt, *ib.* Manner of coming to the iſle upon floats, *ib.* High rocks artificially cut, with hieroglyphics, there, *ib.*
Phthonthis, village, 114
Pidgeon-houſes, much valued in Egypt, 210
Pigmy and crane fighting, a figure of them deſcribed, 213
Pilgrims (Lake of) 132. See the articles *Caravan*, and *Mecca*.
Pillars, remains of grand ones to be ſeen under water at Alexandria, 2, 3, 5. —— of Pompey, 7. Eleven built to direct the way through the deſerts of Canopus, 13. Ruins of, in the temple at Baalbait, 21. Famous one for meaſuring the riſe of the Nile, 28. See *Mikias*. —— Egyptian, the proportion in them not eaſily fixed, 215. See alſo 216. Meaſures of ſeveral, 221
Plague, what numbers have died of it in one day at Cairo, 38. At what ſeaſon of the year it begins to ſtop, and conjecture about the cauſe of its ſtopping, 200
Plants, Egyptian and Arabian, liſt of ſome, 281, *et ſeqq.*
Plato and Eudoxus, their apartments at Heliopolis ſhewn to Strabo, 23
Pliny, ſituation of Memphis fixed by him, 40
Pompey, where murdered and buried, 18
Pomponius Mela, his opinion about the uſe for which the labyrinth was built, 61
Porte (Ottoman) have often endeavoured to bring the military bodies of Egypt more under ſubjection, 165. See *Signor* (Grand) *etc.*
Porticos, at Alexandria, 6. At Archemounain, 74. At Gaua-Kiebre, 76
Ports, of Alexandria, 2. —— of the Kings, 5
Prayer, publick place for, at Cairo, 36. The ſame near all cities in Turkey, *ib.*
Predeſtination, believed by the Egyptians, 180, 196
Prieſts, of Heliopolis, men of learning, 23. Of the convent of St. Anthony, 70
Pſammetichus, the labyrinth ſuppoſed to have been built for his ſepulchre, 61
Ptolemy, the ſecond, canal of the Kings probably finiſhed by him, 22
Pyramids, near Cairo, 25, 40. Of Gize, 41. Conjecture, *ib.* Moſtly ruinous, *ib.* One of them, by whom ſaid to have been built, 42. Different accounts of them by Herodotus, Diodorus, and Strabo, *ib.* By Greaves, Lewenſtein and Mallet, 43. Subterraneous apartments under one of them, according to Herodotus, *ib.* Suppoſed to have been the ſepulchres of the Kings of Egypt, *ib.* Meaſures of the inſide of the great pyramid, *ib.* Second pyramid of Gize deſcribed, 45. By whom ſaid to have been built, *ib.* Accounts of Herodotus, Strabo, Diodorus, and Thevenot, *ib.* Grottos, in the rocks near, 46. Ruins, ſuppoſed of a temple near, *ib.* Third pyramid, by whom ſaid to have been built, 47. Meaſures, and other particulars, according to Herodotus, Diodorus, and Strabo, *ib.* Conjectured to have been built around hills, 48, 50. Wells in the bottom of them, very difficult to go down into, *ib.* Brick pyramid, 49. Of Saccara, *ib.* Imperfect one called Muſtabait-el-Pharaone, 50. Tradition about it, *ib.* Great one, 51. Deſcription and Meaſures, *etc. ib.* Suppoſed equal to the great one of Gize, *ib.*

ib. Deſcription and meaſures of rooms within it, 52. Great one to the South, *ib.* Deſcription and meaſures, *ib.* Ruined one, 53. —— of unburnt brick, *ib.* Deſcription, meaſures, and conjectures about it, *ib.* At Arſinoe, 57. Deſcription, *ib.* In the lake Mœris, 65. Of Davara, 66. Great, or falſe one near Stalhiteh, 69. Conjectures about it, 70. Entrance to the great one deſcribed, 234, *et ſeqq.* How it was forced open, *ib. et ſeqq.* Art of the architect in ſhutting up the paſſage, *ib. et ſeqq.* Gallery, 236. Firſt chamber, 237. Niche, ſuppoſed to have contained the body of the Queen, *ib.* Upper chamber where the body of the King was depoſited, *ib.* Flaw obſerved in the ſtones of the paſſage, and conjecture about the cauſe of it, *ib.* Second chamber, 239. Tomb of granite in it, ſuppoſed to have contained the body of the King, *ib.* Not to be doubted, that ſeveral living perſons ſhut themſelves up with him, *ib.* Paſſages in the pyramid, confirming this conjecture, 240. Doubts about the manner of filling up the entrance, when the pyramid was built, anſwered, *ib.* Secret of the gallery, and conjectures, *ib. et ſeqq.* The well, 243. Grotto, *ib. et* 244

Q

Quarries, of granite, and conjectures about the method of working them, 117, 120

R

RAHA (Vale of) See *Sinai* (Mount;) *Raie* (Bay of) 142
Raigni, 125
Rain and hail in Egypt, 59. Cauſe of ſcarcity, *ib.*
Raitho, conjecture about that name, 141
Rameſan, or Turkiſh faſt, 72. Very ſevere upon the labouring people, 184
Rameſes, ſame with the land of Goſhen, 24
Rampart, of Memphis, 40
Raſchid, the Egyptian name of Roſetto, 13
Red Sea, divided into two gulfs, *viz.* the Elanitic and Heroopolitic, 132. Productions of it very ruinous, 141. See *Tor.*
Reiſmah, 140. Whence ſo called, *ib.* Cuſtom of the Mahometans at that place, *ib.*
Religion, and religious ceremonies, *etc.* See the articles *Coptis*, *Oſiris*, *Mythology*, *etc.*
Rembla, deſert of, 137
Rémle, plain ſo called, at Cairo, 33
Rephidim (Vale of) 143
Rhacotis, 5
Rhinocorura, 18
Rice, method of preparing it, 204. Cultivation of it, 259.
Righab, 70
Robbery, danger of, 55, 131, *etc.*
Rocks, of extraordinary ſhapes, 17
Roida (Iſle) near Cairo, 26. Its beauties, 28. Ruins there, 29. Said to have had a Sultan's palace on it, *ib.*
Romans, Egypt conquered by them, 1
Roſetto, 3. Its ſituation, 13. One of the pleaſanteſt places in Egypt, *ib.* Gardens, groves of palm trees, lakes, rice fields, *etc.* there, 14. Traditions about it, *ib.* Manufacture of Linen there, and trade with Cairo, *ib.* Particularity in the riſing of the Nile there, *ib.* Caſtle of, 15
Ruins near Manſoura, 20. On the iſle Roida, 29. At Caraffa, near Cairo, 35. Near Saccara, 49. Of Arſinoe, 58, 59. At the lake Mœris, 65. At Caſr Caroon, 66. Tower of King Antar, 69. At Sharony, 71. Of Antinoopolis, 73. Of Hermoopolis, 74. At Manfalouth, *ib.* At Mount Bibian, *ib.* At Gaua Kiebre, 76. At Akmim, 77. At Menſhieh, 82. Of antient Tentyra, 85. At Kept, 88. At Carnack, 90—97. Of a temple ſuppoſed to be that of Oſymanduas, 91. At Luxerein, 106. Of Erment, 110. At Hajar-Silcily, 114. At Com-ombo, 115. At Aſſouan, 116. At Syene, 117. At Elephantine, 118. At Philæ, 120. At Tor, 141, 142
Ryan, place ſo called, 65

S.

SACCARA, pyramids of. See *pyramids.* catacombs of. See *Catacombs.*
Saffranoun, what, 204
Sais, ſuppoſed to be Sin of the ſcriptures, 17. Room cut out of one ſtone there, *ib. et* 118. Temple of Minerva there, 17. Aſylum of Oſiris there, and ſtory of his having been buried there, *etc. ib.*
Saladin, walls round Cairo, ſaid to have been built by him, 25. Caſtle of Cairo, ſaid to have been built by him, 32
Sal Armoniac, prepared at Cairo, 37. Method of preparing it, 259
Salisbury (Earl of) his heroic death, 20
Samalout, 73
Sangiaks, and Sangialics, what, 161. Sangiak of upper Egypt, his great power, 164, 172
Sara (Caſhif) ſtory of him, 72
Saracens, 1. City Alexandria taken by them, 2. Country of, 136. Arabians call'd Saracens, and why, 137
Saranebi (Moſque of) why ſo called, 55.
Sarcophagus, at Cairo, 32. At Kept, 89. Conjecture about them, *ib.*
Saroneby, near Cairo, 25
Sciout, town of, 73. Suppoſed the ſame with Antæopolis, *ib.* One of the chief cities in Egypt, *ib.* Lake, canal, bridge, gardens, grottos, *etc.* there, *ib.* Why antiently called Antæopolis, *ib.*
Sculpture, on the buildings in Egypt, 219. *& ſeqq.* Suppoſed to have been executed after the buildings were finiſhed, *ib.* See the articles, *Architecture*, *Coloſſus*, *Pillars*, *Temples*, *etc.*
Sea (Red) See *Red* ſea. Of its gaining upon the dry land, 2, 3
Seals, and medals. See *Medals.* Of ſome brought from Egypt, 214
Sebennitic, branch of the Nile, 16, 22
Sebennytus, capital of a province, 22
Seer (Valley of) 147
Selemenites, a ſect ſo call'd at Tor, 141
Selim (Sultan) 1. Camp at Heliopolis, 23. Tradition of his having condemned a Bey or Sultan to be tortured and hang'd, 30. Hiſtorical account, and conjectures, about the changes made by him in the conſtitution of Egypt, 64
Seling, conjectured to be the antient Selinon, 75.
Semenud, a conſiderable town, 22
Senna, trade of, 122, 205

Sennours,

Sennours, village, entertainment there, 57
Sepulchres. See *Tombs*.
Serapium, 41
Sergius (St.) church of, holy family ſaid to have been in it, 27
Serich (Mount) 143
Seſoſtris, King of Egypt, canal of the Kings made by him, 22. His intent in making the canals in Egypt, 197
Sharme, 137
Sharony, 71. Ruins there, and conjecture about them, 127
Sheik-Bellet, nature of his office, and conjectures about the original of it, 163
Sheik-Faddle, a battle ſeen there, 127.
Sheiks, 137. Hold their authority of the Paſha, 162. Of moſques, 171
Sheik-Salem (Vale of) 144
Shields, pierced by Sultan Amurath, ſhewn at Cairo, 33
Shur, or Shedur, deſerts of, 139. Caſtle of, *ibid.*
Sibillallam, 160
Signor (Grand) originally proprietor of all the lands in Egypt, 162. Greatneſs of his revenues, 171. Amount of his revenue from the villages of Egypt, *ib.* Method of ſending it to Conſtantinople, *ib.* Never ſent from Egypt, unleſs the Nile riſes to a certain height, 172, 201
Sihor, the river of Egypt, 136
Sinai (Mount) manner of performing the journey from Cairo thither, 130. Convent of, otherwiſe call'd the convent of St. Catharine, 142. Author arrives there, and is received into it through a window, 143. Manner of reception, *etc. ib.* How named by the Arabs, *ib.* Deſcription of it, *ib.* & *ſeqq.* By ſome divided into four mounts, but moſt commonly into Sinai and Horeb, *ib.* Situation of the convent, *ib.* Well in it, and tradition about it, *ib.* Mount of Moſes, and tradition about it, *ib.* Chapel of the holy Buſh, and tradition about it, *ib.* Vale of Jah, *ib.* Rephidim, *ib.* Rock, ſaid to be the ſame which Moſes ſtruck, deſcribed, *ib.* Called The ſtone of Moſes, and ſuperſtitious opinion of the Arabs about it, 144. Convent of the forty martyrs, *ib.* The only fruit-trees in theſe parts, in the gardens here, *ib.* Mount of St. Catharine, and traditions about her, *ib.* Spring of Partridges, and tradition about it, *ib.* Extenſive proſpect from the mount of St. Catharine, *ib.* Particular kind of ſtone of which it is compoſed, *ib.* Vales of Jah, of Melgah, of Raha, of Sheik Salem, *ib.* Summit of Mount Sinai not to be ſeen from many places near, *ib.* Wells, *etc. ib.* Chapels of St. Panteleemon, and John the Baptiſt, 145, 146. Road of Serich, ſuppoſed to be the way by which Moſes aſcended the mountain, *ib.* Tradition about the golden calf, *ib.* About the deſtruction of Dathan and Abiram, *ib.* Conjectures about the original of the name Sinai, *ib.* Chapel of St. Mary, *ib.* Cuſtoms obſerved by thoſe that aſcend the mountain, *ib.* Road call'd The road of God, *ib.* Conjectures about the ſpot on which God appear'd to Moſes, 146. Tower, *etc.* built here by the Empreſs Helena, *ib.* Chapel of the holy Girdle, *ib.* Cells near the convents of St. Panteleemon, and St. John the Baptiſt, and conjectures about them, *ib.* Cell of St. Stephen, *ib.* Vale of Elias, *ib.* Chapels of Elias, Eliſha, and St. Marina, *ib.* Print of a camel's foot there, and abſurd tradition about it, *ib.* Hanging rock, which Elias was forbid to paſs, *ib.* Top of the mount deſcribed, *ib.* Moſque, and grotto, *ib.* Tradition of Moſes's having faſted forty days there, *ib.* Inſcription, *ib.* Greek church of our Saviour, *ib.* Latin one, *ib.* Rock on the ſummit of the mount, and tradition about it, 147. Sacrifices perform'd there by the Mahometans, *ib.* Ciſterns there, *ib.* Number of ſteps in the aſcent of the mountain, *ib.* Valley of Seer, *ib.* Of what the mountain is compoſed, *ib.* Mount Epiſteme. See *Epiſteme*. Privileges of the convent, 148. Inſcription mention'd by Kircher, on a ſtone at the foot of Mount Horeb, and traditions about the ſtone, *ib.* Inſcriptions not cut, but ſtained, *ib.* Several convents, 149. Great convent, ſuppoſed to have been built by the Empreſs Helena, *ib.* Deſcription, and meaſures, *ib.* Church of the Transfiguration, *ib.* Relicts of St. Catharine, 150. Chapel of the holy fathers, and inſcription, *ib.* Wells, 151. Convent, how governed, *ib.* Decency of their worſhip, 152. Ceremonies, *ib.* Cuſtoms on the arrival of pilgrims, 153. Library, manuſcripts, and Greek books of the firſt printing, *ib.* Several ſingular cuſtoms, *ib.* Leaves the convent to view ſeveral other places about Mount Sinai and Horeb, and returning, ſees their ceremonies at the convent, *etc.* 154. Aſcends the mountain a ſecond time, and departs, 158. Patent of Mahomet, to the monks of it, 218. *etc.*
Sirbonis, lake, its properties according to Strabo, 18
Siſtrum, muſical inſtrument ſo called deſcribed, 212
Slaves, trade in them, 126. Their great power in Egypt, 164. See *Mamalukes*.
Siment (Iſle and village of) 70
Soil, conjectures about that of Arſinoe, 58. Of Egypt, 197. Cauſes of its fruitfulneſs, *ib.* Antient ſtate, *ib.*
Souadgy, town, 79
Souady, 73
Sount, or Acacia tree, 69
Spahis, the cavalry in Egypt ſo called, 166
Sphinx (Statues of) 11, 12, 23, 46. At Thebes, 92, 93. Famous one, 46. Deſcription and meaſures, *ib.* At Amara, 87
Springs of Moſes, 138. Nature of the Soil round them, *ib.* Of Ouardan, 139. At Jebel-le-Marah, *ib.* Of hot waters, called Jebel-Hamam-Pharaone, *ib.* Obſervations and experiments made on theſe Waters, 140. Method of uſing them, and their ſuppoſed virtues, *ib.* Of Wouſet, *ib.* Of Taldi, *ib.* Nach-el-Tor, 141. Accident which happened there, *ib.*
Stalhiteh, village, 69
Statues, of Sphinxes, 11, 12, 23, 46. Of Deities, *etc.* at Baalbait, of exquiſite workmanſhip, 21. Small ones of Oſiris, at Saccara, 49. Coloſſal, in the lake Mœris, 65. At Amara, 87. At Thebes, 93. At Luxerein, 106. At Elephantine, 117. Of Iſis, deſcribed, 211.

Of

Of Oſiris, deſcription of it, 212. Of Harpocrates, 213, 214. Deſcription of one lately brought from Egypt, 284
Stephen, (St.) cell of, 146
Stinc-Marin, animal ſo called, 208
Strabo, great obſcurity in his ſituations of places, 2. His account of the lake Sirbonis, 18. Shewn the apartments of Plato and Eudoxus at Heliopolis, 23. His account of the ſituation of Memphis, 40. His conjecture about the uſe for which the labyrinth was built, 61. His account of the pyramids, *etc.* 62. —— of Typhonia, 87. —— of Egyptian temples, 92. —— of the ſepulchres of the kings of Thebes, 97. —— of Cleopatris, Arſinoe, *etc.* 132. —— of the riſe of the Nile, 252
Subterraneous paſſages from Joſeph's well at Cairo, 34
Suez, 132. Well of, *ib.* Port of, *etc.* 133. Government of, *ib.* Scarcity of water there, and advantage taken thereby of the inhabitants by the Sheik Arab, *ib.* Canal, moſques, Greek church, lake, *etc.* 134. Trade, *ib.* Fleet, and manner of the voyage from thence to Jedda, *ib.* Ships deſcribed, 135. Voyage from thence to Jedda dangerous, *ib.* Manner of anchoring their ſhips, and materials their cables are made of, 136. Madreporæ, or coral, there, *ib.* Deſtitute of all things the earth produces, *ib.*
Sugar canes, much uſed in Egypt, 204. Manufacture of, *ib.*
Sun, worſhipped at Heliopolis, 23
Surplice, conjecture about its original, 189
Sycamore-tree, tradition of the Holy family's having been ſaved in an hollow one, 24. The ſame with Pharoah's fig-tree, 28
Syene, ruins of, 116. Ruins there, probably of a temple, 117. Obſervatory, *etc.* there, 16. Quarries of granite there, and conjectures about the method of working them, *ib.*
Synagogue, at Cairo, pretended to be of great antiquity, 27
Syria, trade of exporting ſoap from thence, 20

T.

TAFNES whence ſo called, 20
Tailoun, part of Cairo ſo called, 32
Tale, called Trichites, 56, 139
Taldi, 140
Tamiea, 56. Canal there, *ib.*
Tanis, the Zoan of ſcripture, 20
Taphonhes, of ſcripture, 20
Tapoſiris, 10, 12. Statues of Spinxes, Coloſſal ſtatues, and ruins there, *ib.* Rocks ſeen at the bottom of the ſea there, artificially ſhaped, *ib.* Wells of freſh water there, *ib.*
Tarouteſherif, 74
Te, a general name for mountains in Egypt, 138
Tearoſaid, 131
Teſterdar of Egypt, who, 162
Temples, ruined one of Iſis at Baalbait, 21. Its length and magnificence, *ib.* To Diana, at Benalhaſſar, 22. At Onias, in oppoſition to that of Jeruſalem, 22. Near the pyramids, 47. Of the labyrinth, 61. Of Oſiris at Acanthus, 69. At Archemounain, 74. Ruins of, at Gaua-Kiebre, 76. At Akmim, 77. At El-Berbi, entirely demoliſhed, 83. At Amara, 86. At Kept, 88. At Cous, 89. Ruins of magnificent ones at Carnack, 91——97. At Luxerein, 106. At Erment, 110. At Eſne, 111. At Com-Ombo, 115. At Elephantine, 117. At Philæ, 120. At Archemounain, 127. Of Solomon, conjecture about the palm-trees mentioned in ſcripture as ornaments of it, 217
Tenere, 18
Tentyra, 85. Inhabitants of, enemies and deſtroyers of the crocodile, and often at war with the worſhippers of that animal, *ib.* Notion of their having an extraordinary power over the crocodile, 86. Great worſhippers of Iſis and Venus, *ib.*
Teſtimonium, copy of one, 275
Thabanea (Canal of) 21
Theatre, at Alexandria, 7
Thebes, 2. By whom built, and its extent, 91. Memnonium, ſo called from the temple of Meſmnon there, *ib.* Eaſtern part afterwards called Great Dioſpolis, *ib.* Hundred gates of, and conjectures about them, 91. Four magnificent temples ſaid to have been there, 92. Aſtoniſhing account given of one of them, not to be diſcredited, *ib.* Deſcription of ſeveral ruined temples there, 91—97. Perhaps the ſame that was in antient times called Sheba, 110. See *Carnack*.
Themaie, ſuppoſed to be the ſame with Baal-beïs, and antient Heracleopolis, 20
Tholoun, part of Cairo built by him, 32
Thonis, a king of that name ſaid to have entertained Menelaus and Helen, 12
Timonium, at Alexandria, 5
Timſah, the modern name of the crocodile, 203
Tobacco, trade of, at Damiata, 20
Tombs, of the kings, at Alexandria, 4. Of Achmed Bedoui, and tradition about it, 17. Of Alexander, *ib.* At Cairo, 35, 36. Near the pyramids of Gize, 41. Of the kings in the labyrinth, 61. Of the crocodiles there, *ib.* Of the kings of Thebes, 97. Account of them by Diodorus Siculus, 98. Paintings in them, *ib.* Deſcription of them, *ib.* Prodigious one of Oſymanduas, 106
Topar, 60
Tor, 137. Situation, 141. Ruined caſtle, *ib.* People of the Greek church there, *ib.* Selemenites, a particular ſect there, *ib.* Conjectures about them, *ib.* Excellent water there, *ib.* Baths of Moſes, *ib.* Productions of the Red ſea to be ſeen there, *ib.* 142. Another caſtle, 152. Village Jebelee, near, *ib.*
Torrent, or river of Egypt, 18
Towers, for the defence of Alexandria, 3. Of King Antar, 69
Tozrat-Nadir, canal ſo called, 160
Trade, of Damiata, 20. Of Cairo, 39. Of Kept, 87, 88. Of Senna, how managed, 122. Of Suez, 134. Of coffee, *ib.* Of Egypt, 173
Trajan, canal of, 133, *et ſeqq.*
Transfiguration (Church of the) 149. Deſcription, antiquity, inſcriptions, traditions, *etc.* 150. Relicks of St. Catharine there, *ib.*
Treaſurer of Egypt. See *Teſterdar*.
Trees of Egypt, 205, *et ſeqq.*
Turcoman, race at Cairo, 38
Turks, their manner at viſits deſcribed, 15, 184. Lay aſide their gravity in private, 59. Faſts. See *Faſts*. Princes, their cuſtom of ſeizing the eſtates,

eſtates got in their ſervice, 68. Feaſt, Biram, 85. Women's ornaments very coſtly, 178. Turks, who properly ſo called, 178. Their character, *ib.* Very artful, *etc.* 181. Decent in their behaviour, 182. Manner of ſalutation, *ib.* —— of eating, *ib.* A kind of beer made by them, *ib.* Manner of expreſſing their diſſatisfaction, 184. Beniſh days, *ib.* Meidans, diverſions there, *ib.* Do not practiſe reading, *ib.* Calculation of time, 185. Æra, *ib.* Bathing, *ib.* Manner of travelling, *ib.* Kitchen, and other utenſils, 186

Turphaier, 69

Typhon, Oſiris ſaid to have been ſlain by him, 226

Typhonia of Strabo, conjectures about it, 87

U

Niverſity, at Cairo, 35
Upper Egypt. See *Egypt*

V

VASES, antient, at Cairo, 29
Vegetables of Egypt, 204

Venus, temple to her at Memphis, 41. At Tentyra, 86

Vipers, in Egypt, called Ceraſtes by the antients, 208

Virgin, antient cuſtom of ſacrificing one yearly to the Nile, 27. One conſecrated annually at Thebes, 96

Vulcan, temple to him at Memphis, 41

W.

WÂAD-Æie plain ſo called, 158.——Hebran, 142. Pharan, 14

Walla, nature of his office, 165

Walls, of Alexandria, 3

War (Holy) at Damiata, 19

Water, raiſed by machines, at Babylon, 25. —— At Cairo, 27. —— From Joſeph's well at Cairo, 33. How convey'd to the lands from Tamiea, 56. Of the canals of Faiume not good, 58. Of the lake Mœris very ſalt, 65. At Akmim, the only water in Egypt, not ſupplied by the Nile, 78. At Jebel-Zeit, ſuppoſed of a healing virtue, 142

Weeleadiſaid, a people ſo call'd, 137

Weights, antient, brought from Egypt, 214

Weſt-India coffee, trade of, 134

Winds, in Egypt, 195. Meriſy, *ib.* Meltem, antiently Eteſian, *ib.* Great advantage from them, *ib.*

Wine, an acceptable preſent to a Muſſulman, 17 Good, made at Faiume, 58

Wolves, why worſhipped in Egypt, 71. Worſhipped at Lycopolis, and why, 75. Their tracks ſeen in the ſands at Akmim, 80

Women, reckon'd very rude to approach them in the eaſtern countries, 55. Some ſitting by the way ſide unveil'd, and their character, 60, 79. Turkiſh, their ornaments very coſtly, 175. Manner of life, 184. Egyptian, their dreſs, 191, 192. Reckon it indecent to ſhew the whole face, 192. Rings and other ornaments, *ib.* Not allow'd to ride on horſes, and why, *ib.* Ceremonies obſerved by them at the funerals of their relations, *ib.* Rendezvous at the bagnios, *ib.* Manner of painting themſelves, 193. Dowry conſiſts in the ornaments they have for wearing, 208. Honours done them among the antient Egyptians, 227

Wood, petrified, and conjectures about it, 131.

Worral, animal ſo called, 208. Probably a miſtake that it is affected by muſic, *ib.*

Wouſet, 140

Writing, of the antient Egyptians, account of it by Herodotus and Diodorus Siculus, 227.

Z

ZOAN, of the Scripture, ſince called Tanis, 20.

SPECIAL
VERSITY
848
7359
v.1